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The

CHRISTIAN SUN

Vol. 115 January 1, 1963 No. 1

A Religious Wee [illegible] Christian Homes

Mrs D E Sellers 2-63
624 Fountain Place

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

HAPPY
NEW
YEAR
1963

ANOTHER YEAR IS DAWNING

nother year is dawning,
ear Master, let it be,
working or in waiting,
nother year with Thee.

nother year of progress,
nother year of praise,
nother year of proving
y presence all the days.
—Frances Havergal

Organ of the Southern
onvention of Congregational
hristian Churches

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on College, North Carolina

A New Year's Prayer

Lolita Pinney

A whole new year is mine today. . .
May I be wiser, Lord, I pray!

I'd strengthen friendships, old and true,
And learn to cherish new ones, too;
To keep on learning and to grow
A little better as I go.

To cast aside each grudge and grief,
And hold fast to a firm belief
That life is joyous, gracious, good,
When lived in terms of brotherhood!

To welcome fun, and play a while,
To lighten work with happy smile!
To thank the Lord and every day
Remember Him, and kneel to pray
In gratitude for strength and health
And blessings which are my wealth!

This year's a gift from God to me
To spend, or use, or set me free. . .

A whole new year is mine today. . .
May I be wiser, Lord, I pray!

—From Christmas Newsletter of Rev. and Mrs. Aubrey Hedrick, 1st E. & R., Winston-Salem

EDITORIALS

New Books

The New Year 1963 brings to each of us the necessity for writing a new book; and it challenges us to make the book good.

Most of you cannot remember the thrill that came with the first book that was really yours, but you may remember the pride with which a child brought from school the first book he could read. Dr. John G. Truitt, long-time pastor in Suffolk, Virginia, and Superintendent of our Orphanage, knows the pride of authorship, for his second book of poems came from the press very recently. So does Dr. W. W. Sloan, member of the faculty of Elon College, whose two books on the survey of the Bible are used not only in his class rooms but are used in many colleges and by a multitude of individuals. Most of us have no such publications to our credit, but we write books none the less. Life is an open book, and in it are recorded deeds and thoughts which will sometime be revealed.

This New Year's Day we close the volume for 1962 and start another for a new year. The pages are white and clean — all 365 of them. No one else will use them. They are entirely personal. If by chance they get blurred or blotted, or if the record brings shame to us when we read it, there can be no alibi. It will be our own record. Of course our reading, our association with others, the conditions under which we live, the state of health, and many other things may influence us — but the writing is our own, for which we are entirely responsible. It is good to remember this as the days turn into months, and months into a year.

Ministers, members and churches will write for themselves. Many ministers are careful in making statistical records. They know the number of pastoral visits, even when they have forgot the purpose for going. This will be a good year to start a more careful accounting of thoughts, feelings, conversations, and service rendered. This applies to laymen as well as ministers. No one can remove the facts recorded in his history book. It will be there just as it was made. The little white lie may seem justified at the moment, but will not look so good in the book of life. Cheating on tests may get a passing mark in school, but it will show a black mark and a low grade in the personal diary. A slightly crooked deal may bring a bit more money, but when a man looks in his book of life it will cause him shame. Churches, too, must give thought to their records. Are children taught the right things? Are the energies of young people harnessed to worthwhile endeavors? Are all people welcomed into the church and its fellowship without regard to cultural, financial or racial background? Does the hand of the church clasp its gifts for itself, or does a long arm reach out across the world with liberality and benediction? Remember, you are helping to make the record of the Church.

In 1963 The Christian Sun will write its 115th volume, with this issue being its first of fifty chapters. Many names and ideas will go into it. Births and deaths will be recorded. Plans and programs will be presented. Recorded activities of individuals and churches will indicate progress or failure. Tragedy and triumph will cast their shadows across the pages. Youth and adults will have their say. Churches, conferences, the convention, and the church universal will tell their story, and record their history. Ministers and missionaries, individuals and nations will pass our way and leave "footprints on the sands of time." This will be a big volume, although the pages and chapters will be the same, because this year promises to thrill us with change and challenge us with growth.

Church Secretaries Please Note

Annual Reports Are Due

Attention is called to the new system of making financial reports at the end of the calendar year, and sending them to the Convention Office rather than to Conference as was our long-time habit. Church secretaries have doubtless received the blanks. It is very important that the reports be compiled accurately, properly recorded, and returned to the Convention Office at once. Only so can our churches be given credit for what they really do, and printed reports be put into the hands of churches within a reasonable time.

These reports give information about the membership of church, Sunday school, and other related organizations, and the finances of the same. Such statistics show growth or deterioration, health or illness of the churches. It is a necessary check-up, and should be made promptly.

Those New Resolutions

Not much has been said hereabouts concerning New Year resolutions. Perhaps we have lost sight of this opportunity to start new. Here are a few suggestions.

I solemnly resolve that during 1963 I shall diligently try:

1. To obey the Ten Commandments as given by Moses to ancient Israel;
2. To live daily by the Golden Rule as given by Jesus of Nazareth;
3. To tell the truth under all circumstances;
4. To treat people as people since they are God's children; and
5. To walk humbly with God at all times.

Mrs. Lester Accepts New Position

AGAIN PRESENTING. . .

In the October 1, 1936, issue of this paper Miss Emily Carleton was presented by me as editor of the Youth Page. The following two articles tell the story as it was given then. The first was on page one with her picture, and the other on page ten.

June 11, 1938, Miss Carleton became the wife of the editor, (and lost her editing job) and for almost twenty-five years has served faithfully in many phases of church work. In the article below entitled **This Interested Me** she tells of the new work which she began January 1, 1963. F.C.L.

SECRETARY OF SOUTHEAST PILGRIM FELLOWSHIP

Miss Emily Carleton, of Winter Park, Florida, is a graduate of the University of Florida, a teacher in the high school of her home town, a member of the Congregational Church in Winter Park, and secretary of the Pilgrim Fellowship of Florida. She is connected with a number of community enterprises and shares in the interdenominational young people's work of her state.

The Southeast Youth Fellowship includes the young people's work of Congregational and Christian Churches in Kentucky, Tennessee, Virginia, North and South Carolina, Georgia, Alabama and Florida. This organization does its work largely through superintendents of devotional life, service, publications and leadership training. As secretary of the Southeast Fellowship, Miss Carleton is also becoming editor of the Young People's Page in The Christian Sun.

INTRODUCING MISS CARLETON

The new editor for page 10 of The Christian Sun is Miss Emily Carleton, of 541 Osceola Avenue, Winter Park, Florida. Many of the young people in the Southeast already know her and others will be delighted to make her acquaintance.

This editorial work is new to Miss Carleton, but is the sort of challenge that a young person with fine spirit can not pass by lightly. The former editor of this page and the present editor of The Sun bespeaks for her the most hearty co-operation of the readers of this page. He is quite sure that you will be repaid by the enriching of your own spirit if you follow from week to week the reading of this page.

When it is more convenient to do so, news items, fellowship programs and such like may be sent to the editor of The Sun at 505 South Main Street, Norfolk, Virginia, but Miss Carleton will be delighted to receive suggestions and materials for the page from any who may wish to send them.

My friends, it is my pleasure to take a polite bow and present Miss Emily Carleton, the new editor of the Youth Fellowship Page for our Christian Sun.

F. C. Lester

This Interested Me

By Emily C. Lester

With marriage to a minister, opportunities to share in Women's Fellowship work presented themselves. Well do I remember the first North Carolina Women's Fellowship Conference I attended at Parks Cross Roads — I had to lead a worship service and was scared half to death. I also remember the first mission study book I reviewed — at Turner's Chapel. On the way from Elon College I asked my husband how long I should talk and he told me thirty minutes — I protested I could never hold forth that long — but when he held up his watch and I looked at mine I had been going fifty minutes and was half through the book!

Since that time it has been my happy privilege to serve as president of both the North Carolina and Southern Convention women. For the last two years I have had the good fortune to work with Miss Lillian Gregory and Miss Mildred Walker, on the staff of the National Women's Fellowship.

Now that organization is about to go out of existence. Miss Gregory and Miss Walker begin service today with the Massachusetts Conference. I am finishing up the work by answering mail which is forwarded to me from Chicago.

When the personnel committee of the Council for Lay Life and Work interviewed me last fall, they suggested I might work in one of several "regions" in our country. For many reasons I chose to try to serve in the south — I was born and brought up in Florida, have many connections with the Southeast Convention, and am familiar with all three church groups in North Carolina and Virginia. Too, it would not necessitate a move for our family — and we want to stay in High Point until a church is built there.

So, as of today I am the southern regional secretary of the Council for Lay Life and Work, with an office in the parsonage at 906 Chestnut Drive, High Point. After a staff meeting this week I will know more about my duties, but I understand I am to work with leaders of men's and women's groups in the various conferences and conventions, providing leadership training opportunities, and making plans with them for the future. Wish me luck!

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Rev. F. C. Lester, *Editor*
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Dr. Truitt Has New Book

By Howard White

Elon College — Dr. John Galloway Truitt has been retired since 1960 as superintendent of Elon Children's Home, but he has not retired from his typewriter.

And because his typewriter still is working, and he still is finding a writing interest through it, his second book of poems now is off the press.

He calls his new work "Happiness And Other Poems," a collection of 147 poems in 86 pages under private printing. He's handling the sale through Box 515 in Elon College for $2 per copy.

Dr. Truitt, whose poetic interests stretch back to his high school days in Rockingham County, classifies his new book as a "poetic harvest" from his own life and dealing with many down-to-earth subjects "as the sunlit autumn hills." Many deal with religious subjects, "with concern for the common folk." Others are meant to "sing," to be "pretty," and still others "sometimes funny."

Mr. White is the new editor of the Burlington Times-News, where he has been on the staff for a number of years. He is an active member of First Evangelical and Reformed Church, Burlington.

Those reading the paper-bound book undoubtedly will see much of that which he set out to accomplish.

Dr. Truitt found it easy in his high school days to set meaning to rhyme, and this continued through his years at Elon College, where he received his A.B. and master's degrees, and through Princeton Theological Seminary, from where he was graduated in 1923.

With his Bachelor of Theology degree, pastorates took him to Norfolk, Virginia, Dayton, Ohio, and then back to Suffolk, Virginia, for 16 years before he accepted the superintendency of Elon Children's home — sponsored by his Congregational Christian denomination — in 1949 to begin 11 years of service before retirement.

During the years he found that his own verse aided him in sermons, in inspirational talks to varied religious and youth groups, and in humor through after-dinner speaking.

He wrote his poems when the thought and mood struck him. There were those written in bed. Others were written on pieces of scrap paper. They served as a recorded expression on impressions, beliefs, observations, and the many other signs of life and behavior that came before him.

His hobby and talents were brought together in book form first in 1949 when "Across the Years" was published by Central Publishing Company in Richmond, containing 139 pages and 187 poems. The printing of 1,047 copies sold out.

His "Happiness and Other Poems" has been written since that time and contains what he considers, along with other critics who have read with him, the better of his manuscripts since then.

The new book is dedicated to Mrs. Truitt, librarian at Western High School, "and any number of devoted friends."

In his Foreward, Dr. Truitt says: "A second little volume of verse seems necessary to some, and at the same time fulfills a desire on the part of the author to share with others the joy of writing rhymes.

"The poems selected, or perhaps I should say the verses selected, for this book are chosen from several hundred leisure lines, I call them, written for fun while resting. . ."

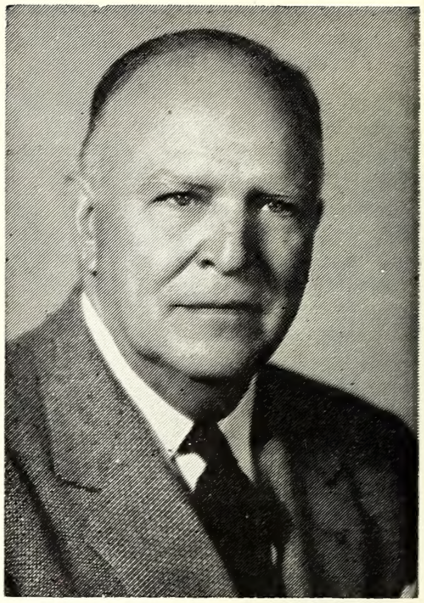
Writing poems are not all of Dr. Truitt's interests in retirement.

He now is serving a part-time ministry at Monticello United Church of Christ in Guilford County, preaching there on Sunday and at the church or with members of the congregation one day during the week.

He also has some 30,000 words written on an autobiographical manuscript covering experiences and impressions of life from early childhood through his retirement from the orphanage. He says he "plays" with this type of writing and doesn't know how it will be used.

Another hobby tied to his typewriter and ministry has him reading the Bible each morning, and from one chapter he will write some 200 words as a brief sermonette and a prayer.

He has written more than one sermonette on each chapter of the New Testament, but he has not yet completed the Old Testament.



John G. Truitt, D.D.

He has been following this daily Bible reading and writing of his impressions of what he reads for the past 15 years. Eventually, the collection will go to his son, Capt. John G. Truitt Jr., who is an Air Force chaplain stationed in Germany.

"These sermonettes," he says, "are a private comment, hastily set down and representing a man's private devotions."

Here are three favorite selections from Dr. Truitt's "Happiness and Other Poems," the first being "Mother's Little Lamp":

The lamp my mother held in hand
Was a little lamp you understand,
But in the morning by break of day
She'd pick it up and haste away
To the smokehouse for some meat
For her farmer folk to eat,
And by its light she would prepare
Ham and eggs, and coffee rare.

With this lamp she'd climb the stairs
To darn and sew and make repairs;
And often times to be alone
To lift her heart to heaven's throne;
Or kneel beside a little bed,
And comfort there a troubled head;
She brought more than lamp in hand,
She brought the gift to understand.

Little lamp, you are dear to me,
Though a modern lamp you've come
  to be;
No longer now you burn your oil,
Nor are you held by hands of toil;
But the light you gave I'll never
  forget,
Tis shining on my pathway yet,
In mother's hand you did your part
And left your shining in my heart!

Dr. Truitt has his humor, too, as

Burlington Church Honors 50 Year Members

Clyde L. Fields, Superintendent

The First Christian Church of Burlington, North Carolina, held a church family night, November 28, honoring 36 people of the church who had been members for fifty years or longer. More than 200 members and guests shared in the bountiful picnic meal. The Fellowship Hall was attractively decorated in the golden motif.

Twenty-three of the 36 fifty-year or more members of the church were present. They range from seven who have been members for fifty years to one who has been a member for 72 years.

Mr. Herbert N. Wellons, chairman of the Official Board, presided. Rev. Robert M. Kimball, pastor, gave the invocation and recognized the fifty-year members. Group singing was led by Mr. Mark Z. Rhodes, and special music was given by the choir, under the direction of Wynn Riley. Mrs. J. H. McEwen, a member of the committee to write Church History, presented the bound copy of the history of the First Christian Church. She announced that the proceeds would go for the support of the Congregational Christian Home for Children. Mr. E. T. Sanders gave highlights and excerpts from the history of the First Christian Church over the years. Mrs. H. Russell Clem, who has been a member since 1890 and who was responsible for the writing of the history of the First Christian Church, made appropriate remarks. Mr. Herman N. Truitt paid the following tribute to Mrs. Russell Clem:

A Tribute to Mrs. H. Russell Clem

"One of the reasons that we are gathered here tonight is to honor Mrs. H. Russell Clem for writing a history of our Church — the First Christian Church of Burlington, N. C.

"Mrs. Clem (Bessie Holt) was born in Alamance County in the year 1879. She was the daughter of Mr. and Mrs. George W. Holt, descendants of one of the pioneer families who settled in Alamance County before the Revolutionary War. She was consecrated at the age of two months in the Providence Christian Church of Graham, North Carolina. At the age of eleven, she joined the First Christian Church of Burlington, which was then meeting in Union Church. The Union Church was built by the railroad for the use of any congregation. Burlington at this time was called "Company Shops." Mrs. Clem became a teacher in the Sunday school at the age of 15, and continued to teach where she lived for the next 45 years.

"As a young lady, Mrs. Clem was an assistant to Dr. J. O. Atkinson, who served as Missions Secretary in the Southern Convention. In her work with the Convention Mission Board, she helped organize mission chapters throughout the Convention. It was through her work that the school and church were established at Fancy Gap in the mountains of Virginia.

"In 1921, she married Rev. H. Russell Clem. She continued her church work in her husband's pastorate until Mr. Clem retired in 1939, when they returned to live in Burlington.

"Mrs. Clem has been active in the Burlington Church, having served as Treasurer, Deaconess, Superintendent of the Intermediate Christian Endeavor Society, and President of the Ladies' Aid Society. She is the only member living today who has been active in all three locations of our church in Burlington.

"In her retirement, she has written a history of the First Christian Church of Burlington, N. C. The present and future leaders of this Church have this history at their fingertips. The events recorded will serve as inspiration for greater accomplishment in the future. There is no way to measure the good that might come from this little book. This was done as a labor of love beyond the call of duty and it is our belief that her devotion to this job will be the means of another star in her crown.

"It was generous and sacrificial on the part of Mrs. Clem to do this history, and we appreciate it very much. While the high school youth were munching hamburgers at McDonald's, while the ladies were watching their favorite T.V. program, and while the men were out working hard to make a living for their families, Mrs. Clem was searching old records, writing to people, reading the mail, talking to people, and writing the history of our Church. It was a job that needed doing, and for about 75 years little or nothing had been done about it. Mrs. Clem saw the need. She heard the call and answered, 'Here am I, Lord—use me.' It is a fine job that she has done.

"Last Sunday afternoon, I sat down and read this history as prepared by Mrs. Clem. I cannot imagine anyone doing a better job than she has done.

"We thank you, Mrs. Clem, for this outstanding history which you have given us. We shall always love and admire you. We think of you as the personification of the Golden Rule and the living example of one who seeks first the Kingdom of God and finds other things added.

"We think that you are a wonderful
  co-worker, the best to be had
 In this little world of ours.
Why just knowing you makes life
  more glad
 Through dark and sunny hours.
You're wonderful, and we want you to
  know,
 We are as grateful as can be, that
God was so kind as to keep you in
  mind
 When choosing a historian for us."

---

shown by his "The Winter Is Gone":

The winter is gone,
  So I am told,
And spring is here
  But March is cold,
So very cold
  Though winter's gone
I wish I'd kept
  My flannels on.

Dr. Truitt's "The Farmer Sows His Fields" was based on agricultural operations at the Home and how he thought about the "seeds" he was trying to plant in the lives of children and adults. Here is what he wrote:

The farmer sows his fields of wheat
  And plants in rows the corn,
While gather around me little feet
  That dance my fears to scorn;
The harvest yields abundant grain
  There planted row on row;
In coming years what will remain
  Of the seeds of love I sow?
The farmer trusts his faithful toil
  And rain from up above;
Sows grains of wheat in fertile soil
  While I sow seeds of love;
The farmer shares his harvest great
  And with his work does well,
But for my harvest I shall wait—
  And only God can tell.

—Burlington Times-News

From an Inquisitive Mind

An Assorted Collection

By Rev. William Joyner

In the course of the writer's experience a great many of the contradictions of life have been somewhat resolved and many of the hard lessons of life have been learned. There remain, however, a good number of contradictions and hard lessons which he has so far been completely incapable of either resolving or understanding. In hopes that someone else may be able to offer solutions more suitable, the following list of strange and heretofore insoluble things are offered for the reader's consideration:

Church related colleges which force students to attend chapel services where they are told about the love and generosity of God, and yet refuse to accept a human being with a dark skin complexion into the student body. (The last statement should be qualified. It is true that some such colleges will accept a dark complected human being into the student body if he is someone other than an American citizen with the racial designation, Negroid. It is also true that many dark complected American citizens died in a war which made it possible for such colleges to exist, but this fact seems not to have affected anyone.) Conclusion: It is said that these colleges are church-related. "Church-related" they may be, but one is forced to wonder if they might not also be related to something much more diabolical.

Fellow - Christians among our churches who long for and argue for the return of the "old-time religion" with the obvious implication that they intend going no further back into the "good old days" than the time of Billy Sunday and camp-meetings. Such persons, if they went far enough back to discover what some of the really old personalities in the church taught — the early Church Fathers and the Protestant Reformers, for instance — would accuse them of being "modernists." Among the enthusiasts of the "old-time religion" we find persons who insist that the 17th Century King James Version of the Bible is the final and best record of the Holy Scriptures, and care nothing whatsoever for the opinions of Greek and Hebrew Scholars who really go back to the most original manuscripts of the Bible in existence. Again, they want to go back to the good old days, but not too far back. Also in this group we find persons interested in religious music who like the "good old" hymns (those written in the 19th and 20th Centuries) and both refuse to learn and despise to hear the "new-fangled" hymns such as a "A Mighty Fortress is our God" (written about 1520).

Church members who with no more than a common sense education and only a fragmentary understanding of the Bible, presume to toss aside as being of no consequence whatever, the findings of Christian educators, theologians, and Bible scholars who have literally dedicated their lives to the quest for deeper truth in these areas. Then these same church members, filled with an air of false humility and genuine self-righteous pride, proceed to evaluate church school literature, give bold "interpretations" of the Bible, and construct home-made theologies with the impression being given that they know so much about all of these things that it is unnecessary to appeal to any other authority. It has been said that in religion everyone is a self-appointed expert.

A Layman Sounds a Warning

Pitfalls To Avoid

Fred F. Myrick
Norfolk, Virginia

While the Christmas season (just passed) is a season of good time — a kind of charitable, forgiving and happy time — a season of fellowship and unselfish service when we can see in the soul of others the spirit of kindness, gentleness, sympathy and understanding, it is not amiss that we might also give sober thought to the following quotation, even though it may tend to make us think of what the future holds for us after this and maybe more Christmas seasons have come and gone:

"The rapid increase in divorce; the undermining of the dignity and sanctity of the home; higher and higher taxes and the spending of public moneys for free bread and circuses for the populace; the mad craze for pleasure; sports becoming every year more and more exciting and brutal; the building of gigantic armaments when the real enemy was within the decadence of the people; the decay of religious faith fading into mere form, losing touch with life and becoming impotent to warn and guide the people."

It sounds like it might be today in America, doesn't it? Yes, it would seem to fit perfectly, but it was written in 1787 by Edward Gibbon, a great English historian, in the completion of his notable work of "The Decline and Fall of the Roman Empire."

If those pitfalls caused the downfall of Rome, how far are we today from a similar fall due to the same causes plus many others? Nine out of ten, if asked, might say, "No, it can't happen here."

Whether it can or not, now seems the time for a re-appraisal and a turn of our minds to a greater love for God and country and a patriotism kindred to that of our Founding Fathers. If not, America may cease to be America as we have known it in our lifetime.

Thus, to keep America safe for democracy and our way of life, in addition to evading the above pitfalls, we need to seek financial soundness, instead of the socialistic idea calculated to drag us all to a common level. We need to think and do what is right in business and labor, rather than look to the government to tell us what to do. The President, in his inaugural address, said we should ask what we can do for our country and not what our country can do for us. But is that the logic followed today anywhere in our land? America is challenged as never before. Let's face it.

Church Councils To Hold Meetings

ANNUAL MEETING NORTH CAROLINA COUNCIL OF CHURCHES

The 26th Annual Meeting of the North Carolina Council of Churches is set for January 29-30, 1963 in Winston-Salem. Headquarters will be Augsburg Lutheran Church, with some sessions held also in Centenary Methodist and St. Paul's Episcopal Churches. Overall theme of the meeting is "The Christ — His Church — The Changing World."

Featured speakers will be Dr. Edmund A. Steimle, nationally known radio preacher and Professor of Homiletics at Union Theological Seminary, New York; Dr. A. T. Mollegen, Professor of Christian Ethics at the Protestant Episcopal Seminary, Alexandria, Va.; Dr. Kenneth L. Maxwell, Executive Director, Department of International Affairs, National Council of Churches, New York City; Mrs. Theodore F. Wallace, Kansas City, President of the United Church Women of America; Dr. James T. Cleland, Dean of the Chapel, Duke University, and Mr. J. Irwin Miller, prominent industrialist, and President of the National Council of Churches. Dr. Steimle and Dr. Mollegen speak the morning of Tuesday, January 29th, to the Pastors' Conference. Dr. Maxwell will be the luncheon speaker that day, and the three will form a panel in the afternoon. Mrs. Wallace addresses a dinner meeting that evening, and Dr. Cleland will preach at the Evening Worship Service. The service will be followed by a Communion observance. Mr. Miller speaks at the closing luncheon Wednesday, the 30th.

Wednesday morning, the 30th, the Council's Annual Assembly meets in its business session. This will be the only portion of the two-day meeting restricted to delegates alone. All other portions of the program are open to interested ministers and lay leaders.

Dr. Harold J. Dudley, General Secretary of the Presbyterian Synod of North Carolina is President of the Council, and he will preside throughout the meeting. Dr. W. J. Andes, Elon College Community Church, is Chairman of the Program Committee. The Rt. Rev. Richard H. Baker, Bishop of the Episcopal Diocese of North Carolina, Raleigh, is Chairman of the Nominating Committee, which will present a slate of officers for election.

Mrs. Harold J. Dudley is General Chairman of the Council's Department of United Church Women, which will meet concurrently with the Council of Churches through most of the session, and jointly at luncheon and dinner.

Full information concerning the program schedule can be obtained from the Council office, College Station, Durham. Meal reservations must be sent in advance of the Annual Meeting.

VIRGINIA CHURCHMAN'S SEMINAR

The second annual Virginia Churchmen's Seminar on State Government will be held February 6-8, 1963 in Richmond at the Roslyn Episcopal Conference Center.

Under the sponsorship of the Committee on Citizenship of the Virginia Council of Churches, the Seminar provides an opportunity for church leaders to study the governmental processes, to become better informed on the major issues facing the Commonwealth, and to understand the responsibilities of Christian citizenship.

The program will include addresses and discussions on "Responsibility In Political Affairs," "Major Issues To Be Considered By The General Assembly," and "The Commonwealth's Budget: How It Is Prepared and Proposed." Special attention will be given to a study of Virginia's court system, and to the work of study commissions and executive departments in the State government.

Laymen, laywomen, and clergymen from Virginia's Protestant and Orthodox denominations are invited to participate. A wide representation of vocations, interests, and denominations is important to the purpose and program of the Churchmen's Seminar.

The Seminar will begin with dinner on Wednesday, February 6 and close with lunch on Friday, February 8. The cost, including lodging and meals and registration, is $16.

Persons should register by February 1, 1963. Contact your state or area denominational office or the Virginia Council of Churches, 2321 Westwood Avenue, Richmond 30, Virginia.

What Will You Have?

When we go into a restaurant and are seated the waiter presents the menu and then asks, "What will you have?" What we get depends upon our answer to his question. If we order wisely we are happy and satisfied with our meal. If we order unwisely we are dissatisfied and may even become ill.

At the time of our Every Member Canvass the Church is asking, "What will you have for the next year?" The menu has been before us for the past year, and the decision is now up to us. We can have anything we wish.

Do you want a strong and aggressive church, concerned with the problems of all men and holding high the promise of salvation for all? If we do we can order it through our pledge.

Do we want our parish more adequately equipped to exercise its ministry in this community, and do we want a larger share in helping the whole Church make an effective witness, do we want missionaries working at home and abroad? The way we make our pledge will be our answer.

Thoughtlessness or shallow thinking now will have its negative effect and produce its inevitable results. Faithfulness now will have its beneficial results to us and to many others. A strong, faithful church is the best way for Christians to make a stand before a world that needs a show of force in love and faithfulness more than ever before.

"What will you have?"

—St. Paul's Episcopal Church, Norfolk

History Of Valley Of Virginia Women's Conference

By Mrs. B. F. Frank

On August 16, 1912 the women attending the Virginia Valley Central Christian Conference in session at the Linville Christian Church met in the Linville Methodist Church for the purpose of forming a Woman's Home and Foreign Missionary Board for the Conference.

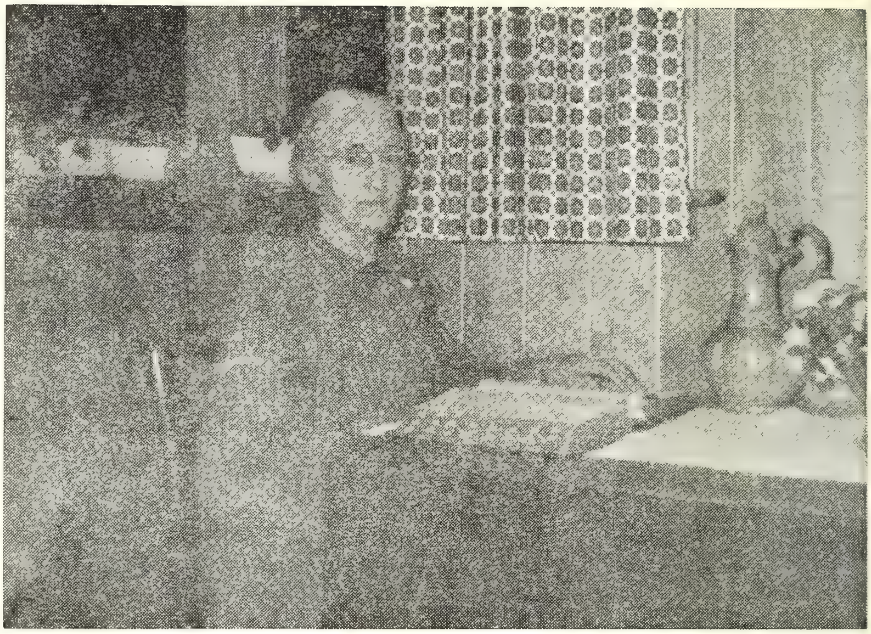
The importance of each Conference having a Missionary Board was explained by Dr. W. H. Denison. Mrs. Denison took charge of the meeting, and the following officers were elected: president, Mrs. W. T. Walters, Winchester; secretary, Miss H. C. O. Martz, Lacey Springs; and treasurer, Miss Ivie D. Andes, Rt. 4, Harrisonburg (Now Mrs. B. F. Frank—Ed.).

From the beginning of this organization through 1927 the Woman's Home and Foreign Missionary Board met in connection with the Annual Conference, an hour being given over to them to give a Missionary Program.

At other Conferences the programs presented included missionary addresses by local pastors, visiting speakers and returned missionaries. The last time that the two, the Annual Conference and the Woman's Board, met in joint session was on August 16, 1928 at Mt. Olivet (R) church.

At a board meeting held Nov. 1, 1924 in the home of Rev. A. W. Andes a motion was made and passed to hold a One Day School of Missions in the spring. The first One Day School of Missions was held May 2, 1925 at Mayland with Rev. J. F. Morgan of Winchester presiding. Three more One Day School of Missions were held. At the last meeting in 1927 Rev. D. P. Barrett, a returned Missionary from Puerto Rico held his audience spellbound as he told of conditions 27 years ago when he first went there. Rev. A. W. Andes spoke on "The Missionary Challenge of Carroll County."

At a Board Meeting held at Bethlehem March 3, 1928 a motion was made and passed that our conference be divided into five Districts. Each district was asked to hold a Rally and these five Rallies were to be held on five successive days. The following committee was appointed to plan Rally week: Mrs. Boyd Richards, Mrs. B. F. Frank and Miss Ora Scott.



MRS. B. F. FRANK, LONG-TIME HISTORIAN

Later in the same year August 2, 1928 the Woman's Missionary Board of the Virginia Valley Central Conference met at the Linville Christian Church in their first separate Annual Conference. Reports of the Rallies were given and the following goals were read and adopted:

1. An increase of 10 per cent in membership.
2. Average attendance at meetings equal to one-half of the membership.
3. Ten per cent of membership at Mid-Year Rally.
4. a. Ten per cent of membership reading one or more Missionary books.
   b. One hundred Missionary Articles read by members of society.
5. A Missionary Cradle Roll, either separate or with the Sunday School.
6. At least one-half of the families in the society subscribing to the magazine "The Herald of Gospel Liberty."
7. Seventy-five per cent of dues collected.
8. Quarterly reports sent promptly.
9. Annual offering to Literature Fund.
10. Thank Offering Service held.

Societies reaching all goals were to be listed as Banner Societies. Banner societies the first year were—Antioch Young People, Bethlehem Women and Winchester Women.

Five district Rallies were held each year unless there was some conflict in dates from 1928-1957. In 1957 it was decided to have two Districts instead of the present five. Group 1 to be known as Eastern District including Beulah, New Hope, Mt. Olivet (R), Mt. Olivet (G), Bethel, Mt. Lebanon, Leaksville, Newport, Dry Run and Joppa. Group 2 to be known as the Western District including Antioch, Mayland, Bethlehem, Woods and Wisslers Chapel, Linville, Winchester, Timber Ridge, Concord and Palmyra.

Since 1957 at the spring Rallies we have had the following speakers: 1958—Bethlehem, Miss Isabel Hemingway; 1959—Mt. Olivet (R), Miss Lucille Frost; 1960 — Linville, A spiritual life retreat with Mrs. Tucker Humphries; 1961—New Hope, Mrs. Marjorie Schoen; 1962—Mt. Lebanon, Mrs. Jennie Treat.

For years up through 1956 our Conference elected a Superintendent of Literature who encouraged members to read mission books and leaflets. In the years 1935-1939 we sponsored a traveling library. There were twenty-five books sent from one church to another and finally back to the secretary. Later these books were put in the hands of the Literature Superintendent to be loaned out on call. In 1940 Packets were assembled by the Southern Convention Women. These packets contained mission study books, helps for Bible Study Classes and Mission leaflets.

Prior to 1954 much work was done in Friendly Service as the different churches saw the needs. In 1955 we received a quota from the Southern Convention and each church volunteered gifts. In 1956 each church was given an assigned quota. In the spring of 1958, in answer to an urgent call we brought to the spring Rally at Mt Olivet (G) 44 layettes which were sent to Lebanon.

Following is a brief summary of financial records. Offerings for the first five years amounted to $240.54. For the five years preceding our Silver Anniversary in 1937 the offerings were $1,865.42. For the last five years offerings were as follows:

1958	$1,668.03
1959	1,766.49
1960	1,623.69
1961	1,781.43
1962	1,773.65
Total for last five years	$8,613.29

In 1957 we entertained for the first time the Southern Convention Women's Fellowship. The meeting was held April 30 and May 1 at Bethlehem with approximately 300 attending. Mrs. F. C. Lester was president of Southern Convention this time. Tuesday evening the banquet was held in the Linville Creek Church of the Brethren. Important items of business transacted included the adoption of a new Constitution and By-Laws and the adoption of the biggest goal in history for our women — $50,000 for the next two years.

In 1957 the Virginia Valley Central Woman's Fellowship voted the following change in the Constitution: The Departments shall be: Spiritual Life, Christian Stewardship, Christian Education, Missionary Education, Christian Social Action and Friendly Service. Each Department shall be directed by an elected chairman.

The highlight of the year 1960 was the Spring Rally at Linville in the form of a Spiritual Life Retreat. Mrs. Tucker G. Humphries of Franklin, Virginia led the meditations on "Seek Ye the Lord." At the fall Conference in this year 1960 it was recommended that the 1961 Conference of the Women's Fellowship meet jointly with the Virginia Regional Woman's Guild of the Potomac Synod with separate business sessions.

In the spring of 1961 seven of our women of the Valley attended a leadership training workshop at Franklinton center, Bricks, N. C. This was the first time our national leaders have come into our midst to conduct a workshop. On October 25, 1961 at the Bethlehem Church we held a joint meeting with the Virginia Regional Guild of Potomac Synod. Speakers were Mrs. Alfred Bartholomew and Mrs. F. C. Lester. At the morning and afternoon meetings, workshops were conducted by the departmental chairman of the Women's Fellowship and the Woman's Guild.

VIRGINIA VALLEY WOMEN'S FELLOWSHIP PRESIDENTS

The fiftieth anniversary of the women's work in the Valley was observed when the Women's Fellowship of the Virginia Valley met in October.

The meeting was held at Winchester with nine of the past thirteen presidents present. They are pictured here from left to right. Mrs. C. W. Whitlock of Winchester, Mrs. Florence Bryant of Harrisonburg, Mrs. R. A. Whitten of Winchester, Miss Verdie Showalter of Falls Church, Mrs. Austin Kipps of New Market (current president), Mrs. W. T. Walters of St. Petersburg, Florida, Mrs. Roy Larrick of Winchester, Mrs. A. W. Andes of Harrisonburg, and Mrs. T. W. Good of Broadway.

Other guests included Mrs. Ray Gordon, Mrs. W. B. Williams, and Miss Lillian Gregory, the speaker.

The program was presented as a skit "Partners with God in the Past, Present, and Future." The reading of a history written by Mrs. B. F. Frank represented the past. The business constituted the present, and Miss Gregory's message told of the future work and plans.

The Woman's Guild, which had met at Centenary Evangelical and Reformed Church for a morning training session, met with the Women's Fellowship for lunch and the afternoon program.

A Page for Young People Edited by Connie Trueblood

Youth Faces The Future

Connie Trueblood

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

INTRODUCING PAIGE MARCH

(Paige's picture will appear in a later issue. Sorry cut is not ready. F.C.L.)

As you have noticed lately, the Youth Page is running a series of articles about the Southern Convention Pilgrim Fellowship Officers. The purpose of these is so that youth throughout the Southern Convention might know more about the people who represent them on the executive committee of the Southern Convention P. F.

As Faith Commission Chairman, I would like to introduce myself to you by telling a few of my likes and dislikes and extra-curricular activities.

My name is Paige March, and I am a senior at Holland High School. In years past, I have been in the Latin Club, Choral Club, Student Council and Beta Club. Presently, I am treasurer of the Beta Club and a representative from the Senior Class to the S. C. A.

As for my likes and dislikes, I love good food, good music, and good company. I think the one thing in this world which I detest most is insincerity. I had rather someone insult me and really mean it than for someone to pay me a compliment and be insincere about it.

After high school graduation, I plan to further my education at college. I am not exactly sure what I shall do then, but I would like to do something in the line of teaching.

PAIGE MARCH REPORTS ON YOUTH MINISTRY

This past summer, at the Joint National Council Meeting at Purdue University, the Plan for Youth Ministry was accepted. This plan is a result of the merger of the Evangelical and Reformed Churches with the Congregational Christian Churches. The youth of both united under the Plan for Youth Ministry.

Generally speaking, the purpose of this new plan is to keep the youth of the church from being an organization separated from the rest of the church. In other words, the purpose is to make young people a more integral part of the church.

I suspect that most of you have either read or heard something about the Plan for Youth Ministry and know that it consists of many parts. I would like to stress just one — the structural part.

The Joint National Council Meeting held in the summer of 1962 was the last one which will be held. Under the new plan, the council was replaced by a Youth Forum.

The Forum will be made up of two youth (between ages of 14 and 18) and one adult from each acting conference and will meet annually. The representation to the National Council was four youth and one adult from each conference. The council only met once every two years.

The purposes of the National Council Meetings were mostly legislative ones. In contrast, the representatives to each Forum will be engaged in a program of encounter within some specific area of the church's ministry, or some current issue of concern to Christian youth. Through this encounter, the youth and adult delegates will engage in exchange, inquiry, research, and discovery in order that the youth ministry may become sensitive and responsive to the area or issue under consideration.

From the members of each Forum, a Forum Board shall be selected. This Board will be composed of six youth and two adults who will have certain responsibilities. These responsibilities consist of planning and attending the succeeding Forum, and for carrying out any other tasks assigned to it by the Youth Forum.

The representatives to the Youth Forum will be impowered to amend the Plan for the Youth Ministry, to elect and direct the Forum Board, and refer to the conferences whatever issues and ideas may evolve from the Forum.

The theme for the 1963 Forum will be "Race Relations," and the meeting will likely be held in Atlanta, Georgia.

WESTERN N. C. RALLY

Young people from churches in the Western N. C. Conference are to have a Rally Sunday afternoon, January 6, 3:00-5:00 p.m. at Pleasant Ridge.

MORE IS REQUIRED

We are living in a terrifically fast age, one in which is telescoped a vastly accelerated time-table of progress. More is required of us now, in every field than we would have thought possible twenty years ago.

Even more discrimination on our part will be required, as frenzied activity presses itself in upon us.

More knowledge will be required so that we won't fall behind in the intellectual surge forward.

More faith will be required as we sail uncharted seas.

More intelligent application of our talents, more efficient stewardship of our hours, more dedicated service in our chosen activities — these will be required of us also.

—Margaret Taylor Harper in N. C. Clubwoman

Pleasant Hill Women

The Women's Fellowship of Pleasant Hill United Church of Christ has had a growing year's work in 1961-62. Our membership and gifts have increased through the efforts of dedicated women to a dedicated cause, we have worked together wonderfully as we have studied the needs and learned how we could meet these needs at home and abroad.

In studying the theme "Creating and Renewing the Church" we have seen that we make up the church, and it's the faith, love and concern of each individual that makes the church what it is today. It calls for a re-dedication of every member.

Our Bible study of I Corinthians was given by three of our members. In this study Paul stressed fellowship in the fullest measure and this was good background for our theme for the year.

Under the leadership of Mrs. Carl Aiken, Mrs. B. D. Hargis, Mrs. C. E. York, Jr., Mrs. Calvin Hinshaw, and Mrs. A. T. Ashley, we have had interesting programs on Christian Education, Stewardship, and Christian Social Action. We have observed World Community Day with Liberty Church and also Women's Fellowship Day in our church. Our Foreign Mission Study was given by Nancy Cummings of Liberty.

Our Friendly Service Quotas have been met. Our Fellowship sponsors a boy at Elon Home for Children.

The second Sunday evening of each month has been designated visitation day. We visit in the homes of sick and shut-ins. Our hearts have been blessed as we have observed the expressions of their faces when we tell them that we are visiting in the name of Christ and our Church. We feel that we have brought a bit of sunshine into their lives.

Our fellowship was represented at the Spring Rally of our district, Summer conference at Elon College, Fall conference and workshop of our district.

In the coming year, we trust that we shall continue to grow in number, in gifts, in faith and in wisdom as we serve God and others.

Virginia Fogleman, Reporter
Route 3, Liberty, N. C.

THE VITALITY OF MISSION

Richard N. Rinker

Nothing is more amazing than the realization that God's mission, exemplified in Jesus of Nazareth, is an ongoing vitality into which we are called as active Christians. We can share in the continuing process of revelation — through us, in spite of our weaknesses and stumblings, God's love can be shown to others.

Let us not deceive ourselves. This is an expensive relationship. Being involved in the living and serving tide of mission-minded Christians means self-denial. It may mean self-affirmation using particular abilities, but only in order to glorify God's revelation. Sometimes it will mean teaching — other times, learning from others. There will be occasions when money for important necessities will be required. And on other occasions study and prayer will be needed just as genuinely as was the money. Time shall be demanded. Giving up less important time-consumers will be the expense.

Nor should we seek to become a part of this ministering flood of mission in order to later "reap the re-

(Continued on Page 15)

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Central India -- Raipur

January

6—**Dr. and Mrs. Edward Wilder** of Madura Mission (South India) became emeritus missionaries of the United Church Board for World Ministries in September, 1962 after 41 years of service in India. Dr. Wilder went to India in 1921 as medical officer. The hospital in Madura had no conveniences and he began raising funds for the present hospital, which is a model of convenience. He has served as Secretary of the Christian Medical Association in India and Medical Secretary of the National Christian Council. He also received an award from the Indian Government for distinguished and meritorious service. Mrs. Wilder served as missionary and teacher.

RAIPUR

Important railway center on main line between Bombay and Calcutta. Population over 130,000. Mission station opened in 1880.

7—**Rev. and Mrs. William T. Baur** have served in India for 36 years, in various districts, and their work has included church work, schools, dispensary, farm and forest supervision, superintendent of Leprosy Hospital and "mothering" 20 boys.

8—**Rev. & Mrs. Eric Gass** are supported by our Reidsville church. See Christian Sun for December 11 for information about Eric and Pat.

9—**Miss Hedwig Schaeffer** is on furlough in U. S. after serving as a teacher since 1925. She was most recently in Raipur where she maintained a training program for the approximately 30 teachers of schools under her supervision.

TILDA

A railway station on main line between Bombay and Calcutta. Center for Refugees. The medical station was opened by Dr. and Mrs. Milton C. Lang in 1928.

10—**Dr. and Mrs. Theodore C. Feierabend** (1952) work in Evangelical Mission Hospital where he is medical superintendent and she is superintendent of nursing. Dr. Feierabend is the son and grandson of missionaries and was born in India.

11—**Sister Minnie L. Gadt** went to India as a missionary nurse in 1926. Since 1961 she has been working in the Khariar Hospital in Khariar, Orissa, India, after being at Tilda many years.

12—**Miss Ruth Hofsteter** (1947) served her first term as a missionary nurse in India at the Tilda Hospital, where she now is, and her second term at Kharia, Orissa.

Apportionment Giving To Elon College

June 1, 1962 — October 31, 1962

Virginia Valley Conference

Antioch	$ 60.50
Bethel	104.00
Bethlehem	89.25
Beulah	19.00
Concord	17.00
Dry Run	10.00
Leaksville	124.47
Linville	60.00
Mayland	38.00
Mt. Lebanon	30.85
Mt. Olivet (G)	14.00
Mt. Olivet (R)	42.00
New Hope	22.00
Palmyra	13.00
Timber Ridge	15.00
Winchester	153.00
	$ 812.07

Eastern Virginia Conference

Antioch	$ 39.00
Barrett's	5.00
Bayside	85.00
Berea (Nans.)	30.00
Bethlehem (Disp.)	50.00
Bethlehem (Nans.)	391.56
Burton's Grove	13.10
Centerville	24.00
Cypress Chapel	122.00
Dendron	12.15
Eure	84.00
Franklin	286.00
Franklin, Hunterdale	120.00
Great Bridge	187.00
Holland	74.00
Holy Neck	124.00
Hopewell	62.00
Isle of Wight	60.00
Liberty Springs	174.00
Lynnhaven Col. Comm.	40.00
Mt. Carmel	35.00
Mt. Zion	56.00
Newport News	326.85
Norfolk, Bay View	162.00
Norfolk, Ch. Temple	399.75
Norfolk, First	8.00
Norfolk, Little Creek	6.00
Oak Grove	16.00
Oakland	192.00
Portsmouth, First	92.00
Portsmouth, United	30.00
Portsmouth, Shelton Mem.	70.00
Richmond, First	76.00
South Norfolk	184.00
So. Norfolk, Rosemont	380.00
Spring Hill	9.76
Suffolk	503.00
Sunbury, Damascus	60.00
Union, Surry	26.00
Warwick	65.00
Waverly	60.00
Windsor	75.00
	$4,815.17

Eastern North Carolina Conference

Amelia	$ 113.00
Antioch	59.00
Auburn	53.50
Bethlehem	32.00
Damascus	68.00
Fayetteville	17.00
Fuller's Chapel	65.00
Garner, Comm.	10.50
Henderson	203.00
Hope Mills	16.37
Lee's Chapel	55.00
Moore Union	59.00
Morrisville	12.00
Mt. Auburn	117.00
Mt. Gilead	38.00
New Elam	90.00
New Hope	15.00
Niagara	9.00
Oak Level	15.00
Piney Plain	125.00
Plymouth	17.50
Pope's Chapel	47.00
Sanford	296.00
Shallow Well	152.00
Southern Pines	92.00
Turner's Chapel	89.00
Wake Chapel	350.87
Wentworth	15.00
Youngsville	8.00
	$2,239.74

Western North Carolina Conference

Albemarle	$ 115.00
Antioch (C)	15.00
Antioch (R)	31.50
Asheboro	38.00
Big Oak	27.00
Brown's Chapel	45.00
Biscoe	20.00
Grace's Chapel	27.00
Charlotte, UCC	1.00
Flint Hill (R)	40.00
High Point, First	21.00
Liberty	98.00
Mt. Pleasant	52.50
Needham's Grove	64.00
Pleasant Cross	86.00
Pleasant Grove	50.00
Pleasant Union	22.00
Pleasant Ridge	199.00
Providence Chapel	9.00
Ramseur	63.00
Randleman	55.00
Sanford, Northview	26.00
Seagrove	17.50
Shady Grove	14.00
Smithwood	15.00
Sophia	28.00
Spoon's Chapel	48.00
Union Grove	32.04
Zion	28.00
	$1,287.54

North Carolina and Virginia Conference

Apple's Chapel	$ 192.00
Asheville	119.00
Belew Creek	86.00
Berea	15.00
Bethel	71.00
Bethlehem	95.00
Beverly Hills, Burlington	77.00
Burlington, First	306.24
Burlington, Lakeview	54.00
Carolina	48.00
Concord	48.00
Danville	184.00
Durham	389.75
Elon College	214.00
Graham, Prov. Mem.	40.00
Greensboro, First	407.60
Greensboro, Palm St.	166.00
Greensboro, St. Peters	14.00
Haw River	62.00
Hendersonville	92.00
Hines Chapel	153.00
Hopedale	46.00
Ingram	100.00
Kallam Grove	29.00
Lebanon	26.00
Liberty	46.00
Long's Chapel	77.50
Lynchburg	15.00
Mebane	19.00
Monticello	65.50
Mt. Bethel	31.00
Mt. Zion	120.00
New Lebanon	112.65
Reidsville	300.00
Rocky Ford	3.00
Salem Chapel	30.00
Shallow Ford	54.00
South Boston	31.00
Tryon	215.00
Union (Va.)	126.00
Winston-Salem	58.00
	$4,338.24

Totals for 1962

January 1 - May 31	$ 8,802.52
June 1 - October 31	13,492.76
	$22,295.28

"The United Church of Christ is taking hold at the grass-roots. Uniting four great religious traditions in one free fellowship, people in our new communities are watching it and saying, 'That is the kind of church we wish to have for ourselves and for our children'."

WOMEN'S SOCIETY AT MT. ZION ENTERTAIN

Members of the Women's Fellowship of Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, were delighted to have Mr. Barbaros Chelikkol of Adana, Turkey, and a student at Elon College, as their guest speaker on Friday night, November 16. Mr. Celikkol gave a most interesting talk on the religious, social, and economic life of the people of his country. His talk was thoroughly enjoyed by everyone present.

Thursday night, December 6, the women had their annual "Family Night" with a covered dish supper at 6 o'clock. Immediately after the short business meeting, slides of Dr. Riggs' work in India were shown as well as the filmstrip "Peace on Earth" which reminded us of the birth of our Lord and Savior Jesus Christ and what Christianity should mean to us.

PRAYER GROUP STARTED

Thelma Frost

Women's Fellowship Chairman

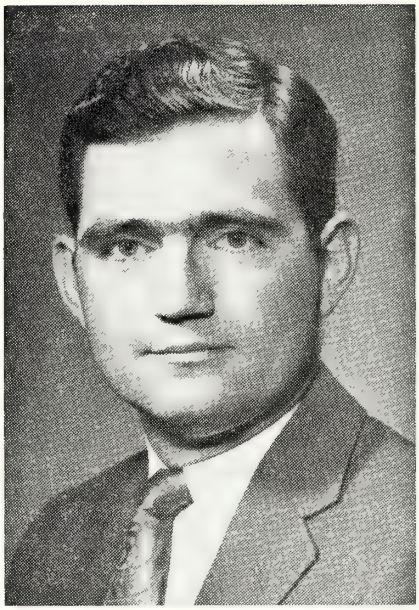
The Women's Fellowship of the Great Bridge Christian Church talked for a long time about meeting once a week for prayer and meditation together, but everyone was always so busy there seemed no time to meet and pray.

However when President Kennedy announced that the United States was in a very difficult situation and anything could happen, telephones rang all over the country-side asking people to unite and pray that our difficulties might be settled in a peaceful way.

Mrs. Martha Brinkley, spiritual life chairman, decided that it was time to put words into action, and announced that a Prayer Group would be held every Wednesday morning at 10:00 a.m., for one hour. All were invited who felt the need to get together to pray and meditate in a united way.

The response has not been too great in the number who attend, yet those who do attend seem to have found something that was greatly lacking in their lives before. We have all pledged ourselves to read the Daily Bible Readings furnished by the American Bible Society, and to read the Christmas story in our homes during Christmas week.

We hope to make this a permanent thing and that others will find the time and feel the need to join us. Many thanks to Mrs. Brinkley for beginning something that we have needed so badly.



NEW PASTOR AT MT. ZION

Elizabeth Strayhorn, Reporter

Rev. Philip Francis Kahal became the new pastor of Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, on December 1, 1962. The Rev. Mr. Kahal was born in Boston, Massachusetts, and lived there until he entered the U. S. Navy in 1947. He served his country until 1957. After being discharged from the navy, he attended the University of Richmond, Virginia, where he graduated in 1959. He received his seminary training at Yale Divinity School and graduated in June of 1962.

He is married to the former Miss Alice Shipp. They have two children, Mark who is about eleven years of age and Andrea who is about two years of age. They have made their home in Princess Ann, Virginia, most of the time since their marriage.

The people of Mt. Zion are very happy to have the Rev. and Mrs. Kahal and family in their midst and pray that God will bless and guide them in their work here. Even though they have only been with us for a few short weeks, they have endeared themselves to us.

Words are but empty thanks.
—Colley Cibber

TEN COMMANDMENTS FOR CHURCH ETIQUETTE

Arthur J. Laughlin, Jr.

I. Thou shalt not come to service late, nor for the Amen refuse to wait.

II. Thy noisy tongue thou shalt restrain when speaks the organ its refrain.

III. And when the hymns are sounded out, thou shalt join in, not look about.

IV. The endmost seat thou shalt leave free, for more to share the pew with thee.

V. Forget not thou the off'ring plate, nor let the usher stand and wait.

VI. Thou shalt not make the pew a place to vainly decorate thy face.

VII. Thou shalt give heed to worship well, and not in thine own business dwell.

VIII. Thou shalt the Sabbath not misuse, nor come to church to take thy snooze.

IX. 'Tis well in church thy friend to meet, but let thy ardor be discreet.

X. Be friendly at the church's door, so shall the stranger love God more.

—N. C. Lutheran

LAYMEN'S SERVICE AT SOUTH NORFOLK

Beatrice George

The laymen conducted the evening worship service at South Norfolk Sunday December 2, 1962. Ellsworth Morris presided, giving the invocation and offertory prayer.

Frank Lindsey, chairman of the Board of Deacons, read the scripture from the Gospel of John 6:25-40 and offered the evening prayer.

The all male choir sang "How Great Thou Art," with Warren Morse as soloist.

The evening meditation and benediction were given by W. C. "Pete" Chappell, Jr., who chose as his subject "The Bread of Life." Words from the Lord's Prayer — "Give us this Day Our Daily Bread" were used in his opening remarks. These words of Our Lord were relevant to our spiritual needs and not only for our physical needs. Man does not always accept the will of God. Yet without the Christ of God we miss the abundant life here, looking toward our home not made with hands — eternal in the sky.

Where envy reigns, virtue cannot live.—Cervantes

Home For Children

Back To Normal

Walstein W. Snyder, Superintendent

Dear Friends:

Today we celebrate the coming of a New Year. We hope it will be a most prosperous and happy one for each of you.

We here at the Children's Home look forward to this New Year. While we are sure it will hold for us, on occasions, anxious moments we are sure there will also be moments of joy and happiness. Whether the moments be anxious or happy we can find the strength and faith to face them. This can be done by trusting fully in the Christ whose birthday we have just celebrated. May God richly bless each of us with this kind of trust.

By the time this day draws to a close all of our boys and girls will be back home from their Christmas visits. They will be returning from various places across North Carolina and Virginia. January 2, the children will return to school and everything for both staff and children at our Home will begin to return to normal.

I am sure as we look back to 1962 there are many things we would like to do differently if we could go back and live the year over, but that is impossible. So there is no value in living with idle regrets. Instead let us look with eagerness toward the New Year and make every effort to profit from our mistakes of the past year.

May God richly bless all of you as you look forward to new opportunities in 1963!

JUST MUSING
(A Riddle)

By Elizabeth F. Caviness

In the home it often keeps the peace;
  In business it creates good will;
A countersign among good friends;
  But harder to show when one is ill.

It's never lent; cannot be begged;
  In the market it's not for sale;
We cannot borrow from a neighbor;
  And no thief can ever steal.

It isn't worth much unless given away;
  Without it, there'd be no second mile,
To have it, the heart must be full of love;
  And it is just a happy smile.

REPORT FOR DECEMBER 17, 1962

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$1,048.48	
Eastern North Carolina Conference	309.25	
Western North Carolina Conference	36.51	
North Carolina and Virginia Conference	46.92	
Total		$ 1,441.16

SPECIAL OFFERINGS

Pilgrim Service League, Pilgrim Congregational Church Harwichport, Mass.	$ 10.00
Women's Fellowship North Olmstead Congregational Church, North Olmstead, Mass.	5.00
Jr. Pilgrim Fellowship, North Olmstead Congregational Church, North Olmstead, Mass.	5.00
A Friend	1.00
Women's Fellowship, Wakefield Congregational Church, Wakefield, Virginia	5.00
Mr. & Mrs. E. M. Gunn, Reidsville, N. C.	10.00
Business & Professional Women's Club, Burlington, N.C.	6.00
Women's Fellowship, Trinity Congregational Church, Cleveland, Ohio	10.00
Pilgrim Bible Class, 1st Congregational Church, Greensboro, N. C.	6.00
Antioch Church, Windsor, Virginia	6.00
In Memory of Mr. Dan Newman	
In Memory of Mr. B. B. Briggs	
In Memory of Mrs. L. E. Atwater	
In Memory of Mr. O. H. Paris	
In Memory of Lane Elder Vaughn	
Total Memorial Gifts	35.00
Thanksgiving Offerings:	
South Norfolk Christian Church, So. Norfolk, Va.	159.10
Alanson E. Watts, (So. Norfolk Church) So. Norfolk	25.00
Harry S. Farmer, (So. Norfolk Church) So. Norfolk, Va.	10.00
Park Place Congregational Church, Pawtucket, R. I.	100.00
Violet Pugh, Winchester, Va.	25.00
Newlin Hardware Co., Burlington, N. C.	150.00
Afternoon Circle, 1st Congregational Church, Comfrey, Minnesota	15.00
Turners Chapel Christian Church, Colon, N. C.	32.12
John Talbert King, Westfield, N. J.	10.00
Mrs. Hazel B. Amos, Dubuque, Iowa	2.00
Women's Guild, Warren Federated Church, Warren, Mass.	10.00
Mrs. Whit F. Wynn, Waycross, Georgia	2.00
Happy Home Congregational Christian Church, RFD 2, Ruffin, N. C.	11.00
Mr. & Mrs. Julian Turner, (Happy Home Cong. Church) Ruffin, N. C.	10.00
Congregational Christian Church, Sanford, N. C.	96.68
Long's Chapel United Church of Christ, Burlington, N.C.	2.79
The Cone Foundation, Greensboro, N. C.	100.00
Jr. High S. S. Class, Bethel church, Elkton, Va.	2.50
Mrs. W. D. Smith, Suffolk, Va. (Bethlehem Church)	5.00
Monticello Church, Brown Summit, N. C.	2.00
E. B. Baker, Stamford, Conn.	1.00
Mr. & Mrs. Gilbert Burns, Asheboro, N. C.	25.00
Congregational Christian Fellowship, Congregational Christian Church, Hopewell, Va.	5.00
Women's Fellowship, Congregational Christian Church, Hopewell, Virginia	10.00
Allen J. Johnson, Chapel Hill, N. C.	30.00
Mrs. Fannie Dameron, RFD 3, Burlington, N. C. (Union Ridge Church)	100.00
Celeste Penny, Raleigh, N. C.	20.00

Women's Fellowship, United Church of Christ, Winthrop, Minn.	13.00	
Happy Shares Club, Greensboro, N. C.	20.00	
First Congregational Christian Church, Hopewell, Va.	31.82	
H. N. Wellons, Burlington, N. C.	35.00	
Chaffin Congregational Church, Ladies Aid Society, Holden, Mass.	5.00	
Bell Telephone Laboratory, Burlington, N. C.	209.01	
Mrs. M. Singer, Cable, Wisconsin	2.00	
Lakeside Sunday School, White Lake, N. C.	100.00	
Collins Grove Baptist Church, Holly Springs, N. C.	100.00	
Circle No. 1, Mt. Carmel Church, Walters, Virginia	5.00	
1st Congregational Christian Church, Portsmouth, Va.	16.23	
Mrs. Coy Ellis, Sr., Clayton, N. C.	15.00	
Student Body, Elon College, Elon College, N. C.	20.71	
Dr. Arthur H. Perkins, Quincy, Mass.	10.00	
Christmas Gifts:		
Mr. & Mrs. C. R. Buckner, Burlington, N. C.	5.00	
Honoring Frank and Louise Baldwin		
Mrs. Margaret R. Pulley, Richmond, Virginia	5.00	
Honoring "Nearest kin"		
Young Adults Bible Class, Mt. Olivet Church, Harrisonburg, Va. — Honoring Mr. Theodore Lamm	5.00	
Special Gifts	295.55	
Total		$ 1,953.51
Total for the Week		$ 3,394.67

GREENSBORO AREA SCHOOL FOR CHRISTIAN GROWTH

Theme — "The Church, A Learning and Witnessing Community."

Dates — February 10-13, 1963.

Time — Sunday Afternoon; Monday - Wednesday 7:30 to 9:30.

Place — First United Church of Christ, Congregational Christian
400 E. Radiance Drive, Greensboro, N. C.

Dean — Carl T. Daye

The Courses to be offered and their instructors are:

1. The Educational Mission of Our Church — Rev. Harold Myers
2. The Youth Ministry of Our Church — Rev. Richard N. Rinker
3. The Bible Study—The Book of Acts — Rev. Melvin Palmer
4. Ministering to the Aging — Mr. Martin T. Garren
5. Learning and Witnessing Through Music — Mr. Donald Trexler

"RIM OF EAST ASIA" STUDIED

Thelma Frost
Women's Fellowship Chairman

During the month of October the Great Bridge Christian Church with the six other Churches that form the Lower Norfolk County Council of Church Women, studied "The Rim of East Asia" together under the leadership of Mrs. Raymond Musser, the Oak Grove Methodist minister's wife.

The study consisted of devotions, reports, news clippings, movies and centers of interest from each country, with every member participating. The fellowship was wonderful and everyone was keenly interested during the entire study.

Mrs. Musser was truly a marvelous teacher and it was surely the finest study this church has ever had a part in. We hope to make it an annual affair.

On the second of November, after our last study, we observed World Community Day together. Rev. Stanley Easty, rector of the Great Bridge Episcopal Church, was the guest speaker. The women of our Fellowship contributed twenty-five sewing bags.

Junior and Senior High Pilgrim Fellowship groups at Liberty Spring sang Christmas carols for shut-ins of the church and community Sunday afternoon, December 23.

MISSIONS

(Continued from Page 11)

wards of the just and merciful." This attitude destroys and perverts the meaning of mission. It permeates the personality with tolerance rather than with understanding, compassion and appreciation — with quantitative expenditures rather than with love — with self-centered concerns and values instead of out-going concern. The vitality ceases to be living mission and becomes wallowing condescension. The goals of Christ become the stepping-stones of the salvation-seeker and the hope of the gospel becomes the ticket to heaven which needs but a few stamps of services rendered before the passage is valid.

Mission is life! It is truth! It is dynamic, positive, unqualified by the limitations of our abilities to provide. It goes beyond us and becomes greater than all of our efforts because it is of God and we but share in His work.

UNION THANKSGIVING SERVICE AT LAKEVIEW

Mrs. Doris Page, Reporter

A Union Thanksgiving Service was held in our Lakeview Community Church of Christ, near Burlington, Sunday night, November 18.

Churches participating were: Lakeview Christian, Glencoe Baptist and St. Lukes' Methodist. Assisting in the service with Rev. Lafayette Wilkins Jr., host pastor, was Rev. Charles Hutchinson, Methodist, who delivered the sermon. Special music was provided by the Glencoe choir.

We appreciated the opportunity of having our community churches join us in worshiping in this Thanksgiving service.

The offering will go to the Children's Homes of the Baptist, Methodist and the United Church of Christ.

Senior Highs at Shallow Well, Sanford, sponsored a watch night program climaxed by a communion service December 31.

A Christmas candlelight service at First, Portsmouth, December 23 was followed by a Christmas program and party for the children.

Young people of our Tryon church joined those of the Presbyterian and Episcopalian churches in caroling in the community Sunday afternoon, December 23.

The Only Source Of Security

Dr. Donald G. Miller

I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth. (Psalm 121:1, 2.)

Some experiences of great moments may be recorded immediately in a day-by-day diary. Others must await the leisure of time and the mood of recollection when one can walk undisturbed through the corridors of memory and jot down his musings about bygone experiences which now stand out in clearer perspective.

John Henry Newman, for example, once sat on the deck of a Mediterranean steamer becalmed in a fog off the coast of Sardinia. His mind was perplexed with baffling problems. The bloom of inner disquietude had settled over his spirit as stealthily as the fog had enshrouded the silent sea. During this period of inner conflict, Newman composed that great prayer which we often sing:

"Lead, kindly Light, amid th' encircling gloom,
Lead Thou me on;
The night is dark, and I am far from home;
Lead Thou me on."

The writer of our Psalm has brought together two types of writing into a unity which combines at one and the same time the values of **immediacy** with those of **retrospect.** He begins with a few lines which were the spontaneous overflow of an agitated heart, then couples with them the deliberate, thoughtful statement of the life conclusions which he has reached through reflective meditation on his earlier experience.

The Psalm opens with a **cry of necessity.** It reflects a crisis which threatens one at the very core of his life. In haste, almost in panic, help is sought. It is almost as though one has suddenly heard the cry, "Fire!" and impulse commands action. The first suggestion that comes to mind is escape. "I lift up my eyes to the hills." Flee! There is safety in the hills. There are hiding places in the mountains. Security is to be found in withdrawal from the conflict. Survival depends on escape to some remote fastness above the confusion and the struggle.

But wait. Does safety really lie in escape? Can one find security in withdrawal from conflict? **No.** Flee to the hills as we will, we may be pursued and discovered. The conflict comes to us. Struggle invades our secret hiding places, and often strikes terror into our hearts just when we think we have evaded it.

"From whence does my help come?" There is only one source of help in crisis, "the Lord, who made heaven and earth." Whether it be in the sudden thrust of strong temptation, or in the frustration of disappointed hopes, or in the endless drag of overburdened days, or in the throes of death, "Our help is in the name of the Lord, who made heaven and earth."

Following the cry of necessity comes the **voice of experience.** We move from the troubled seas of a great crisis into the calm harbor of a lifelong trust. The Psalmist assumes the attitude of recollection and reflection. As he looks back over the years since the crisis, he affirms that what he discovered to be true had stood the test of time and circumstance. God's help is **always** available. "He will not let your foot be moved." Here is true security. And this security is constant. "He who keeps you will . . . neither slumber nor sleep." And this security is complete. "By day" and "by night," He "will keep you from all evil." Your entire "life," "your going out and your coming in," are in God's keeping "from this time forth and for evermore."

Here is security in the midst of trouble, hope in the presence of frustration, victory in the very moment of defeat. Here is the gracious action of God in behalf of our human weakness, the God who later thrust himself into the arena of human brokenness in his Son, who said: "Let not your hearts be troubled. . . In the world you have tribulation; but be of good cheer, I have overcome the world." This gives us heart to sing:

"Nobody knows the trouble I've seen,
Glory, Hallelujah!"

This is life lived in the persuasion that nothing — literally **nothing,** in life or death, time or eternity — can "separate us from the love of God in Christ Jesus our Lord."

Dr. Miller, a New Testament scholar, is president of Pittsburgh Theological Seminary and was for 19 years on the faculty of Union Theological Seminary at Richmond, Virginia. He is the author of numerous books and articles.

The Christian Sun Wishes You A Secure And Happy New Year

The CHRISTIAN SUN

Vol. 115 January 8, 1963 No. 2

A Religious Weekly for [illegible]ian Homes

Mrs D E Sellers 2-63
624 Fountain Place

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A NEW YEAR PRAYER

Blessed Lord, who has caused ll holy Scriptures to be written or our learning; Grant that we nay in such wise hear them, ead, mark, learn and inwardly igest them, that by patience nd comfort of thy holy Word, ve may embrace, and ever hold ast, the blessed hope of everasting life, which thou hast iven us in our Saviour Jesus hrist.

Collect in "Prayer Book"

Organ of the Southern onvention of Congregational hristian Churches.

Editorial and Publication ffices at Asheboro, North arolina.

Subscription office:
lon College, North Carolina

Abou Ben Adhem

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the Presence in the room he said,
"What writest thou?" The Vision raised its head,
And with a look made of all sweet accord
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the Angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as one that loves his fellow men."

The Angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And, lo! Ben Adhem's name led all the rest!

James Henry Leigh Hunt

EDITORIAL

This Could Be A Great Year

Internationally 1963 could be a wonderfully good year for mankind. Most colonial nations now have their freedom and chance to prove their worth. The Berlin wall could come down by the people who erected it — as the missiles went out of Cuba. Since two leading nations have faced each other with the prospect of the new kind of war that could destroy humanity, and have backed away with the hope of saving mankind, it may be possible to agree to limit armaments, and even to disarm so far as preparation for war is concerned. Volcanic shivers travel along the spinal column of the Communistic body that dreamed of world conquest, and threatens a massive rupture in relationships between Russia and China, the kind of rupture that could bury under smouldering ashes the Communist dream. Divided and warring Europe is growing wealthy by cooperation that is new in this part of the world. Many nations that have been retarded for centuries are learning that the way to have food, shelter and the good things of life is to study and work intelligently. For the first time in history rich nations are sharing their wealth with those less prosperous; heretofore the strong took from the weak whatever they wanted or could get. Now we are learning that "it is more blessed to give than to receive."

No one need deceive himself by thinking that all the war dogs will lie down and die, that all robbers will become generous givers instantly, that inexperienced and untrained people will suddenly become statesmen and diplomats, that education will explode like a mighty volcano and cover the earth with its enlightenment and culture, that the celestial kingdom will suddenly settle upon earth and all men will become good. It takes a long time to grow a man, a nation, or a culture. But this may be the year when the long process shows real signs of maturing humanity. It is worth considering, seeking, and praying for.

This can be a wonderful year for the Church. Hands of cooperation have already reached across denominational and cultural lines, even if sometimes hesitantly. An unbelievable variety of communions are united in the World Council of Churches. The Roman church has invited Protestants to their Council, which meets very seldom and is usually a family affair. Denominations of differing backgrounds — witness the United Church of Christ — are joining in organic union not to preserve the ancient heritage but to make new explorations in the realms of the spirit. No longer are Christians satisfied to send their few missionaries across the world to establish more churches of their faith and order, for now we know that in unity there is strength and that it will take all Christian forces to reach an ugly and unChristian world. A united mission attack is just ahead, and it will be augmented by all modern methods of communication. Just think what that can do even in this good year!

Here in our own area of Carolina and Virginia, in the churches we have called Congregational, Christian, Evangelical, and Reformed, there can be a great leap forward this year. Nationally these former denominations are united under the banner of the United Church of Christ, and we know how to proceed with the merger in our two states. We know that if Massachusetts can manage with one "headquarters" for 578 churches there is little reason for us to think we need three such "headquarters" for fewer than 350 churches. The same principle applies to the three publications. It is evidently a waste of money for the three groups to operate separately in doing the very same things, using the same literature (with the exceptions of the area publications), and endeavoring to support the same causes.

Custom may tend to hold us back; but we ought to know that that is retarding progress. Lack of knowledge of each other can be a dead weight about our necks, but that can be relieved only by mingling together and reading about each other. The road to progress lies invitingly before us. Dare we miss the thrill of moving forward? The Southern Convention with her history and dowry, like any old maid, may hesitate to take on family responsibilities; but we have given our pledge of honor that the marriage shall take place, and there is no better year than this for it to find fulfillment.

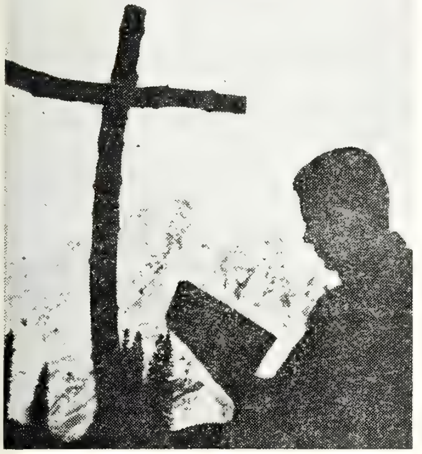
The time for talk has been adequate; now it is time to act. Committees appointed should remember that the reason for their appointment was that they get on with the job, that they find solutions to problems, that they bring back to their parent bodies recommendations for merger of all our energies, enterprises, and good works — under the leadership of the Divine Spirit that is one Spirit, not many.

This paper deals primarily with the Southern Convention, and is very hesitant to counsel either the Southern Synod or the Convention of the South. It is our sincere hope, however, that these corresponding bodies will feel inclined to move forward with the Southern Convention — even prodding a little, if needed — so the United Church of Christ may wave its banner over all our churches. We call our various bodies "acting" Synods or Conventions. Let's act like members of the United Church of Christ by dropping all pretenses and halfway measures. If we really succeed in doing this in 1963, this will be a wonderful year, one that will be a turning point in our history. This writer thinks that it will be a year long remembered and cherished by us and those who follow us.

THE NATIONAL COUNCIL OF CHURCHES

The Churches Working Together

for a Christian America



This new 32-page booklet, "The Churches Working Together for a Christian America," describes the work and scope of the National Council of Churches. Liberally illustrated, the publication points up in narrative form the programs carried out for the 31 member communions by the Council through its more than 70 units. Copies are available free of charge through the Council's Office of Publication and Distribution, 475 Riverside Drive, New York 27, N. Y.

Vol. 115 No. 2

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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Kindness In Little Things

S. L. Morgan, Sr., Wake Forest, N. C.

Two little girls rang my doorbell weeks before Christmas and smilingly handed me a tiny Christmas card they had made. Only that, and left; but it strangely moved me. It was kind. And was a vivid reminder of God's amazing kindness — his Gift of a Savior that first Christmas! And the reminder set the Christmas joy-bells to ringing in my heart.

And I began to be kind. A father had written me of his sorrow; his precious boy in school had begun to drink. I wrote him, "I too will pray; and you'll hear the joy bells, if you listen real good!"

And I began to look around for other burdened hearts. I had lately heard on our campus the great preacher Dr. George Buttrick urge, "Be kind, for everybody has a burden." I guess it is so. I act on it. I think it wise and kind. And it is so easy to lift a burden — if we really care. I wrote a burdened school teacher I've seen but once. Her father was sick, her husband a drinker. I wrote but a postal: "I want you to know I care and will pray for you."

But what a reply! "Your message lifted my load. I put it in my purse, took it to school, took it out and read it several times during the day just to feel someone cared!" The little kindness! A postal!

What teacher, what parent, what preacher doesn't sometimes get discouraged? "Have I failed?" Lately I heard the preacher on the National Radio Pulpit say, "I told a sorrowing widow after conducting her husband's funeral, "Oh, I did so little to help you!' But she said cheerily, 'Oh, you helped me wonderfully; I heard you say, 'The Lord is my shepherd.' " That was much. What a holy privilege!

Shortly before her death, one of my former members wrote me, "I don't remember any sermon you ever preached; but I'll never forget once I was sick in bed, and no one to make me a fire, and I was cold, and you came in and made me a fire!" Kindness in little things! Greater than sermons!

The little girls and their own handmade Christmas card rang the joy bells for me, but that wasn't all. One was the daughter of a seminary professor. Later her adorable Christian mother rang me up; my wife had died, and the mother said, "Mr. Morgan, I overheard my little girl praying, 'Lord, make Mrs. Morgan happy in heaven, and bless Mr. Morgan, that he may not be too lonely!' " And she added, "Her father (the professor) and I liked the prayer." So did I.

All of it, what heart-warming kindness in little things!

January 3, 1963

A Letter to the Editor
Which Belongs to Readers Also

My apology to you and the readers of The Sun for my failure to get the Notes on the Sunday School Lesson in for the first Sunday in January. A number of factors entered into the situation.

I worked very hard at manual labor trying to get things in the yard ready for the Christmas Season. Then Mary fell on the snow and broke a bone in her left leg just above the ankle and that immobilized her. J. B. and Jane and Ellen and Warren came in for the Christmas holidays and I had to be housekeeper and cook and general handy man. And to be frank I was just tired of writing the Notes and decided to take a week off. That was the unregenerate nature in me. Please pardon me. I will try to do better from now on.

Mary is getting along very well. Fortunately she did not have to go to the hospital, and she has not suffered much pain after the first few days. Her leg will be in a cast until about the end of January. We had planned to visit Hardy and family in Florida early in January, but we will have to postpone our visit until sometime in February.

I hope you and your family had a good Christmas. And may the New Year bring you happiness and good success.

"Hardy"

NOTE: With whatever authority to do so that an editor has, you are pardoned, and given good wishes for this new year. We are still wondering about the Superintendent of our Home for Children. Ed.

About * * *

INDUSTRIALIZED INDIA

When the unfavorable aspects of a country are publicized, people in other lands often form a wrong impression of an area and its people they never saw or studied objectively.

India is an example. Too often that land of many odd languages and curious customs, with its more than 400 million people — some without a home or even a place of their own to sleep — is frequently portrayed as a land of much idleness and widespread poverty.

It is true that India has its thousands who live below what is substandard in the United States. It is also true that many natives have no home in which to live, and sleep in parks and other places. Some indifference to work is found in all countries with warm climates, and most of India's climate is tropical.

But there is another picture of India — a picture of its industrial life — and it is here briefly presented in the hope that the better side of that country may be more fully understood.

Opening the Suez Canal in 1869 and the coming of steamships and railways brought about great economic changes in India, and although the changes have been gradual, their extent is noteworthy.

For centuries handspinning and weaving in India had set a standard which craftsmen of no other country could approach, but in 1850 the cotton mill industry was started, and based on Western models. By 1885 there were in India 87 mills having 2,145,000 spindles, 16,000 looms, and 67,000 workers. Today India has more than 350 mills, 10,000,000 spindles, 200,000 looms, and 500,000 workers.

Most of the world looks to India for its jute packing materials. Jute was first spun and woven by power machines in Dundee, Scotland, but by 1885 some 6,000 power looms were working in Bengal, India. The industry was gradually expanded and at present it employs about 300,000 workers.

The steel industry in India has also had a wide expansion. Not only is India meeting its needs for railways and bridge equipment, and other steel requirements but it exports many iron and steel products.

Equally striking is the rapid growth in sugar refining. Until 40 years ago India produced only about 10 percent of its sugar needs. Sugar tonnage now approaches one million tons annually — near the country's needs.

Other industries in India that have flourished in recent times are coal mining, match manufacturing, paints and varnishes, woolen textiles, knitted hosiery goods, vegetable oils, chemicals, drugs and paper. Indeed there is manufactured in India almost every item to be found in the United States. It is only India's rapid increase in population, that prevents it from lifting the standard of living of its people.

It is the seemingly uncontrollable population problem that makes it necessary for India to accept aid from other countries. Of the 120,000 babies born every 24 hours throughout the world, India is the top contributor to this new mass of humanity.

India's history began centuries before the time of Christ. Its road has been long and often blocked by many tragedies. But the Indian people have made many notable achievements in the industrial and cultural fields and deserve recognition for their advances.

C. B. Riddle

At First, Winchester, the senior choir presented a cantata, "The Miracle of Christmas," children gave a pageant entiled "The Holy Nativity," and young people presented "Why the Chimes Rang."

A MEDITATION

By John G. Truitt, D.D.

+ + +

HOW ABOUT HATE

"One who hates his brother is in darkness; he walks in the darkness and has no idea where he is going." I John 2:11.

Blind? You probably do not know what that is! We were taking the charming little fourth-grader back to the State's boarding school for the blind children. It was our first trip on the campus atop the rounding hills of Raleigh, North Carolina. The buildings were set amidst the beautiful oak trees and situated alongside lovely driveways. Which was the right driveway to take? Where was the little girl's building? It was night, and although there were street lamps, they were in themselves somewhat confusing. What a pity my dear little friend couldn't see! For the first time on the whole trip she was pathetically quiet. So bright she was had we put her out there on any given street she could have gone to her building, but to tell us she was helpless and she knew it, and was quiet. Of course it was not too much of a problem for a bit of inquiry made everything right. Blind? "One who hates . . . is blind."

I don't want to be blind! I had a bout with what might have headed me toward the "dark," and experienced an operation for a detached retina. Three weeks of absolute dark — except for minutes of examinations — taught me just a little about "blind."

One who hates his brother is "blinder than that!" "He walks in the darkness and has no idea where he is going!" He may walk off of a cliff! While my eyes were "darked" out I didn't walk, I had to lie flat on my back all that time, but I did have an idea where I was going!

I wouldn't like to hate anyone, if I did, but for God's pity and mercy, I'd surely be on the wrong road. Because, you know, Jesus has said, "Love your enemies." And I have learned a funny thing: the less I hate, the fewer enemies I have. Who is there whom I want to hate? I'd much rather remember that little childhood prayer my mother taught me: ". . . and help me to love everybody!" I pray that prayer now, O God. Amen.

Norfolk Area Leadership Training Report

By Dr. L. E. Smith

There are thirteen Congregational Christian Churches in the Norfolk and Portsmouth area. All of these churches have good, wide-awake Sunday schools. These schools are well staffed with officials and teachers. In an effort to improve these officials and instructors the Christian Education Committees of the Eastern Virginia Conference, and the Sunday School Convention of said Conference, united their ideas and efforts in the establishment of a Leadership Training School for this area.

The ministers and representatives of these churches met in the Christian Temple on Sunday, September 16, at 2:30 p.m. The purpose of this meeting was to make definite arrangements for the proposed Training School — to set up the curriculum; to determine the time and place for the meeting, and to determine the cost of operating the school. The South Norfolk church had invited the School to use its facilities. The invitation was accepted; the first session to be held Thursday evening, October 4, at 7 o'clock, and to meet five successive Thursday evenings thereafter.

The Reverend Sammy Nelson of the Lynnhaven Colony church was elected Dean of the School, and Miss Beatrice George of the South Norfolk Church was elected Registrar. Dr. Frank Hamilton, the Reverend Carroll Lewis and the Rev. Bill Simmons were appointed as a committee to implement the curriculum, and select instructors with power. The committee reported the following curses and instructors:

Sunday School Administration — The Rev. Willis Joiner, Shelton Memorial, Portsmouth.

Pre-Schoolers — Mrs. Ruth Bew, First United, Norfolk.

Teaching Primary Children — Mrs. Annie Mae Brickhouse, Christian Temple, Norfolk.

Working with Juniors in Sunday School — Mrs. Pearle Robinson, South Norfolk church.

Working with Young People — Mrs. Irene Smith, Bayside, Norfolk.

How we got our Bible — Dr. H. S. Hardcastle.

On the opening night of the Leadership Training School the weather was typical for Norfolk. It rained and stormed, really, but there were 117 pupils, officers and teachers present; eager to learn and to instruct. Unfortunately, the Annual Session of the Eastern Virginia Conference came within this period, requiring the omission of the fifth meeting of the school, and the final session was in conflict with a Convention-wide meeting at the Christian Temple, on the closing night. However, the school closed with a total enrollment of 120.

On December 2nd, representatives of the two committees charged with the responsibility of inaugurating this school, and seeing that same was conducted, met on Sunday afternoon at 2:30 in the South Norfolk church to evaluate the school, and determine whether or not efforts should be repeated in the Fall of 1963. From a survey conducted by Miss Beatrice George the following facts were evident: by all means we should conduct a Leadership Training School in the Fall of 1963, and that definite and specific plans should be determined far enough in advance to arrange and conduct a school for credits. Also, the following facts should be noted: that the majority of those attending preferred weekly classes for six weeks. The classes should be on the Department level, but that devotionals should be conducted for the whole school either at the beginning of the first or second periods, that the courses should be so arranged that there would be a choice of one period each night. It was felt that these suggestions, together with others that might occur in the planning for the school in 1963, would greatly improve the school over the 1962 session.

SPONTANEOUS COMBUSTION IN FLORIDA

In Florida churches start by "spontaneous combustion," according to the **United Church News.** Within the last month a delegation from Islemorada on the Florida Keys came by private plane to our Conference office, saying they wished to start a church and wanted to be related to the United Church of Christ. Another group held its first service in a lodge hall in Venice, with seating for 50 — and 85 showed up.

The Florida United Church News

No longer talk at all about the kind of man that a good man ought to be, but be such. —Marcus Aurelius

SHARE IN STEWARDSHIP PROJECT

Our church people are encouraged to share in the Stewardship Project, which has been conducted by the Evangelical and Reformed Church for many years, and now is directed by Dr. Paul Strauch of the Stewardship Council for the entire United Church of Christ. Information concerning it has gone to each minister in the current Stewardship Packet.

There are contests for every age group: A—9-11 years; B—12-14 years; C—15-17 years; D—18-24 years; E—ages 25 and above; F—ministers. Entries may be in the form of essays, hymns, poems, plays or posters.

It is suggested that local church entries be in by February 24 and winners chosen by March 10. March 11 best entries are to be sent to the conference chairman, in our case Rev. Terrell Shoffner, 2212 Grimes Street, Charlotte 6, North Carolina. Conference judging will take place by April 8 when best entries will be sent in for denominational judging.

In A Lighter Vein

A Southern Convention minister's wife wrote recently saying she had enjoyed the column "In A Lighter Vein." She sent the following contribution for a similar column:

Watermelons That Are Different

A hotel simultaneously served two luncheons in two different dining halls, one to a gathering of ministers and another to a conclave of wholesale liquor dealers.

The liquor dealers were to finish off their meal with a special dessert composed of watermelon soaked liberally with brandy, rum and Benedictine.

The manager of the hotel's catering service almost dropped his own glass when he learned there had been a mix-up and the spiked melon had been served to the preachers.

"What did they say?" he hoarsely whispered to the headwaiter.

"They didn't say a word," said the headwaiter. "They were too busy putting the seeds in their pockets."

* * *

Middle age is the time of life when a man feels he gets less for his money each time he goes to the barber.

* * *

Most women enjoy humor. The more a man humors them, the better they like it.

Financial Report

NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

First Quarter, 1962-1963
Ending November 30, 1962

By Mrs. J. E. Danieley, Treasurer

Women's Fellowships

Albemarle	$ 54.60
Amelia	10.00
Antioch (R)	5.00
Apple's Chapel	123.80
Asheboro	81.28
Asheville	180.00
Auburn	4.00
Belews Creek	39.85
Bethel	15.00
Bethlehem (W)	17.50
Beulah	15.00
Burlington, Beverly Hills	30.00
Burlington, First	557.92
Burlington, Lakeview	8.75
Carolina	10.00
Chapel Hill	70.00
Concord	30.00
Danville	90.00
Durham	103.15
Elon College	261.91
Fayetteville, Eutaw	25.00
Flint Hill (R)	36.47
Fuller's Chapel	32.50
Garner	22.62
Gibsonville	30.77
Greensboro, Calvary	10.00
Greensboro, First	225.00
Greensboro, Palm Street	143.87
Hank's Chapel	130.10
Happy Home	36.50
Haw River	38.35
Hayes' Chapel	33.00
Hebron	10.00
Henderson	79.25
Hendersonville	12.50
High Point	25.00
Hopedale	10.00
Hope Mills	5.00
Ingram	39.00
Lebanon	6.25
Liberty (N. C.)	13.33
Liberty, Vance	151.70
Liberty (Va.)	34.46
Long's Chapel	58.75
Monticello	76.18
Moore Union	5.00
Mount Auburn	66.52
Mount Pleasant	5.00
Mount Zion	50.00
Pfafftown	18.00
Pleasant Grove (N. C.)	27.23
Pleasant Grove (Va.)	67.50
Pleasant Hill	19.25
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	40.00
Plymouth	17.40
Providence	7.18
Raleigh	90.27
Ramseur	33.40
Randleman	8.00
Reidsville	320.51
Sanford, Northview	5.00
Sanford, United	130.12
Seagrove	4.00
Shallow Ford	12.50
Shallow Well	84.66
Shiloh	20.00
Sophia	49.39
South Boston, Center	36.41
Southern Pines	191.10
Spoon's Chapel	6.25
Turner's Chapel	22.01
Union Grove	24.22
Union Ridge	104.96
Union (Va.)	96.69
Winston-Salem	15.00
Zion (WNC)	20.62
	$4,606.55

Children's Groups

Apple's Chapel	$ 23.43
Durham	19.99
Henderson	6.00
	$ 49.42

Cradle Roll

Durham	$ 8.01
Reidsville	17.12
	$ 25.13

Conference Offering at Hines Chapel	
New Beds at Moonelon	$ 151.87
TOTAL RECEIPTS	$4,832.97

Disbursements

Expense of:	
District Chairmen	$ 26.16
President	81.65
Treasurer	29.36
Fall Conference	5.05
A. T. Allen & Co.,—audit	44.00
Gift for Miss Susie Allen	22.00
	$ 208.22
Mrs. W. B. Williams, Treasurer Women's Fellowship of the Southern Convention, for:	
Thank Offering	$2,182.58
Life Membership	70.00
Memorials	30.00
Foreign Mission — Special	50.00
Rachanyapuram School	6.00
Friendly Service	9.00
Moonelon (New Beds)	151.87
Missions — General Fund	2,125.30
	$4,624.75
TOTAL DISBURSEMENTS	$4,832.97

REPORT OF WOMEN'S FELLOWSHIP EASTERN VIRGINIA CONFERENCE

Quarter Ending November 30, 1962

APPORTIONMENT

Antioch	$ 20.00
Berea	25.00
Berea, Hardcastle Cir.	50.00
Bethlehem, Nansemond	87.50
Bethlehem, Dispt.	5.00
Bayview	40.00
Bayside	25.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	55.00
Damascus	25.00
Dendron	20.00
Eure	15.50
Franklin	100.00
First, Portsmouth	30.00
Great Bridge	40.00
Holland	45.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	25.00
Liberty Spring	55.00
Lynnhaven Colony	18.75
Mount Carmel	25.00
Mount Zion	7.50
New Lebanon	10.00
Newport News	62.50
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	85.00
Richmond	15.00
South Norfolk	60.00
Suffolk	250.00
Hunterdale	64.10
United, Portsmouth	25.00
Wakefield	10.65
Warwick	20.00
Waverly	15.00
Windsor	37.50
	$1,628.60

WOMEN'S GIFT

Antioch	$ 24.61
Berea	30.00
Berea, Hardcastle Cir.	10.00
Bethlehem, Nansemond	184.75
Central	38.50
Christian Temple	181.20
Cypress Chapel	62.55
Damascus	18.35
Dendron	36.50
Eure	26.30
First, Portsmouth	44.00
Great Bridge	168.00
Holland	151.00
Holy Neck	100.00

FOR HISTORIANS: Both Mrs. Danieley and Mrs. Waldo are new treasurers making their first reports. Ed.

Hopewell	41.00
Isle of Wight	41.00
Liberty Spring	106.10
Mount Carmel	23.25
Mount Zion	15.00
New Lebanon	13.00
Newport News	100.00
Oak Grove	11.69
Oakland	69.85
Prince George	42.51
Rosemont	128.22
Richmond	53.77
Suffolk	300.00
Hunterdale	56.14
United, Portsmouth	48.33
Wakefield	16.80
Warwick	37.41
Waverly	17.85
Windsor	102.00
	$2,250.73

MINUTE FOR MISSIONS

Dendron	$ 22.00
Hunterdale	44.00
	$ 66.00

EXTRA LOVE GIFT

Antioch	$ 10.00
Bethlehem, Nans.	100.00
Christian Temple	250.00
Cypress Chapel	30.00
Damascus	5.00
Dendron	10.00
Eure	5.00
First, Portsmouth	10.00
Great Bridge	10.00
Holland	25.00
Holy Neck	25.00
Isle of Wight	10.00
Mt. Zion	5.00
Rosemont	15.00
New Lebanon	5.00
Suffolk	100.00
United, Portsmouth	10.00
Wakefield	5.00
	$ 453.95

LIFE MEMBERSHIPS

Antioch	$ 10.00
Berea, Hartcastle Circle	10.00
Waverly	10.00
	$ 40.00

JUNIORS

Antioch	$ 2.10
Bethlehem, Nans.	5.00
Christian Temple	12.00
Eure	1.35
Franklin	7.50
Holy Neck	5.00
Liberty Spring	6.85
Mt. Carmel	2.50
Oakland	2.50
	$ 44.80

CRADLE ROLL

Eure	$ 1.35
Franklin	2.00
Oakland	12.13
	$ 15.48

RECEIPTS

Balance Brought Forward	$ 136.69
Receipts from Churches For Missions	4,045.61
Conference Offering (Minutes for Missions)	28.64
Extra Love Gift for new Church Extension Eastern Va. Conference	453.95
Conference Offering	165.64
C.M.A. (United, Portsmouth)	10.00
	$4,840.53

DISBURSEMENTS

Mrs. Lowell A. Smoot (Jubilee Booklets)	$ 25.00
United Cong. Christian Ch. (Booklets)	58.85
Doland Caffee (Covers for Booklets)	28.50
Suffolk Office Supply Co. (Ledger Treas.)	6.00
Mrs. W. E. Wisseman (Travel Expenses Conf.)	25.00
Mrs. L. W. Wilkins (Luncheon Tickets Conf.)	8.00
Suffolk Insurance Corp. (Treas. Bond)	12.50
Mrs. J. H. Booth, Jr. (Telephone Expenses)	8.85
Mrs. R. E. Brittle, Financial Sec. (C.M.A.)	10.00
Mrs. W. B. Williams, Convention Treasurer	4,509.46
	$4,692.16

Total Receipts	$4,840.53
Total Disbursements	$4,692.16
Balance	$ 148.37

Mrs. Loren Waldo, Treas.
Holland, Virginia

Plan proposed at St. Paul, Cincinnati, Ohio, where Rev. Richard Jackson is pastor to care for larger numbers in the church school: 8:15 a.m., service of worship; 9:15 a.m., church school classes for all ages; 10:30 a.m., family service of worship with children attending opening and then going to church school classes for nursery through eighth grade.

SOUTHERN UNION TO REMAIN AT WADLEY

A number of ministers serving churches in the Southern Convention, including the president of the Convention, Rev. Joe A. French, are graduates of Southern Union College in Alabama. Thus a recent decision concerning the future of that institution will be of interest to many in this area.

A proposal was made to the trustees of Southern Union College, Wadley, Alabama, that the institution be moved to Alexander City, Alabama. Meeting in November, the board of trustees voted to decline the offer, according to announcement by President Walter A. Graham.

A partial resume of the reasons follow (as incorporated in the motion):

"The Southern Union College was founded by the churches of the Southern Christian Convention forty years ago. Throughout the whole of its history it has been a church-related institution, dedicated to excellence in education under Christian auspices and to academic freedom in search for truth. It has practiced the principle that no worthy student should be deprived of a college education because of the lack of financial resources and, to this end, has invited and encouraged students in this category to apply for admission.

"... In terms of the financial criteria involved, the proposal to move the college to Alexander City seems quite attractive. There are, however, other factors to be considered. The conditions stipulate that the present relationship of the college must be discontinued.

"The Board of Trustees has carefully considered the heritage of the college, its present and probable future enrollment, its present facilities and has taken into account the possibilities of financial support if it remains where it is."

Rev. Melvin Dollar became Minister of Church Extension for the Florida Conference January 1. Mr. Dollar is a graduate of Elon College and Duke Divinity School. He has served several churches in the Southern Convention and the Southeast Convention, and was on the staff of the Southern Convention in the field of church extension. For the last two years he has been pastor of a new church in California, the United Church of Mission Village, San Diego.

Missionaries Study Language In India

Rev. and Mrs. William F. Kelly, Jr.
The American College
Tallakulam
Madurai
South India

June 11, 1962

Dear friends,

From January through March of this year we had a leave of absence from the American College, in order to continue our study of Tamil. In late March we traveled to North India for a special study course for foreigners in India and a first hand acquaintance with another section of this varied country.

For our Tamil study we went to stay at the Tamilnad Theological College, near Nazareth, a small town about 130 miles south of Madurai. There we were in the midst of Tamil speaking people in an institution where Tamil is the medium of instruction. Having now passed our second oral examination, we believe that our leave time was well spent.

The Tamilnad Theological College is one of the Church of South India regional language seminaries. Most of the students who go there are not college educated. Many of them, having completed high-school and a teachers training course, have been working as teachers for some years before offering themselves for the ministry. Some have come from other occupations. Of the 45 students, about half are married. They receive careful instruction in theological subjects as well as a good measure of practical training. All the students' wives also attend classes. Five of the six full time lecturers have done advanced study in England or the United States. We were impressed by the quality of the training being given these ministers-to-be. The United Church Board takes a direct interest in this theological college. As we were preparing the first notes for this letter, our ears were filled with the chatter of the workmen who were building a new staff house next-door, the cost of which has been paid by the United Church Board.

We enjoyed becoming acquainted with the theological students, their wives, and children. On more than one Sunday Bill went with the students to local village churches to visit or to preach. The area is one where Church of England missionaries have worked for over 160 years. The Christian lay people are very loyal to the Church, though many of them think of themselves more an Anglicans than as members of the Church of South India. Symbols of their devotion are the tall spires which grace so many of their church buildings. Seen across the flat richly green paddy fields, each spire commands all to notice that a congregation of Christ's people has been planted in this place.

Karen, too, entered into the College life. She taught a Sunday school class, led games for the women's recreational meetings, visited often in her new friends' homes, took lessons in Indian cookery. A few days before our departure she spent an afternoon with three student wives visiting in Hindu homes in a nearby village. This was a new experience for her, for the Christian women, who had never before tried this kind of calling, and for the women in whose homes they

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Central India -- Raipur

TILDA

A railway station on main line between Bombay and Calcutta. Center for Refugees. The medical station was opened by Dr. and Mrs. Milton C. Lang in 1928.

January

13—**Miss Ruby Ann Merkle** graduated from Elmhurst College and received her R. N. from Illinois Masonic Hospital in 1960; she then took special training in midwifery at the Royal College of Midwives in England. Now she is doing language study in India before going to Tilda Nurses' Training School to work.

ORISSA

Bhawanipatna

14—**Rev. and Mrs. Armin Meyer** are now in the U. S. on pre-retirement furlough, having served in India since 1921. In addition to theological training, he can do dentistry and she midwifery. They have opened new fields and started many new churches in Midhya Pradesh and Orissa.

15—**Mr. and Mrs. Douglas Schneider** are beginning a program of agricultural extension and carrying on the program of evangelism that the Meyers brought to this area of India. Both are graduates of Michigan State.

Khariar

16—**Dr. and Mrs. J. Manfred Laun** are medical missionaries from Europe, who served in Ghana and at Tilda, India, before coming to direct Evangelical Hospital at Khariar.

17—**Miss Nancy Lott,** who is a registered nurse from Ohio, arrived in India in 1959 and has been busy ever since at Khariar, where there is only a small hospital in the making, located 50 miles from a railroad and in an area with no electricity.

18—**Miss Lela Wasser** is responsible for women's and children's work, but because of shortage of workers is manager of Khariar primary school; six schools in the villages; a boys' and girls' boarding home and in charge of maintenance of mission property as well as developing a program of adult literacy.

South India -- Madurai

19—Originally (founded 1834) a part of the Madura Mission, but since 1947 a part of the Church of South India, our mission work centering around Madurai (city of half million) includes education, agriculture, and medicine. "Our missionaries are working with their Indian colleagues in the church to minister to vast human needs, not as purely humanitarian service but as an expression of the love and compassion of Christ."

visited. The Hindu women were very pleased that strangers came just to talk with them. The novelty of this experience is an indication of the absence of personal acquaintance between Christians and Hindus in many villages, even in areas where Christians have made considerable effort to communicate the Gospel through public meetings and Scripture distribution.

Our Christopher is now two years old. He talks vigorously both in English and in Tamil and continues to be our best good will representative in Madurai. Since our illness in 1960 we all have enjoyed good health. We feel that our first three years in India have been mostly learning and preparation. We expect that the learning will continue for as many years as we are here. We invite your prayers for us as we try to use what we have learned, especially the Tamil language, for the good of our neighbors and the building up of Christ's Church. Pray for Indian Christians in their effort to spread the Gospel. We try to be faithful in remembering you in our prayers.

Yours sincerely,
Karen and Bill Kelly

WORLD DAY OF PRAYER

March 1, 1963

Theme: **More Than Conquerors**

Resources for the observance of this annual event sponsored by United Church Women are:

Basic Packet — 75¢
Order of Service for Leaders — 5¢
Order of Service for Congregation — $2.00 per 100
Children's Service for Leaders — 6¢
Guide for WDP Committees — 15¢
Call to Prayer — 35¢ per 100
Poster 17" x 11" — 15¢
Offering Envelope — 75¢ per 100
Study book, **The Promise of Prayer** — 50¢

Order the above from:
Office of P & D
National Council of Churches
Dept. FG, P. O. Box 301
Madison Square Post Office
New York 10, N. Y.

Order early to save disappointment. Orders cannot be filled after February 14, 1963.

Rachel Wallace,
Social Action Chairman,
Southern Convention
Women's Fellowship

Mission Trained African Leaders

Of the 23 heads of independent African nations, 16 received at least part of their education in Christian mission schools, according to Sen. Claiborne Pell (D-R. I.) in an address before the Senate of the United States.

In a report on Africa, the Senator said, "the Western world owes a great debt to Christian missionaries."

Of the 16 mission-educated African leaders, 12 had training in Roman Catholic mission schools and four in schools operated by Protestant mission groups. One, President Kwame Nkrumah of Ghana, had training in both Catholic and Protestant institutions.

The Senator said that on a recent trip to Tanganyika he saw for the first time and was greatly impressed with the educational and medical contributions of American missionaries.

There are an estimated 23,000 Christian missionaries of all nationalities in Africa, he declared, of whom about 10,000 are Americans working with African church groups exceeding many times the number of personnel who are at work there for the government or in Point Four programs.

Among the mission-educated African leaders whom Sen. Pell listed were the following:

Roman Catholics: President Joseph Kasavubu, Congo, educated in Catholic mission schools and a one-time seminarian (Prime Minister Cyrille Adoula was also educated by Catholic missionaries), and Tom M'Boya, prominent political leader in Kenya.

The Protestants include: Chad: President Francois Tombalbaye, born to Protestant parents in a Moslem area, who received some Protestant mission schooling; Ghana: President Kwame Nkrumah, prepared for the Presbyterian ministry but turned to law instead; Nigeria: Governor-General Nnamdi Azikiwe, Protestant mission schools; Sierra Leone: President Sir Wilton Margai, Protestant (Evangelical United Brethren) mission schools followed by medical education in England; Liberia: President William V. S. Tubman, educated in Methodist schools.

Other leaders of emerging African nations who received Protestant mission education include Holden Roberto, leader of one faction of the government-in-exile of Angola; John Kenyatta, who will become president of an independent Kenya, educated in a mission school of the Church of Scotland (Presbyterian); Dr. Hastings Banda, leader of the Independence Party in Nyasaland; and Kenneth Kaunda, a Presbyterian who is regarded as the strongest African leader in Northern Rhodesia.

A True Story

A young man lived with his parents in a public housing unit. He attended public schools and participated in the "Free Lunch Program." He entered the Army and upon discharge retained his National Service Life Insurance. He enrolled in the State University, working part time at the State Capitol to supplement his GI education check. Upon graduation he married a Public Health Nurse and bought a home with an FHA loan, then obtained an RFC loan to go into business.

A baby was born in the City Hospital. He bought a small ranch with the aid of Veteran's Land Program and obtained emergency feed from the government. Later he put part of his land into the Soil Bank and payments soon paid off his ranch. His father and mother lived on the ranch and very comfortably on their Social Security checks. REA lines supplied the electricity, the government helped him clear his land, the County Agent showed him how to terrace it and the government built him a fish pond — THEN ONE DAY HE WROTE HIS CONGRESSMAN:

"I wish to protest these excessive governmental expenditures and attendant high taxes. I believe in rugged individualism. I think people should stand on their own feet without expecting a handout. I am opposed to all Socialistic trends and I demand a return to the principles of our constitution and the policies of States Rights."

—Kansas City Printcrafter

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

What Would Be My Relation To God?

If I Were A Christian

Used at P. F. Officers Camp
August 6, 1962
By Connie Trueblood
Script. by Rev. Samuel D. Nelson
Discussion by Rev. John Lackey

"THE CHRISTIAN WAY TO THINK ABOUT GOD"

"God is a spirit: and they that worship him must worship him in spirit and in truth." — John 4:24. Additional scripture: Matthew 11:28-30 and Matthew 16:24ff; John 14:6; Luke 15:11-32; Ephesians 2:8-9; Matthew 20:1-16.

Have you ever asked yourself the question: What is God like? How are we to think about God? What is his nature? What is his character? Where is he? Can we really contact him, and if so, how?

The first and most fundamental thing to realize is that God is not just a superior kind of man. Even today the majority of people, in their hearts, think of God as just a magnified man — that and nothing more. Such an idea is really but a projection of their own personalities, and it requires very little thought to show that such an idea cannot be true. No such finite person could possibly have created the boundless universe that we see; to say nothing of the infinite creation of which we are still altogether unaware.

It is natural for a thoughtless person to think of God as being just a bigger edition of himself, just as we may suppose that if an insect could think of God, he would think of him as an enormous insect of unlimited power. We, however, are beings possessing the twin faculties of reason and intuition, and so we must get beyond this infantile stage to the truth.

What usually happens is that while we are still very young, we form ideas about all sorts of things. We think a three-story house is a skyscraper. We think the road near which we live is so wide that crossing it is quite a journey. We think our parents know everything and could do anything. At that stage we think of God as being like our grandfather, or perhaps the clergyman at the local church. Then we begin to grow up and, as maturity comes, we gradually revise our ideas upon all subjects except one. In most cases, people never revise their early idea of God; and so they continue in years of maturity to try to get along with the idea of God that they formed in infancy; it is really as though the grown man tried to wear the shoes of the infant. He could not walk very far.

The only way to approach God is by thinking of him. There are no material steps that will bring you to God. We shall never get far in our thought of God if we leave Christ out. We must begin with him and when we begin with him, we begin with God. Jesus began with God. Jesus took God for granted. He did not argue about him. We seek to prove him. Jesus revealed him. Jesus never sought to convert men to believing in God. He knew that no man is an atheist at heart.

Jesus came not to prove God but to make God known. He came to reveal the nature and character of God. Three very short sentences which are as spiritual as they are

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EDITOR'S NOTE

Several topics were discussed at the Pilgrim Fellowship Officers' Camp held at Moonelon, Elon College, North Carolina, August 5-14, 1962. They are now made available to any youth group to use as program resources. Printed here is the first program from that camp.

CHRISTMAS JOURNEY

I may have missed all the others—
But Today I must draw near
To the Chancel of Grace
Where a Baby's face,
Streaming with Light, 'til it fills the place
With the presence of God
So dear.

I leave, and forget every burden
That has darkened my heart with night,
And turn toward the Star
Which gleams from afar
And leads to the Place where the Seraphim are—
To the Stable that glows
With Light.

And what shall I find at my coming—
This journey that never grows old?
Kings in their stateliness?
Shepherds all breathless?
Angelic worshipers, kneeling in reverence?
Truth by the Prophets
Foretold?

More than all these have yet spoken.
My own heart claims for Thy birth—
Hope that is yet to be,
Filling the whole of me,
Giving me vision of Faith, 'til I see
The Kingdom of Love
On earth!

Holy Child! Manhood Potential!
Epitome of all our Dreams!
In true adoration,
And full consecration,
We come to Thy Day, Love's greatest creation,
Where the Image of God
Is seen.

—Wofford C. Timmons

simple, describe God in terms of human thought and life. Only in such terms can we understand God. These are the three sentences: God is a Spirit; God is light; God is love.

First, God is a Spirit. A spirit thinks and feels and wills. A spirit is self-conscious. A spirit knows, understands, perceives, and directs itself. In other words, a spirit is a person. We are spirits and God, who is the Father of our spirits, cannot be less personal than we are.

In God, however, willing, feeling, and knowing exist in happy harmony and perfect unity. He, then, is the only perfect person. He alone perfectly thinks and feels and wills. He is free. He is in all and over all. He is self-conscious, self-directing. He is not a prisoner in his own universe, as the life of a tree is imprisoned in root and trunk and branch. God is inexhaustible in his life, transcendent in his energy. Before such a God we worship and adore. In his presence we find reality in worship and reasonableness in prayer. We are created in his image, in his likeness; He is our Father, the Father of our spirits. Because we are such, we answer to the challenge, "Speak to Him, thou, for He hears, and Spirit with Spirit can meet." This is the basis for prayer, for fellowship, for communion with God.

Secondly, God is light. God is as good as the light, as winsome, as crystal-pure, as incorruptible, as sincere as the sunlight, uncontaminated, sweet and full of wholesome healing, driving away the darkness of doubt and fear, bringing hope and health and happiness. God became to men the Father of lights in whom is no shadow, no suggestion of evil, the central sun of all life. Because He is the center of the moral universe, we know that day will not die down in darkness. It should give us confidence to know that. It is darkness that separates; it is light and purity and unity that create fellowship and link us with all that is good and great.

Thirdly, God is love. What do we mean by God is love? We use the phrase in a glib and superficial way, as if it were easy to believe in a God of love. Is it easy to believe that God is love during the tragedy of war or at a time of sudden and unexpected death? Even on the cross our Lord said, "My God, . . . why . . . ?"

It is all very well to speak superficially of finding love at the heart of the universe, but for many it is the most difficult of all Christian doctrines. What is love? One of the best definitions of love is given by Tolstoy, who said, "When you love a person, you do for that person what that person needs." It is a low, unworthy love that seeks merely to obtain, to get, to possess. Love is true to itself when it reaches beyond the selfish and seeks to share and sacrifice. Love does for others that which they need. Love does not shrink from any task. It never fails. It is seen in the patriot who gives his life for his country. It is seen in the scientist who gives his all for truth. It is seen in the mother who gives and withholds nothing. We cannot expect less of God. That is why there is something of a moral obligation about the cross. There is a compulsion, a necessity about Calvary; for God, since God is love, must do for his own all that they need.

WHEN DAY IS DONE

Help me, O Lord, to leave the day,
With all its work and going,
Right in Thy hands with faith it may
Be blessed beyond my knowing.

Help me, O Lord, to trust in Thee
When days are long and trying
And grant, O Lord, that I may be
Above all doubt and sighing.

Help me, O Lord, to do my best
No trouble let me borrow
And keep me while I sleep and rest
And guide me on tomorrow.

—John G. Truitt
in Monticello Bulletin

Do we understand what this means? Jesus understood it and said to his bewildered and doubtling followers, "Ought not the Christ to have suffered these things, and to enter into his glory?" He must do for his own all that they need. He must go all the way from Bethlehem to Calvary. There and there only do we understand that, even in a world of pain, God is love. At Calvary, God "Commendeth his love toward us." This is the Christian way to think about God. God was in Christ. If we accept the truth that in the life and death and resurrection of Christ God was incarnate, we have entered into the final truth concerning him who is Father of our spirits, the Light of our lives, the Saviour of our souls.

DISCUSSION

God is a Spirit

Questions:

1. List anthropomorphic (manlike) illustrations used to describe God in the Bible.
2. How do you reconcile these with Jesus' view?
3. What changes have come about in your own concept of God?

God is Light

Questions:

1. What does it mean to say that God is light?
2. Where does this light shine?
3. What does this light "shine about?"

God is Love

If I am a Christian my relationship to God will be — as one who seeks to earn the approval of God while living within the framework of his acceptance.

The above sentence is a thought question for you.

1. What is the difference between acceptance and approval?
2. What does it mean to accept my acceptance?
3. What does the Greek word agape mean?

Suggested ways of using this program in your own group:

1. Discussion.
2. Panel discussion.
3. Debates.
4. Role Play.
5. Filmstrip: "Growth in Our Idea of God."
6. Use resources for research on subject.

Three views of Christians in regard to the thought question given above:

1. Some Christians must gain approval before gaining God's acceptance.
2. Some are sure that God accepts us and we also have his approval.
3. A true Christian has God's acceptance, but must gain God's approval.

When perfect attendance awards were given by John Halstead to Sunday school members at Rosemont this fall, Mr. Elbert Hewitt and Mrs. Ellen H. Johnson received recognition for perfect attendance for 15 years, with St. Clair Dudley close behind with 14 years, Henry Hewitt with 12 and Mrs. Elsie Hewitt with 11 years.

AN APPRECIATION

What Is Greater Than A Good Name?

By W. H. Bradshaw

Rosemont Christian Church lost a beloved and most valuable member on December 6, 1962, in the death of Mr. J. M. Carter. I feel prompted to write this article to stress the importance and value of a good name, and at the same time pay tribute to a man who lived in such a way as to truly merit all that a good name implies.

I recall a lengthy conversation I had with him just a few days prior to his passing. We were discussing the long drawn out last days of people we had known, how they had suffered from various diseases over periods of weeks, months and even years, and he said to me, "Braddy, (a nickname he always used when talking to me) when I go, if it be today, tomorrow, or whenever, I hope I will go," he snapped his fingers, "like that." In just a few days after that, he passed, just as he told me he would like to go.

As we journey through life we automatically establish either a good name or a bad name, live either a useful or a useless life. I am sure none of us ever intended to go out of our way to make for ourselves a bad name, but by the way we live and conduct our daily lives we end up with either one or the other. Too many of us live in such a way that when we go our passing fails to make even a ripple on the waters of time. Ofttimes, we aren't even missed in the next block.

Having been associated with Mr. Carter for a number of years, working with him on the job, fishing with him, and working with him in most all phases of church work, especially on the board of deacons, I admired his deep interest, and will ever remember his unlimited devotion to his church.

He was a man of many talents in his church. He could and would do anything for it at any time. He was noted for going the second mile which is a great asset in making a good name. Many times, he and I have visited the sick in hospitals, and shut ins, and I envied him his tact, and approach he used on these occasions; rich or poor, he mastered the role of being a good visitor, and a living witness for Christ and his church.

He was very original, had a keen mind of his own, and when his church was at stake, he could use his good judgment in a very influential and unlimited way. Our church will miss him in more ways than one. He has in time headed all the major committees and boards in our church. He was unexcelled at the front door in meeting visitors and making them welcome.

In writing this I fail to find words enough to do this man justice and to reveal the true type I saw in him through all the years I was privileged to know and be associated with him. His life is a challenge to all who would pursue the art of establishing and leaving a good name, which should be the ultimate goal of every individual. It pays here and certainly hereafter.

In conclusion let me emphasize the fact that our church has lost, in death, a man who cannot be easily replaced. His ability and willingness to do will long be revered and remembered. Aside from being a Christian gentleman and a great churchman, he was a dutiful family man, active in civic affairs, president of Washington District Fire Department, and he served his country in World War I in the marine corps. He lived a full, useful life. The empty chairs will be a grim reminder in so many different places where he served as a friend to mankind. His jovial nature, his devotion to his church, his willingness to serve, and his aid to our minister through the years will stand out as a monument to this friend and beloved churchman. We bow in solemn tribute to a man who made for himself a good name by the way he lived daily among his fellow men.

The Christian Temple, Norfolk, is holding its annual business meeting Monday, January 14, following a family night dinner.

A fellowship pot-luck dinner at First, Winchester, January 6 will be followed by the annual business meeting, according to announcement by the pastor, Rev. Mark Andes.

Officers of the church and Sunday school for 1963 were installed at Liberty Spring December 30. Church secretary is Mrs. Joel E. Harrell, Jr., financial secretary is Miss Helen Duke, and treasurer is William T. Harrell. Superintendent is Robert E. Parker, Jr. Deacons ordained for three years were: James Lynch, Luther Wilkins, Herman Smith, Herman Bradshaw, Jr. and Miles White, Jr.

Who Holds The Keys?

Charles W. Cooper, Jr., Editorial Secretary, Stewardship Council of UCC

JESUS said to Peter, "I will give you the keys of the Kingdom." I've often wondered about that. We Protestants have pretty much decided that the whole Church is the successor to Peter in this matter. Yet I still wonder. Just what did Jesus mean—"The keys of the Kingdom?"

I remember the great ring of keys my grandfather carried — he was a church custodian. They were his badge of office even on Sundays when work clothes and brooms were put away. I recall how lost I am without the few keys in my pocket. Yes, keys give one a certain authority.

"The keys of the Kingdom. . . " What an awesome responsibility it must be to carry those keys! The salvation of souls, the total mission of the Church — in local parishes and far-off hospitals and schools — all depend upon a "man with the keys." One door leads to another and on through local church and conference and thence into all the world. Only as the first door is opened can one reach the succeeding doors. Everyone must wait for the man with the keys. Who holds the keys?

Come to think of it — YOU do! You are the man with the keys. Yes, you — ordinary church member, layman, humble Christian. You hold the "keys of the Kingdom" of which Jesus speaks.

If you fail to support your church with your participation and your money, the door of mission in the local parish and in the world beyond will remain closed. If you turn aside when your church seeks your support and say, "Let some OTHER Christian do it," the door will remain impenetrably closed in the face of Christ. For remember, Jesus also said, "Behold, I stand at the door and knock. . ."

Yes my friend, you hold the keys!

Jesus Begins His Work

Background Scripture: Mark 1:14-15.

Devotional Reading: Philippians 2:1-11.

Memory Selection: **The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.** Luke 4:18, 19.

THE GOSPEL OF THE KINGDOM OF GOD

"Jesus came into Galilee, preaching the gospel of the Kingdom of God." John came preaching a message of gloom; Jesus came preaching a message of gladness. The word "gospel" literally means "good news." And Jesus brought good news to a world that needed it then and needs it now. God is a Father who loves all men; men are children of God and brothers one of another; in Christ God came to dwell among men, to share their common lot, to deliver them from the power and penalty of sin, to give them more abundant life. This was and is good news. There is much good advice in Christ's message but it is more than good advice; it is good news.

The Kingdom of God at Hand

"The time is fulfilled, and the kingdom of God is at hand; repent ye and believe the gospel." The kingdom of God is in one sense a future event; it is not fully realized here and now. But according to Jesus' words the kingdom of God is already here, is at hand. He himself was the King. In another place he said "the kingdom of God is within you, or in your midst." Paradoxically the kingdom of God has come and is coming.

But men must be reorientated if they are to enter the kingdom. They must repent — and repent means to "change your mind," to do an "about face." It means more than simply being sorry. It involves more than the emotions; it involves the will. Repentance and faith together furnish the doorway into the kingdom of God.

The King and His Helpers

Jesus was King, and he was a mighty King. Perhaps he could have brought in the kingdom of his own will and way and plan and power. But he chose to give men a share in the work of the kingdom. So his first act upon entering his public ministry was to enlist disciples, or followers, or co-workers. Walking along the shores of the Sea of Galilee he saw two groups of fishers — significantly enough they were brothers — and he called them to come after him. He gave a command and a promise. "Come ye after me, and I will make you to become fishers of men." It will be worth our while to consider these few words in their practical application to Christ's call to men.

a. Jesus called men, real men, rugged, red-blooded men. There was nothing sissy about men like Peter and Andrew, James and John. Where did we ever get the idea that religion was all right for sick folks and women and sissies, but that it had no claim upon a man and a real guy? It does not take much of a man to be a Christian, but it takes all there is of him. If anybody thinks it is easy to be a Christian, let him try sincerely to follow Jesus Christ for one week, or, for that matter, for one day. About the most heroic thing a person can do is honestly and whole-heartedly to commit himself unreservedly to Jesus Christ and make him Lord of his life.

b. Jesus called men of various temperaments and abilities. This fact becomes all the more apparent when one considers the Twelve. There was no uniformity of gifts or graces among them. They were a polyglot group of men with various backgrounds, temperaments, and gifts. There is a place for all in Christ's kingdom. God can use you and every man.

c. Jesus called men to personal commitment. "Come ye after me," he said. He did not ask them what they believed; he did not demand a certain form of liturgy; he did not subject them to an examination of their theology. He simply asked them to follow him, to come after him, to commit themselves unto him. This is the essence of being a Christian — personal commitment to Christ. This is the heart of discipleship. Going to church, saying prayers, giving money, doing good works are important and are an expression of the Christian life. But they are the fruits, and not the roots. Christian discipleship is rooted and grounded in personal commitment to Jesus Christ.

d. Jesus called men to a way of becoming. "Come ye after me and I will make you to become. . . " There is no end to the possibilities of the Christian life. It is a matter of growing, of becoming, of developing. There is nothing static about a genuine Christian life. The trouble with too many people is that they think being a Christian is a finished thing. One joins church and that's it. It is only the beginning of the Christian life. We must grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. It will take an eternity to become what we ought to be.

f. Jesus called men to a better way of life. "For they were fishers" says the record. "Come ye after me," said Jesus, "and I will make you to become fishers of men. "Fishers . . . fishers of men." Here is a parable of what Jesus always does — he exalts, dignifies, enlarges, redeems, transforms everything and every relationship he touches. A true Christian makes a better parent, workman, citizen, friend, man. Commonplace tasks become transformed because one has a "new glory" as the old colored man said after his conversion.

g. Jesus called men to a fellowship of service. He did not promise them "pie in the sky bye and bye" or even now. He simply asked them to become fellow-workers with him in the task of establishing the Kingdom of God on earth. Without us he can do nothing, and without him we can do nothing. We are workers together with God in Christ.

The Pause that Refreshes

"In the morning, rising up a great while before day, he went out and departed into a solitary place and there prayed." He found strength for daily tasks as he waited upon God. And so may we.

SUNDAY SCHOOL LESSON
JANUARY 13, 1962
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

What Is A Preacher?

What is a preacher, my son?

Why, he is a man, called of God to preach the Gospel, and dependent upon the grace of a congregation. He is a specialist, educated, trained and experienced in a field where everyone on earth considers himself an expert. He is the manager of an institution, numbering scores of activities and hundreds of members, whose major task is to manage it without the fatal hint of assuming any authority.

And what does a preacher do, my son?

Well, his time is his own which means he is always on the job. You see, the man who is cursed with punching in a time clock in the morning is also blessed with the privilege of punching one out in the evening. The preacher teaches, though he must solicit his own classes. He heals, though without pills or knife. He is sometimes a lawyer, often a social worker, something of an editor, a bit of a philosopher, an entertainer, a lecturer, a salesman, a representative for every relief movement in the land. He is supposed to be a scholar as well as a promotional man. People come to see him or call on him any hour of the day or night and he is supposed to call on them continually. He must never make a mistake and must be able to take all criticism with a smile. He visits the sick, marries people, buries the dead, labors to console those who sorrow and to admonish those who sin, and labors to stay sweet at all times. He plans programs, appoints committees and does their work for them, spends considerable time in keeping people out of each other's hair, mending broken homes, and more time in trying to scramble out himself with the least possible loss.

Oh, yes — and between time he teaches a Sunday School Class, sings with the choir, directs the youth program and prepares a sermon and preaches it on Sunday to those who don't happen to have any other place to go on the Lord's Day. Then on Monday he smiles when some jovial chap roars, "What a job — one hour a week!"

—Great Bridge Messenger

The annual meeting of our Tryon church will be held January 9, following a dinner provided by the Garrison Chapel Baptist Church, thus enabling the women to be free from "housekeeping chores" and better able to participate in the meeting.

"It's Christmas in America," from the current Program Book, was used at our Sanford church following supper for the Women's Fellowship Sunday evening, December 9. Christmas activities included the annual tea sponsored by the Women's Fellowship, followed by a service of candles and carols, Sunday afternoon, December 23.

Christmas Sunday topics as gleaned from church bulletins: "The Greatest Stoop in the World" — Rev. Bill Simmons at Great Bridge; "Emmanuel — God With Us" — Rev. W. R. Stevenson at Tryon; "The Way of Wise Men" — Rev. Frank Hamilton at The Christian Temple, Norfolk; "Room for Christ?" — Rev. Collie Seymour at Apple's Chapel.

WHEN CHRISTMAS WAS OVER

Johnny got a tricycle
A football and helmet too
He got a pop gun and a baseball bat
A friendly Casper that says "Boo."
He got a Coca-Cola truck
Rubber boots for when it rains
A white leather hat with ear muffs
And a long line of electric trains.
He got a coloring book and crayons
Games and puzzles and building
blocks
A service truck and airplanes
Pajamas, shirts, pants and socks
He got all kinds of toys to play with
And lots of clothes to wear
But then he settled down on
Christmas Night
With his torn and tattered teddy bear.

In Ursinus Newspaper
Rockwell, N. C.

Deacons of Great Bridge held their annual Christmas banquet December 17. All who had ever served on the board of deacons were invited, as were their wives.

E. N. C. LAYMEN'S FELLOWSHIP RALLY

The Eastern North Carolina Laymen's Fellowship Rally will be held at McCuller's Ruritan Club Building, about 6 miles southeast of Raleigh, Sunday evening January 13, 1963, beginning with supper at six o'clock.

It is hoped that every church will be represented as a very informative and interesting program has been planned.

A pancake and sausage supper will be served by the Plymouth and Garner Community churches. The two churches are donating the food so that all proceeds will go toward the building of the Garner Community Church.

NEWS OF GARNER COMMUNITY CHURCH

A gift of $35.00 has been received from the Laymen's Fellowship of Henderson First Congregational Christian Church to be applied to our Building Fund. Also, an offering received at the Eastern North Carolina Conference netted $69.00 for the same fund.

The Massachusetts Home Missionary Union sent a gift of $300.00 to be used for chairs.

Fourteen men participated in the Laymen's Fellowship Sunday in October with three men delivering the messages.

Eighteen women participated in the Women's Fellowship Sunday in November with two women delivering the messages on the Women's Fellowship theme.

Two of the mothers have completed making robes for the Junior choir of about twenty members. This choir along with the adult choir participate in the morning worship service each Sunday morning.

Professor Paul J. Amash, teacher of French at Elon College, became a naturalized citizen of the United States in a ceremony at Greensboro December 7. Professor Amash is a native of Jordan.

The Social Action committee of our Tryon church is now receiving funds from members to underwrite the visit of two Tryon high school students to UN headquarters in New York next spring.

There is more melody in the crying of a baby than in the snoring of a saint. — Rosemont Christian Caller

Partners With God

By Mrs. Nelson Falkner of Liberty (Vance) Church
Women's Fellowship Sunday 1962

Our theme has three facets — praying, thinking, working. If any one of these is left out, life is like a tripod with one leg missing. Prayer without thought or work becomes irresponsible. Thought without prayer or work creates pride and leads to irrelevance. Work, even though it labors at "good works," is meaningless without understanding and love.

What could possibly give us more confidence and security than to know that we are partners with God? God never changes, so if we do not have the proper relationship with him, it is up to us to make the necessary changes in our lives. There is no better time than now, so let us think how we can truly become partners with God.

The first step is through prayer. We cannot become partners if we cannot communicate, and prayer is our way of communicating with God. There are many categories of prayer. First, there is the prayer of adoration and praise, and I think it proper and fitting to begin every prayer or worship with praise. Do you ever stop to wonder why God has blessed us so greatly here in America? We certainly don't deserve the special blessings we have received. Could it be that we are God's chosen people of today just as the Israelites were in Old Testament time and that God has some special task for us to do? We should constantly pray for his will to be done in our lives.

Secondly, there is the prayer of confession. We cannot be forgiven of our sins if we do not confess them before the Lord. We need to acknowledge our dependence on God and realize that only He can forgive us.

Third, there is the prayer of thanksgiving. Gratitude and thanksgiving are by-products of Christian living. It has been said that the dominant note of the early Christians was joy and thanksgiving. Is this characteristic of the church today, or have we perhaps lost some of this zest? The best advertising we could possibly do for the church would be to show the happiness that comes from Christian living.

Fourth, there is the prayer of petition or intercession. Prayer is much more than asking or begging God. Again we say, it is seeking his will for our lives and for others. Jesus said, "In your prayers do not go babbling on like the heathen, who imagine that the more they say the more likely they are to be healed. Do not imitate them — your Father knows what your needs are before you ask him." Prayer is a simple thing, yet a serious thing. Make it a rule of your life if you would be partners with God.

Next, we look at the second leg of the tripod — thinking. Emerson said, "Thoughts rule the world." A great educator has said, "Thinking leads man to knowledge. He may see and hear and read and learn whatever he pleases; he will never know anything of it, except that which he has thought over, that which by thinking he has made the property of his own mind." Paul said to the Corinthians, "Brethren, do not be children in your thinking — in thinking be mature." If you are to become partners with God, you must think his thoughts after him. We have one of the most marvelous opportunities that ever comes to a group of people — that of being in on the groundwork that is going into the building of the new United Church of Christ. We ought to make it a point to read and study everything that is written pertaining to our new organization: and while it is our privilege to criticize, let us not become chronic "fault-finders." looking for things with which to disagree in every action that is taken. We should remember that a tremendous amount of work — the sweat and blood type of work — has gone into every step and that our leaders are doing their level best to make the foundation of the United Church of Christ a strong one — one that will stand up when "the rains come and the floods rise and the wind blows and beats upon it."

Let us by all means put Bible reading at the very top of the list under thinking — the mind needs the stimulation and direction that comes from the Word of God. We are approaching the season of Advent and what better time than now to begin a regular program of Bible reading. We should also read other inspiring books. I have just begun to read again the book, "In His Steps" — an amazing book. I'm sure many of you have read it, but it tells the story of what happened when a group of people pledged themselves not to do anything without first asking what God would do and then earnestly trying to do that. What a difference we would see in our own lives and those around us if each of us followed that idea. People in America have become mentally lazy, partly due to television, and it is showing up not only among our adults, but in the schools as well. We need to keep interested and alert as partners of God.

The third leg of our tripod stands for working. We read in the Bible that "faith without works is dead." And so the fruit of our praying and thinking shows up in our working. Paul says, "We are fellow workmen for God."

While working on this talk in my living room, I could hear the carpenters working here at the church, and I thought of the words of the song which the choir sang — "We would be building temples still undone." There is much work that needs to be done in the world today, and God has no hands but our hands to do the job. "Teach us to build upon the solid rock" — God has given us the blueprint — it is up to us to do the job right.

"O keep us building, Master; may our hands ne'er falter when the dream is in our hearts, When to our ears there come divine commands and all the pride of sinful will departs. We build with thee, O grant enduring worth until the heavenly kingdom comes on earth."

The heart praying, the mind thinking, the hand working — the whole person was made to respond to God. The Christian faith calls for the heart's devotion, the mind's understanding, and the giving of one's whole self. Only then are we partners with God.

Sunday evenings during January and February are to be used as planning and training sessions for the year's basic program at Wake Chapel, with meetings of boards from 7:00-9:00 p.m.

Mr. John H. Norfleet has been made a "Life Deacon" of The Christian Temple, Norfolk. Others having this special honor designation are: J. E. Nichols, F. M. Brewer, Morris H. Bell, Jr. and Floyd B. Butler.

WANTED -- A Minister's Wife

At length we have settled a pastor—
I am sure I cannot tell why
The people should grow so restless,
Or candidates grow so shy.
But after two years' searching
For the "smartest" man in the land,
In a fit of desperation
We took the nearest at hand.

And really he answers nicely
To "fill the gap," you know,
To "run the machine" and "bring up areas,"
And make things generally go.
He has a few little failings,
His sermons are commonplace quite,
But his manner is very charming,
And his teeth are pearly white.

And, so, of all the "dear people,"
Not one in a hundred complains,
For beauty and grace of manner
Are so much better than brains;
But the parish have all concluded
He needs a partner for life,
To shine, a gem, in the parlor:
"Wanted — a minister's wife!"

Wanted — a perfect lady,
Delicate, gentle, refined,
With every beauty of person,
And every endowment of mind,
Fitted by early culture
To move in fashionable life—
Please notice our advertisement:
"Wanted — a minister's wife!"

Wanted — a thoroughbred worker,
Who well to her household looks,
(Shall we see our money wasted
By extravagant Irish cooks?)
Who cuts the daily expenses
With economy sharp as a knife,
And washes and scrubs in the kitchen—
"Wanted — a minister's wife!"

A "very domestic persons,"
To callers she must not be "out";
It has such a bad appearance
For her to be gadding about—
Only to visit the parish
Every year of her life,
And attend the funerals and weddings—
"Wanted — a minister's wife!"

To conduct the "ladies meetings,"
The "sewing circle" attend,
And when we have work for the soldiers
Her ready assistance to lend:
To clothe the destitute children,
Where sorrow and want are rife;
To hunt up Sunday school scholars—
"Wanted — a minister's wife!"

Careful to entertain strangers,
Traveling agents and "such,"
Of this kind of "angels" visits
The deacons have had so much
As to prove a perfect nuisance,
And hope these "plagues of their life"
Can soon be sent to the parson's—
"Wanted — a minister's wife!"

A perfect pattern of prudence
To all others, spending less,
But never disgracing the parish
By looking shabby in dress.
Playing the organ on Sunday
Would aid our laudable strife
To save the society's money—
"Wanted — a minister's wife!"

And when we have found the person;
We hope, by working the two,
To lift our debt and build a new church—
Then we shall know what to do;
For they will be worn and weary,
Needing a change of life,
And so we'll advertise, **"Wanted,
A minister and his wife!"**

Author unknown

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Vol. 115 January 15, 1963 No. 3

A Religious We hristian Homes

Elon College Library

Dr L E Smith
Jefferson Blvd.
Sylvan Beach

MOTTO:

n essentials, Unity
n non-essentials, Liberty
n all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

he Lord Jesus Christ is the nly head of the Church.

hristian is sufficient name or the Church.

he Holy Bible is a sufficient ule of faith and practice.

hristian character is a suffi-ient test of fellowship and of hurch membership.

he right of private judgment nd the liberty of conscience a right and privilege that hould be accorded to, and xercised by all.

rgan of the Southern vention of Congregational stian Churches.

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A NOTABLE FAMILY

Mr. and Mrs. Thomas Alexander Boland, two of the most outstanding and faithful members of our Elon College Community Church, are the proud parents of Mrs. Iris Abernathy, recently honored for her outstanding work as a biology teacher.

Mrs. Boland, a graduate of Elon College, has taught in the Elon Elementary School for many years. Always an active member of the Elon College Community Church Women's Fellowship, she has served as leader of her circle several times and at present is secretary of the general fellowship. She is also a member of the Christian Education Committee and the Nominating Committee of the Church. For a number of years she taught Sunday school. Active in community activities, she is a past president of the Elon College P. T. A.

Mr. Boland has been a deacon in the Elon College Community Church for many years. He also served a lengthy term as a member of the school board.

In addition to Mrs. Abernathy, the Bolands have two other daughters, Mrs. Jimmy Sparks of Burlington and Mrs. Ronald V. Sharpe of Charlotte.

The Bolands are known for their sincere interest and devotion to their family, church and community.

EDITORIALS

Working Under Pressure

Ours is a working world. Very few people have time to live. They are too busy working. A few decades ago men did most of the work outside the home, and women kept the home fires burning. Now women make up one third of the working force in business and industry in the United States of America. In some parts of the world they are soldiers, also.

This editor does not believe in this rat race called life. He thinks there should be time to read, to enjoy art, to relax and recreate with friends, to worship in church and in natures cathedrals, and to see God's handiwork called earth. But —

Editing a paper like this takes time and thought. People who know the publishing business sometimes inquire as to the helpers the editor has. But there is also a church to serve. Yes, it is small in number, but it has the same things to do that other city churches do. It also needs to build a place to meet, for it has had none of its own for more than two years. (Contractors have just offered bids on the building. They want more money than the church can afford.) Then there are responsibilities in Conference, Convention and in the national United Church of Christ. For one who has served churches for nearly half a century, this is a full-sized job.

Then there is a working woman at our house — sometimes. She is the mother of two college girls and a high school son. It is her joy to work with church people. In December she received the last remains of the national Women's Fellowship of Congregational Christian Churches at our house, and in January she became an area worker for the new Council for Lay Life and Work. Last week she was in Cleveland, Ohio; at this writing (January 11) she is in Miami, Florida. About the time this paper is delivered she will be in another state.

Under such circumstances, is it any wonder that your editor feels that he is working under pressure? Should he apologize when some mistake is made, or when some item sent for publication gets mislaid?

He does offer this public explanation and apology to the superintendent of our Home for Children. The material for last week was mailed on time, as his material always is. It just did not reach the hands of the editor until after the paper had gone to press. Whose fault? Who knows? As the kids sometimes say, "That is the way the cookie crumbles." But I am sorry. The poper is much better when everything works perfectly — even if under pressure.

It is entirely possible that every reader, save some who by age or infirmity have been forced to take things easy, know what is meant by working under pressure. You will also be wanting to slow down and live. Articles telling **how** will be welcomed. And an organization for this purpose can count upon one member without much solicitation. Try me.

Senior Citizens Claim Attention

An organization of Senior Citizens of America is more than twelve years old. Its purpose is to "help present day Americans to discover the new and greater country they might enjoy if the unused talent now going to waste were put on work on community problems.

"So long as there are concentrations of elderly people merely playing endless games of shuffleboard and taking their blood pressure at machines conspicuously placed like slot machines; so long as we see them in our own community killing time until time kills them; so long will we and those who come after us look forward with dread to old age."

The Southern Convention once had a committee to study the possibility of doing something for the benefit of the ageing in our midst. The committee reported to the Convention last spring with the recommendation that this project be carried forward. Of course there are problems connected with starting another institution, but the older people are with us. They need the Church, and the Church needs them.

Perhaps it is not an institution that we need. Other denominations near us and the government are doing much in this field. Some local churches have special programs and activities for their older people. This may be the area in which we need further promotion and direction. But let's not forget those who have done so much for us.

How To Decide If You Are A "We" Or An "I"

What is the reason for the editorial "WE?"

According to "usually reliable sources" the editorial WE originated over 100 years ago. Here is the accepted reason, handed down through the years:

"An editor is one who reads newspapers, selects miscellany, writes articles on all subjects, sets type, reads proof, folds papers, and sometimes carries them, prints job work, runs errands, cuts wood, works in the garden, talks to all his patrons who call, patiently receives blame for a thousand things that never were and never can be done, gets little money, has scarce time and materials to satisfy his hunger, or to enjoy the quiet of nature's sweet restorer, sleep, and esteems himself peculiarly happy if he is not assaulted and battered by some unprincipled demogog who loves puppet shows and hires the rabble with a treat of cider brandy to vote him into some petty office.

A man who does all this and more, not here recorded, you will know must be a rather busy animal; and as he performs the work of so many different persons he may justly be supposed their representative, and to have an indisputable right, when speaking of himself, to use the plural number, and to say 'we' on all occasions and in all places."

From The Nebraska Newspaper
In The American Press

Laymen's Rally for the Greensboro area will meet at Hines Chapel Saturday evening, January 19.

One of those presenting a birthday gift at Apple's Chapel January 6 was Mr. G. C. Murrell who was 91 January 3. Congratulations, Mr. Murrell, on your years and your loyalty to your church.

Eastern Virginia Mission Workshops (Rallies) for the Women's Fellowship will be held at Wakefield February 11, Holland, February 12, and Rosemont February 13. The program begins with dinner at 6:30 P. M. and continues through a worship service led by the host pastor, a talk on Our Christian World Mission by Mrs. F. C. Lester, southern regional secretary for the Council for Lay Life and Work, and a film.

From Southern Pines bulletin: "As this year closes most of us realize that it has been a good one for our church. Even though we do not have a strong denominational reference in the south and even though two new churches have been established here in the last eight years, we have increased our membership from 335 to 351 and our financial responsibilities have been adequately met. This is a good time for us to thank God for the type of church we have, whereby freedom of thought and discovery are encouraged."

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

First Congregational Christian Church of Albemarle, N. C. is broadcasting its morning services during January over station WZKY. Tune in, please, if near enough to receive the message.

CHAPEL HILL NEWS

Mr. Everette W. Neville, 88 year old member of our United Church, Chapel Hill, writes enthusiastically about recent services there under the leadership of Rev. Dewitt Myers. At the Christmas service of worship there were 169 present, with 26 in the choir. An orchestra added to the beauty of the service. The membership of 200 includes 8 ministers. Members and visitors present December 14 included people from 22 states.

Mr. Neville has missed only 9 Sundays at the Chapel Hill church in his 48 years, as a member there, having witnessed the christening of every baby and the uniting in membership of all except 10. He has not missed a communion service in the 48 years. A subscriber to The Christian Sun since 1898, Mr. Neville is one of those loyal members who has stood by his church through "thick and thin."

UNITED CHURCH TOURS

Church people in the Southern Convention are invited by the Stewardship Council of the United Church of Christ to join with other travelers seeking to gain more information about the mission of the church in other areas. Travel folders are available at the Southern Convention Office and from Dr. Nelson Dreier of the Stewardship Council, 1505 Race Street, Philadelphia, Pennsylvania.

One opportunity is the Puerto Rico and Virgin Islands tour, beginning February 11 and continuing through February 22. The round trip from New York will cost $290.

The Southern Tour will last from April 16 through the 27th, and the round trip from New York will cost $190. It is interesting to note that people on the Southern Tour will be the guests of Elon College and the Southern Convention April 25. The Rev. Clyde Fields, Dr. J. Earl Danieley, and others will brief members of the Tour party with reference to the Southern Convention activities and institutions at Elon College following lunch on April 25.

February "dates to be remembered" so far as Valley of Virginia churches are concerned: 3 — United Church Senior High Rally, Harrisonburg; 10-15, School of Christian Learning, Harrisonburg and Woodstock; 24 — Junior High Rally at St. Paul's, Woodstock. These were listed on a recent bulletin for Wood's and Wissler's Chapel.

Two important persons will be speakers at the Carolina-Virginia Laymen's Rally at Elon College February 17. Rev. William A. Slater is the new, and first, General Secretary of the Council for Lay Life and Work with offices in Cleveland, Ohio, with responsibilities as office manager. The other speaker is Mr. Dale Peak of Utah, president of the National Churchmen's Fellowship. He was elected at Perdue last summer and is the first person to hold this office in the United Church of Christ. Registration begins at two o'clock in the afternoon, and a capacity crowd is anticipated.

MRS. JOSEPH GODWIN HOLLAND

C. Carl Dollar, Pastor

Mrs. Joseph Godwin Holland passed to her heavenly reward on December 9, after a long and useful life. The great concourse of people attending her funeral was evidence of the esteem in which she was held by all who knew her.

She loved her church and was active in its program. For many, many years she taught a church school class and was at the same time active in the women's auxiliary (later the Women's Fellowship). She was a friend to the young people of the church and took a personal interest in each of them.

Not only was Mrs. Holland ("Miss Novella") well known and interested in her own church, but she loved all people and befriended many of the less fortunate. As an example of her civic interest, she helped to organize the first book club in Holland, which later became the Holland Woman's Club. She was a crusader for civic improvement. Her long and fruitful life will continue to bear fruit through its influence upon those who came in contact with her devoted, lively, and lovely personality.

May God bless the memory of "Miss Novella" and may her family constantly receive comfort and inspiration by her example.

JESUS OF NAZARETH

(From an Editorial by Howard E. Kershner, Editor, Christian Economics.)

He never wrote a book, but more literature has been written about Him than any other person.

He was not a musician, but His life inspired the greater part of our immortal music.

He was not an artist nor an architect, but both of these arts achieved their finest expression in the effort of men to honor Him.

He was not a physician, but He probably healtd the bodies and souls of more men and women than the greatest of our physicians. He has rightly been termed, "The Great Physician."

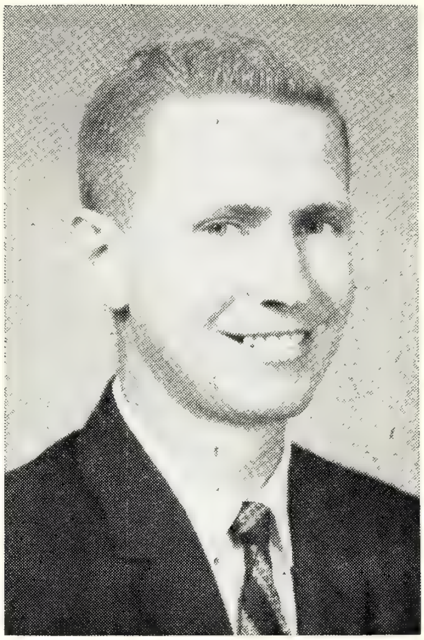
He was not a king, a president, a dictator, nor an official of any government, but He accomplished more for the promotion of happiness, the assuaging of sorrow and the promotion of justice and well-being than any ruler or government in all human history.

He wrote no songs, but He became the Theme of thousands of songs and choruses that have come ringing down the centuries and have spread hope and good will around the world.

He never commanded an army, but more volunteers enlisted under His banner than any other.

No tyrant could control Him, Satan failed to seduce Him and death could not conquer Him. The grave failed to hold Him. No wonder His Birth divided the centuries and His Name stands above all others.

The newly elected officers of our Albemarle church were installed January 6.



PASTOR BECOMES CHAPLAIN

Rev. L. Gale Brady, pastor at Liberty (Vance) church near Henderson, North Carolina, resigned January 1 to become a Chaplain (1st Lt.) in the U. S. Army Reserve. Mr. Brady reported for active duty January 7 at Ft. Hamilton, New York, where he is enrolled in chaplain's school for nine weeks. Following that he will report to his first permanent station assignment at Ft. Story, Virginia.

Mrs. Brady and their four children will remain at the Liberty parsonage until March, when they will join Mr. Brady at Ft. Story.

Mr. Brady is a graduate of Elon College and the Divinity School of Duke University. He served pastorates at High Point and Clayton before going to Liberty.

Rev. Don Flick of Hagerstown, Maryland, will lead the study of Roger Shinn's book, "The Educational Mission of Our Church," at the School of Christian Learning to be held at St. Paul's Woodstock February 10-12 and at St. Stephen's, Harrisonburg, February 15-16. Church school leaders from our churches in the Virginia Valley Conference are invited.

A Churchman's Seminar on State Government will be held at Roslyn, an Episcopal Conference Center, 8727 River Road, Richmond 29, Virginia, February 6-8, 1963. It is sponsored by the Committee on Christian Citizenship of the Virginia Council of Churches. The seminar begins with dinner Wednesday at six o'clock and closes Friday at one. Both men and women, laymen and ministers, of Virginia are invited. Cost is $16.00. Sounds like a good place to learn more about being a Christian citizen. Applications go to the Virginia Council of Churches at 2321 Westwood Avenue, Richmond 30, Virginia.

MISSION STUDY

The winter months offer an excellent opportunity for creative study of the home and overseas mission themes for the churches of the Southern Convention. Sunday evening graded mission study, Wednesday evening study groups, World's Fair in missions, Sunday morning sermons, and use of mission material in Church Schools might be excellent ways for learning more about the mission of the church. Several churches have reported plans for serious mission study during the coming months.

The home and overseas mission study books as recommended by the Women's Fellowship would offer excellent opportunities for wide use for the study of the mission themes on the part of the local shurch. Consult with officers of the Women's Fellowship in an effort to work out a churchwide study of missions. Friendship Press provides mission study books for all ages on both the home and overseas themes.

A new catalog from Wright Studios, 5264 Brookville Road, Indianapolis 19, Indiana, provides helpfu accessories for mission study programs, dinners, and special meetings. Napkins, favors, program folders notes, and a wealth of creative ideas are contained in a brief catalog which is available at the above address on request.

The Redemptive Church

The Church is not yours or mine.
It is the church of Jesus Christ—
His Body at work in the world.
The Church exists to be the human fellowship or community, in and through which the spirit of Christ — not your spirit or mine — is effectively mediated to people.
The Church is the historical community in which men have found and continue to find and to share the life of Christ in the midst of human history.
It is the fellowship through which God, as revealed in Jesus of Nazareth, gets through to people to forgive, commission and empower for His purpose.
Christ came to save the world, and His chief method of penetrating the world with His redemptive power was by means of the fellowship in which His saving life could be continued.

—First, Henderson, Bulletin

The Time Is Now

Rev. Carl F. Dunker, Wake Chapel

Jesus says, "I came not to call the righteous, but sinners to repentance," revealing that his primary task is "Reaching out"; and therefore, since we have become partakers of his divine nature, then our basic function is the same as his. That function of "reaching out" is none other than the one of evangelism.

Evangelism is "making Christ so known to men that each is confronted with the necessity of making a personal decision, 'yes or no,' for the Master."

Yet, as his disciples, we have failed to evangelize effectively in our time. The reasons are obvious:

Too many churches lack the certainty of the Good News; the Gospel does not mean much to them, neither has it done anything for them.

Too many churches have become introverted, wrangling over minor matters instead of reaching out under the power of the Spirit.

Too many churches have escaped the responsibility of their non-Christian neighbors by leaving them to the care of their own social classes.

Too many churches are clinging to inadequate methods of evangelism and are unable to communicate to the modern mind.

Too many churches have become selective in membership, screening the prospective list to make sure that only the "nice" prospects are invited to follow Christ and unite with His Church.

Too many churches just do not feel compelled to carry the Gospel to lost persons.

But all is not negative, all is not lost. Although we have slowed down some in the great race, we are on the verge of catching our second wind, and under the leadership of the Holy Spirit, once again, we will recapture the spirit and practice of evangelism.

We must, first, begin to critize ourselves, and admit our failure of this significant responsibility.

We must come before our Lord, bow our heads in shame, and beg his forgiveness for this sin of ommission.

We must evaluate our traditional methods of evangelism, discarding those which are no longer effective, and keeping those which still have merit.

We must try new experiments in evangelism to discover a vehicle that will convey effectively the message of Christ to all generations as the camp meeting did to its generation in days gone by.

We must have a new emphasis on Biblical theology, proclaiming God's relationship to man, man's relationship to his God, and man's relationship to man.

We must call every church member to holiness of character, if we expect to reach out into all fields of life, into the factory, into the office, into the department store, and into the classroom.

We must have a fresh dedication to Christ and a new sense of his power, that we will press home the Good News for the conversion of hearts.

Today, the world is strongly listening to other gospels which are incompatible with the Christian message.

It is listening to Communism which calls, "Take up my way of life; I'll solve the conflicts in your soul."

It is listening to Materialism, which calls, "Follow me; I'll give you a little more money, and everything will be fine."

It is listening to Scientific Humanism, which shouts, "Look unto me; I'll create happiness for you in the laboratory."

It is listening to pagan religions, which proclaim, "Let us direct you, for we are the true hope of the world."

As Christians, we are only a few surrounded by a world which is indifferent to our Gospel, and in some places, actually hostile to our Christ.

Listen to me, men! Listen to me, young people! Listen to me, children! The time is now that we reach out to bring people to Christ; tomorrow will be too late!

About ◆ ◆ THE WORLD'S UNCONQUERED PEAK

In a period of daring effort and gallant deed, and when nature almost everywhere has yielded to science and the skill of men, the world's highest mountain, Mount Everest, stands unconquered after more than a century of frequent attempts. Above all mankind it remains supreme and defiant, flaunting its perpetual banner of ice and snow.

For 16 miles this blizzard plume stretches eastward across the cold sky above the Himalayan chaos, blown from earth's highest summit like smoke from a volcano. In the hope of reaching that gale-swept summit many men have given their lives, and scores of others have come as near to death as straining hearts and nerve could drive them. Always this mountain of mountains has triumphed, yet the spirit of man refuses to be broken.

Again and again adventurers have learned how savage Mount Everest is. Often they have spent all their strength endeavoring to reach the top, and failing, have rested and tried once more. Failure to get to the top of this super-mountain is, to the Tibetans, nothing to worry about, but to civilized man it means much. To him, at first, the Everest climb was a sporting adventure. Later it became a prime enterprise of the human spirit — an undertaking in which pride is challenged, baffled and humbled. But pride being what it is, the Everest enterprise will go on, for man will no more give up than he refused to give up trying to reach the North and South Poles.

The Poles were reached and their surroundings charted, and the greatest unknowns of the earth have been trodden, all but one — the last several hundred feet of the world's highest mountain. Airmen have flown over this nearest-to-heaven volume of dirt, snow and ice and have spied out its final secrets.

The struggle with Mount Everest has made the wildest, the most forbidding place on earth, one of the best known — a world stadium for Olympian deeds. White men and their brown helpers, who themselves are adventurers of no small order, their horses and donkeys and yaks on numerous treks have risked all, only to return and admit that Mount Everest is still their master.

Mount Everest's actual height is 29,141 feet above the sea, and takes its name from its discoverer, Sir George Everest, surgeyor-general for India from 1830 to 1843. From almost the day of the great discovery to the present, this highest of world mountains has intrigued scientists and adventurers. But it has not discouraged the spirit of man to do things that are daring.

C. B. Riddle

The Deacon -- His Character And Work

By J. O. Kimrey of Durham

In the early history of the first church at Jerusalem the work became too extensive for the apostles to carry on alone. They, therefore, requested that a group of assistants be chosen by the church from their own number. There were seven selected and they were called deacons. Deacon is derived from the word "diakonia" meaning service and deacon means servant.

The new English Bible has this to say about deacons: "Deacons, likewise must be men of high principle, not indulging in doubletalk, neither given to excessive drinking nor to money-grabbing. They must be men who combine a clear conscience with a firm hold on the deep truths of our faith. No less than bishops, they must undergo a scrutiny and if there is no mark against them they may serve. . . A deacon must be faithful to his one wife, and good at managing his children and his own household, for deacons with a good record of service may claim a high standing and the right to speak openly on matters of the Christian faith."

The chief duty of the early deacons was one of service in caring for the widows and orphans, the sick and the hungry. You will remember Stephen as one of the first deacons and as the first Christian martyr, who gave his life for his faith. Another of the seven was Philip who was later known as the Evangelist. The basic responsibilities of the deacons in the present day Congregational Christian Church, and in our own local church, are much the same as in the early church except that a large part of the work of caring for the physical needs of people is now included in the activities of social agencies of the Federal, State and local governments. While these duties are not carried on by the deacons to the same extent as in the early church, there seems to be an ever increasing number of duties in the category of administration.

It would be very difficult if not impossible to define all the things a deacon should do but certainly among them would be attendance at church services and lending his support to the programs of the church. A deacon should participate in the worship service to whatever extent the opportunity is afforded or the situation requires such as assisting in the preparation of the table and in the distribution of the bread and wine in the communion service, representing the congregation at weddings, funerals and other appropriate occasions, standing with the minister at the reception of new members into the church either by letter or upon profession of faith, standing with the minister at baptismal services and in receiving the gifts of the people in the worship service. Another duty of the deacon is to serve on the committee when a new minister is to be selected.

The duties just mentioned have to do with the worship service but there are other duties that have to do with management of church affairs. Included among them is regular attendance at meetings of the board of deacons and participation in study groups and discussions concerning the material and spiritual interests of the church. He has the opportunity to counsel with the minister and serve as a "sounding board" for any program the minister may propose. The deacon can never lose sight of the fact that he represents the congregation. He is privileged to know of the various activities of the many departments and facets of church life and to lend his help in whatever is undertaken by the church for the best interests of the membership and the community in which it serves. A deacon has the experience of close association with the minister in conducting the normal affairs of the church and to share with the minister in the crises faced by members, especially in sickness. This talk is not intended to spell out in detail those things required of a deacon but is more for the purpose of showing that the office he holds does demand of his time and his talents.

Let us think for a few moments about how one becomes a deacon. In our church we have a nominating committee whose duty it is to select a member with the necessary qualifications for the office. This name is then presented to the church membership for consideration and if elected to office he is then installed with an appropriate ceremony. It is to be recognized that the office of deacon does set one apart, if for no reason other than that it is the only office in the church, other than the minister, for which one is ordained. Once ordained he is a deacon for life whether he is currently serving on the board or if his term of office has expired and he is on inactive status.

If there is any honor to holding this office it is incidental and is not the purpose for which one is elected and is not the end for which he serves. The reward is the knowledge that he has been privileged to serve his church and in so doing he may have grown a little in Christian stature.

CHRISTMAS PROGRAMS AT LIBERTY

Mrs. Mary C. Brady, Reporter

The Women's Fellowship of the United Church of Christ, Liberty, N. C., held their December meeting in the Fellowship Hall at the church with a covered dish supper. We were very fortunate to have our District Chairman, Mrs. Dolan Talbert, with us. She was in charge of the program, using as her topic "The Bells at Christmas," which was a most inspiring program. The Fellowship sent cards to the shut-ins of the church during the month of December, also we sent a Christmas donation to the Home for Children at Elon.

The Pilgrim Fellowship was in charge of the Christmas program at the Liberty church. The topic was "The Holy Night," with the choir filling in with Christmas carols. Youth taking part were: Joseph — Vance Ray; Mary — Patricia Brady; Shepherds — David Moore, Phillip Fields, and Garry Holder; Wise Men — David York, Wallace Bare, and Garry Brown; Angels — Georgia Holder, Dee Stout, Cindy Brown, Connie Wall and Sherry Lineberry; Narrator — Lee Moore. After the program everyone enjoyed the Christmas tree with gifts and treats. The church and the tree were decorated by the youth of the church. Plans are on the way for Youth Sunday, with the young people having charge of the worship service on the first Sunday in February.

Bayside, Norfolk, had a candlelight communion service Christmas Eve at 7:30. The minister, Rev. Earl T. Farrell, sent a "Christmas Worship Service for the Family" to each home.

A Dimension Of Wonder

By Rev. Frank R. Hamilton, D.D.
Pastor, The Christian Temple, Norfolk

Today we live in a world of automation. This is the machine age. Last November, during the tabulation of the election returns, we watched on our television screens some giant mechanical calculators, busily at work. They compiled the returns, assembled them, sifted them for indications, and then forecast not merely the trends, but the results. These so-called Univac machines not only amassed information; they thought it over, and made prophecies.

An Illinois firm has placed on the market the Group Thinkometer, an electric device that has a system of buttons placed before each participant in a discussion. This machine permits group discussion without the necessity or the embarrassment of having a discussion! You just press a button, and you get three possible answers, yes, no, or maybe. The machine tells the group what it is thinking. A Chicago firm now manufactures a new machine, the dynamucator, which is a sort of magnetic tape-recorder. This machine teaches you, while you sleep. Without any intellectual effort on your part, you can learn to speak Russian, or become an aggressive, successful salesman, while you sleep!

This trend toward automation has entered the religious field. I noticed on the bulletin board of a church on Fifth Avenue, in New York City, an announcement which read, "Do you have a problem? Do you want help? If so, just dial this number on your telephone, and Dr. "X" will perform your devotions for you, or give you the salient advice you need." You get a canned prayer for the asking, and the prayer is not yours, it's that of a clergyman who does not even know you, or the real problem you face. No effort, no strain, no personal initiative, just let the recording device do it for you, via the telephone!

Our push-button world has been taking much of the real joy out of living, by removing from our human experience the element of wonder. We tend to be blase, unconcerned, and given to few surprises. No new invention seems capable of amazing us, however fantastic it may be. We have become allergic to wonder!

Isn't it strange that a world full of wonders has lost its sense of wonder? We live in a time filled with information, crammed with facts, replete with entertainment, but deficient in wonder. When you look at a machine, you can marvel at its exact procedures, but you can't experience the glory of an endless world; a machine age is mechanical, minus the glory which religion offers.

Christmas has brought to us this wonder. It speaks of amazing factors, like angels singing, like shepherds caring for their flocks under a starry sky, like monarchs from the East, following the way of a wandering star across a trackless desert. It speaks of the astounding paradox of a king born in a manger of a stable. It says, the Eternal One has entered our living, and that is wonderful, so much so, that it changes everything for us, and changes the whole course of human events. And, it says, "Take this wonder with you, into the new year ahead, and discover its glory, in unimagined places, in unsuspected people. Learn to recognize and appreciate the supernatural amid the natural!"

New Hope Dedicates New Educational Building

New Hope Congregational Christian Church, Route 1, Louisburg, North Carolina, has recently finished a new educational building, adjacent to their church building. This new building consists of a spacious fellowship hall, which can be divided into three class rooms; a kitchen; two rest rooms and one class room. Sunday, November 25, 1962, was the day of dedication. The pastor, Rev. Billy Joe Willett, led the first part of the service in the church building and closed with a sermon, "What Does The Church Mean To You?"

The congregation then recessed to the educational building for the Dedication Service. Mr. Yates Holmes, chairman of the board of deacons, read the scripture. Mr. Willett led the congregation in the Litany of Dedication. Greetings from the Southern Convention were given by Miss Ruth Dunn. Mrs. Carl Ray, president of the Women's Fellowship, gave the prayer of dedication and a statement of faith. An appreciation from the young people was given by Miss Ruth Chambles, president of the Pilgrim Fellowship.

Ground for the building was broken March 4, 1962. Seven months from that date, the building was completed and ready for us. A lot of the work was done by the members of the church.

On the afternoon of the 25th, Miss Dunn met with the officers and teachers of the church school to talk over their problems with them. She presented some materials which should be helpful for the teachers and officers, talked about the grading and grouping of church school classes and made a short presentation of the new United Church Curriculum. This church is seeking to be a "learning and witnessing community" as it launches out in new fields of endeavor. The leaders feel that with a new educational building they can expand and give their children, youth and adults a better Christian education and they are seeking new and better ways of doing this.

The minister, B. J. Willett, and the members of New Hope invite the people of the Southern Convention to stop by at any time and inspect the new building.

JUBILATE DEO

Rev. Wm. N. Tuttle

It all started with the angels on the night that Christ was born when they sang, "Glory to God in the Highest." Twenty centuries of Christian song since then have made the hymnal second only to the Bible as the greatest book in the world.

"Make a Joyful Noise"

It is said that the largest room in the world is room for improvement. In many church services the largest room is for improvement in hymn singing. The psalmist wrote, "Make a joyful noise unto the Lord." There is neither joy nor noise in the stodgy, listless mumblings of many congregations. No wonder people talk about, "the lost radiance of the Christian religion."

"A New Song"

One difficulty may be in the common insistence on singing, "something everybody knows." The great hymns of the ages get sung as the Lord's Prayer is repeated—without any thought of the meaning of the words. Seldom is there any change in tempo, dynamics or organ registration such as there would be, if those in charge of the services had any interest in making the hymns a really significant part of the worship.

Familiarity can breed apathy, if not contempt. Why not introduce a new hymn now and then? Some of the finest are the product of the last forty years. Congregations can learn to sing new hymns and sing them well. I know from experience. Remember the psalmist also wrote, "Sing unto the Lord a NEW song."

"The Honor of His Name"

Furthermore he wrote, "Sing forth the honor of His name." Here is the one chance the man in the pew has to participate in the worship. There is little honor either to God or to himself in his average performance.

Christmas is traditionally a time of joyful singing. Why not make a New Year's Resolution to keep it that way all through 1963?

THE UNITED CHURCH YOUTH MINISTRY RETREAT

A United Church Youth Ministry Retreat will be held for United Church Young People from The Convention of the South, The Southern Convention and The Southern Synod, February 2 and 3, 1963 from 12:30 Saturday to 1:30 Sunday — at Franklinton Center, Bricks, North Carolina. Those attending from Southern Synod will include all Synodical Officers and the Advisors plus two Delegates from each District and the District Advisors. The theme for this meeting will be "The United Church in North Carolina and Virginia." Cost — $4.00 — covering over-night accommodations, three meals and insurance. (Bring bag lunch for Saturday noon meal together.)

Those attending from Southern Synod will please fill out the registration form and return to Rev. James R. Cress, Box 777, Rockwell, N. C., by January 15, 1963.

—The Standard

MOONELON CONFERENCE SCHEDULE

JUNIOR AGE CAMPS

For those 9-11 years old or entering grades 4-6.

Chi	July 7-13
Rho	July 14-20
Iota	July 28 - August 3
#1 Sigma	August 11-17

JUNIOR HIGH CAMPS

For those 12-14 years old or entering grades 7-9.

Tau	June 16-22
Omi	June 23-29
#2 Sigma	July 21-27

SENIOR HIGH CONFERENCE

For those 15 years & older or entering grades 10-12.

June 30 - July 6

P. F. OFFICERS' RETREAT

For those at least 14 years old as of June 1st.

August 17-27

YOUNG ADULTS' RETREAT

For those 18-25 years old inclusive & out of high school.

August 30 - September 2

The cost of all camps, except P. F. officers ($25.00) & young adults ($5.00), will be $20.00.

CHURCH HISTORY DAY

March 24, 1963

The Historical Society and the Superintendent of the Southern Convention call attention to the observance of Church History Sunday on March 24, 1963. It is our hope that every church in the Southern Convention will prepare a church history to be read on that Sunday. It would be well if a historian could be elected in each church to prepare such a history, which might be presented as a part of the church school or morning worship service.

It is extremely important that we preserve the record of our church for posterity. Our failure to record and preserve history will leave blank pages in the historical search of future generations. Churches in the Convention who cooperate on Church History Sunday by preparing a church history would do well to send a copy to the Church History Room, Elon College, North Carolina.

DAMASCUS OF SUNBURY TO BUILD

The members of the Damascus Congregational Christian Church of Sunbury, N. C. met on Wednesday night, Jan. 2, 1963, for the regular business session of the church. Due to the increase in the attendance and growth of the Sunday school, it was voted to begin work on a new Educational Building. The ground-breaking services will be conducted March 17. This building will include a secretary's office, nursery, ladies Bible class room, kitchen, men's Bible class room, which will be large enough to be used also as a fellowship hall, two rest rooms and a storage room. The building committee for this program will be Mr. L. E. McCoy, Mr. Norfleet Hefler, Mr. Paige Riddick, Mr. L. Q. Pierce, Mr. Waymore Lassiter, Mr. Emory Rountree, and the Rev. Ellis Clark. Mrs. A. V. Hefler is the building fund treasurer and Mr. Austin Hurlbert is the assistant treasurer for that fund.

Building Fund goal at Church of the Oaks, where Rev. Julius Rice is pastor, was $20,000 — and in their recent campaign they raised in cash and pledges $20,004.93!

Plan now for observance of Race Relations Sunday February 10 and Brotherhood Week February 10-17.

Southern Synod Leaders Send New Year Greetings

Mrs. Henry Kennedy, Jr.
President, Piedmont Regional

Years have come and gone, and through the ages men and women have paused before each new year and looked to God for help. A year is full of days — three hundred and sixty-five of them. To each one of us comes the call to put something into each one of them.

As we move into the United Church of Christ and become a part of the Council for Lay Life and Work there will be many opportunities for all of us as we work together. There will be new terms, new faces, and many new and exciting adventures as we come into the fellowship of this larger area of Christian Work and Witness.

I take this time to express to each one of you my deepest thanks for the wonderful cooperation in our new ventures this year — It has been such a joyous privilege to work with each one of you. Our week together at Elon College was truly a momentous experience, and our day at Catawba College this fall was also memorable. And the wonder of all this is that it is only a sampling of the possibilities before us.

As I say, "A Happy New Year" to you, may I wish each of you "God-speed" for all three hundred and sixty five days.

"In all thy ways acknowledge him, and he shall direct they paths."

* * *

Mrs. George Fleming
President, Catawba Regional

Have you ever wished that you could start all over again — that you could have another try at life? This new year of 1963 is our new chance, providing us with unlimited opportunities and challenging each of us to contribute to the building of God's kingdom on earth.

On the Archives Building in Washington we read, "The Past Is Prologue." With the beginning of each new year the real drama of life starts anew; great events take place of which we are, or are not, a part. History of humanity goes on. Courageous, dedicated people are working with God to build a better civilization and a better world to live in. Perhaps, we might do well at the close of 1962 as we evaluate to ask of ourselves the question, "What contribution have I made?"

We read from Isaiah 41:10 — "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." The beginning of the new year is always a time to listen to the wise voices of the past, to study carefully the present, and to peer seriously into the future. It is also a time for earnest resolutions, a time to make a new beginning — "to make all things new." We have a golden opportunity to do just this as we begin work in our newly formed Council for Lay Life and Work in our United Church of Christ this year of our Lord, 1963.

May it be, for you and me, a year of renewed strength and courage, a year of renewed service for God and others. May we have a new lease on life and discover new energy and enthusiasm, new courage and confidence for daily living — for contributing to the building of God's kingdom — each in his own way and in his own place.

Announcements of Interest To Catawba Regional

Local Guild Presidents who have not sent their annual report may I urge you to do so today!

Watch for date of Spring Biennial Meeting at Trinity, Conover.

—The Standard

SOCIAL ACTION INSTITUTE

Dr. Jesse H. Dollar, Chairman of the Social Action Committee of the Southern Convention, will represent the Southern Convention at a Social Action Institute at Avon Park, Florida, during February 11-13, 1963. Members of the Southern Convention interested in attending this Social Action Institute should contact Dr. Jesse H. Dollar for information.

SUPERIOR S. S. ATTENDANCE

Mrs. Dennis Cofer

"The New Lebanon Sunday school, Dendron, Virginia, has made a remarkable record for itself again," says, Mr. A. T. Sowder, Superintendent. Seventeen of the members have had 100% attendance, they are as follows: John Savedge, secretary; Mrs. Cleveland Price, teacher; Mrs. Gordon Price, teacher; Mr. and Mrs. Thomas Ellis, Mr. and Mrs. Mervin Price, Mervin Price, Jr., Temple Price, Mrs. Vernon Jennings, Judy Price, Jean Savedge, Charlotte Price, Steve Price. Mrs. Annie Savedge has been present every Sunday for six consecutive years; Jimmy Savedge has also been in attendance for seven years, and Mrs. L. A. Logan has not missed a Sunday for nine years.

Two classes taught by Mrs. Gordon Price and Miss Charlotte Price had perfect attendance for the entire year of 1962.

It is felt that New Lebanon Christian Church is small in number but mighty in its community.

ROSEMONT WOMEN

Mrs. Hubert O. Walker, Reporter

The Women's Fellowship of Rosemont Christian Church, held their meeting on December 3, in the church social hall. The president, Mrs. C. E. Cherry, Jr., opened the meeting; Mrs. Carroll Lewis gave the devotion.

The program, "It's Christmas in America," a highly effective and moving shadow play, was one which very evidently had a great deal of planning and work on the part of those participating. Sally Richardson was the narrator of the play and others in the cast were: Ruth Herbert, Mary James, Edna Weaver, Ruby Fentress, Bessie Nothnagel, Rita Litchfield and Julia Sparkman. The lovely old Christmas carols and other Christmas music were rendered by Dorothy Gallop at the piano. The program was closed with the forming of a circle and the singing of "Joy To The World."

The individual circles then went into separate rooms to conduct brief business meetings.

Following, they returned to the social hall for delicious and decorative refreshments. Traditional greens and ornaments enhanced the surroundings, evidence that the Refreshment Committee had also been hard at work. Chairman of this committee was Ann Gilbert, others helping were Euva Jones, Bessie Bright, Mary James, Sally Flemming, and Julia Sparkman.

The force of a law depends on the extent of its justice. — Asquins

A Page for Young People Edited by Connie Trueblood

Youth Faces The Future

Connie Trueblood

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Mary Ann Barnes

ABOUT MARGARET ANN BARNES

By Her

My name is Mary Ann Barnes. I am a senior at Holland High School. My high school activities have included Student Council, Beta Club, French Club, Choral Club, F. H. A., and Basketball Team.

I am serving my second year as secretary of the Southern Convention Pilgrim Fellowship. I feel that the past two years of work in the Southern Convention have been most rewarding, for I have had the opportunity to become acquainted with many wonderful people.

My hobbies include reading, sewing, and various sports. Also, I enjoy meeting people and making new friends. My greatest interest, however, lies in the field of the mission of the church.

Among the things I dislike most are gossip, boasting, and insincerity in people.

As for the future, I hope to attend Elon College and to major in Religious Education.

EXECUTIVE COMMITTEE MINUTES

A meeting of the executive committee of the Southern Convention P. F. was called to order by the president, Bruce Hoffmann, at Elon College, North Carolina, December 2, 1962. Other officers present were: Connie Trueblood, vice president; Mary Ann Barnes, secretary; Betsy Jones, action chairman; Paige March, faith chairman, Alex Oliver, fellowship chairman; John Graves, advisor; Bob Sydenstricker, advisor; and Rev. Richard Rinker, new field secretary for North Carolina.

The minutes were read and approved.

The treasurer's report was given. A balance of $816.24 was reported.

Bruce reported that Ruth Dunn had ordered the P. F. stationery, but it had not yet arrived.

The Retreat of Southern Convention officers, Southern Synod officers, Convention of the South officers, and thus delegates from each Conference was discussed. It is to be held February 2-3, 1963, at Bricks, North Carolina.

Connie said that she needed articles for the Youth Page.

The spring rallies were discussed. The officers discussed ways to present a program on the Youth Ministry at these rallies. A general schedule for the rallies was planned. A letter, including materials to be studied by each P. F. group, will be sent to all the churches before the rallies are held.

The officers decided to devote Officers' Camp during August 17-27, 1963, to the Youth Ministry. Several names for themes were suggested, but no title was chosen at this time. Rev. Mr. Rinker spoke of the possibility of having someone on the national level to be at Officers' Camp as a resource person during the week of study of the Youth Ministry.

The meeting was then adjourned.

Mary Ann Barnes, Secretary

TREASURER'S REPORT

Southern Convention P. F.

December 28, 1962

Deposits

September 21	$ 627.55
October 1	506.25
December 28	44.95
Total Deposited	$1,178.75

Disbursements

September		
21	Jesse L. Weaver (postage and P. F. meal)	$ 17.55
21	Alex Oliver (P. F. expenses)	5.00
21	Mary Ann Barnes (Purdue expenses)	20.00
21	Hubie Young (Purdue travel expenses)	167.80
October		
1	Bruce Hoffman (travel expenses)	28.00
1	Camp Moonelon (P. F. Registration)	15.00
1	Jesse L. Weaver (travel expenses)	36.75
9	Southern Convention (mimeographing)	22.26
22	Mary Ann Barnes (postage)	1.70
November		
6	Bob Syndenstricker (travel expenses)	3.50
December		
1	Connie Trueblood (postage and phone calls)	5.28
6	Alex Oliver (travel expenses)	20.00
11	Mr. John Graves P. F. meals)	13.80
27	Page March (expenses—delegate)	25.00

Total Disbursements	$ 381.64
Deposited	$1,178.75
Disbursements	381.64
Balance	$ 797.11

EDITOR'S NOTE

A few days ago I received this letter from Nabil Abu-Aitah in Jordan. Nabil is well known to many of you P. F.'ers — he has visited, schooled, camped and churched with you. His letter makes one proud to be an American — and proud to be a friend of Nabil's. May God bless him in his Christian endeavors in Jordan!

You may contact him as follows: Nabil Abu-Aitah, Beit Sahur, Jordan.

Memorials Of America

By Nabil Abu-Aitah

Dear Friends in America,

God ever guard my memories
In your divine and happy land.

I find a glorious occasion and a desirable opportunity to write to all of you after I arrived home from my most enjoyable stay in your country.

I was graduated from Elon College in August, 1962, and I left for home in September. I heaved heavy sighs upon departing, for I became a part of all that I met. It was hard to re-collect myself. Indeed I grieved while doing that. Still I do not possess all my shattered self; my imagination soars high over the drowsy lands of Vermont and New Hampshire; my patience departs when I remember divine Virginia; my zeal blows when memories of happy North Carolina haunt me; my love and admiration are distributed among the Americans I associated with.

To me America was a song. I yearned to see the people who sing it. America was superb idea of a lyric. I had a great desire to compose it. America was a dream that wooed my imagination. This dream became a reality. America was a desert and the Americans made it paradise.

Three years were enough time to explore and experience. Much did I see and know; cities of men, councils, governments, climates and manners. I missed many things in not spending some time in each state. I had the pleasure to spend long or some time in, or pass through many states. I had a great time in Virginia, and memorable moments with some delightful Virginians. The North Carolinians were very pleasant and wonderful. I had a glorious time with them. My experiences and memories in "dear old Elon" are immortal. The dignified Elonites are impressive. A golden link of friendship joined my heart to their brave, tender hearts. I spent a mirthful time with them in school, church and homes. I shared their joys and sorrows; I celebrated with them many a glorious occasion and I shared their livelihood.

Every one of you contributed to make my stay pleasant and enjoyable. I am paying you tribute in writing and telling my experiences and memories with you.

I am endeavoring to give a true picture about the American society. I am persuading many antagonists of the American policy that America has a noble intention. I shall justify the American attitude toward world affairs. Of course I do not see that this attitude can be justified all the time. For example, the American build-up of arms in Israel resembles the Russian build-up in Cuba. We are endangered by American rockets in Israel just as North and South America are endangered by Russian rockets.

My colleagues in college, especially those I lived with in the dormitories, bring to mind dear memories. The cypress-slender, silver-smiling girls were a source of rapture and ecstasy to my beauty-loving heart.

I am thankful to all my teachers who built a part of myself in college. I am thankful to all the learned people who heightened my thoughts and defined my ideology. Above all I am thankful to the dedicated Rotarians who made it possible for me to smite the ringing shores and share the joy of romance and work with great companions in divine America. I am thankful to the American government and the Institute of International Education for the advice and facilities they offered me.

The Americans resemble, to a great extent, the old Athenians. Both were forerunners to democracy and freedom. Like the Athenians, the Americans' public opinion welcomes and honors talent in every aspect of achievement, not for any sectional reason, but on the basis of excellence alone. The Americans are lovers of beauty without extravagance, and lovers of wisdom without unmanliness. To them wealth is not a means for display, but an opportunity for aid and a means of achievement. Though they are frank and friendly in their private dealings, they keep their public acts strictly within the control of law. A free nation with a constitution offering every individual the right to enterprise will triumph over crises. The Americans have free press and an open society; they have beautiful meadows and dignified mountains; they have purling brooks and mermaids-beautified beaches.

It is such a society that I admire, and it is no wonder, therefore, that I expressed my desire to stay forever in America as it seems in this stanza of a long poem I wrote just before I flew to Jordan:

I wish that I remain a nightingale
To sing forever in this happy land.
It does not worth to sing in Jordan's
vale;
Passions cannot my conscience with-
stand.

At the present I am teaching in a teachers' training college in Jordan. I seek to utilize my college knowledge in chemical industries rather than in teaching. Jordan is making great efforts to progress despite the lack of the exploited natural resources.

My prayers that peace may overwhelm earth, that civilization may persist to flourish, and that man may live in harmony with his brothers on other continents.

My hearty greetings and best wishes to all of you. May joy and happiness woo your hearts forever.

Sincerely yours,
Nabil Abu-Aitah

TIMBER RIDGE YOUTH FELLOWSHIP MEETING

Janet Kump, Reporter

On December 5, at 7:30 p.m. the Pilgrim Fellowship met at the home of Janet Kump.

The meeting was called to order by the president, then the program was presented. The roll call and treasurers report were given and old and new business was then discussed.

The meeting was adjourned and refreshments were served. Games were then played, and everyone enjoyed watching the "Beverley Hillbillies."

* * *

Sunday night, December 23, at 7:30 p.m. the children and young people of Timber Ridge church presented a Christmas program.

The scripture was read, followed by recitations and a play. Gifts were given out and the program closed as Rev. James Fogleman led the benediction.

The program was directed by Mr. and Mrs. Thomas Pugh, Jr.

Sunday school attendance at Apple's Chapel averaged 325. A goal of 300 is being suggested for average attendance for 1963. More than $2,000 was given to the building fund in the Christmas offering.

Elon Graduate Receives Award

Mrs. Iris Boland Abernathy, a biology teacher at Eastern Alamance County High School, has won the National Association of Biology Teachers' Outstanding Regional and State Science Teacher awards.

These certificates of "highest distinction" were presented to Mrs. Abernathy recently by Governor Terry Sanford in his office in the State capitol building, Raleigh.

Mrs. Boland won in competition with 100 North Carolina Biology teachers on the State level and some 800 teachers on the Regional level. States composing Region Five include Delaware, District of Columbia, South Carolina, Tennessee, Virginia, North Carolina and West Virginia.

Among those present for the presentation were her husband, William "Bill" Abernathy, their son, Alex, 5, and parents, Mr. and Mrs. Thomas Alexander Boland of Elon College.

Also attending from Alamance County were School Superintendent C. C. Linnemann, Chairman of the County Board of Education Henry Dixon, State Senator Ralph H. Scott, Mebane School Principal Edwin M. Yoder, Sr., and Eastern High School Principal Elmo Allgood.

Mrs. Abernathy has spent some 17 years of her life in teaching boys and girls in chemistry, physics, general science and biology.

A graduate of Elon College High School and Elon College, she furthered her education by attending the University of North Carolina, Peabody College and Duke University, where she will receive her Masters in the Arts of Teaching Biology degree in June.

Mrs. Abernathy has been director of the Mebane Teen-Age Club for 9 years, is a member of Mebane Methodist Church, the Woman's Society of Christian Service of the church, Delta Kappa Gamma Teachers Sorority and Gay Blade Garden Club.

The Mebane resident has won four National scholarships under the National Science Foundation. She is now attending the National Science Foundation In-Service Institute at Woman's College where she is studying a course in biochemistry.

Selection of the state and regional winners of the outstanding teacher award was based on recommendations of personal effectiveness, teaching ability, cooperativeness, inventiveness and initiative. Other aspects taken into consideration in the judges selection were professional history, pertinent school and community activities, success of students as measured by scholarships and award academic record and the candidate's philosophy.

Following presentation ceremonies by Governor Sanford, the Alamance County group was dinner guests of Senator Ralph H. Scott at Ballentine's Restaurant in Raleigh.

* * *

Mrs. Ora Pace VanBuskirk, Rocky Mount Senior High School biology teacher, was named first runner-up in state competition for the National Association of Biology Teachers Honor Roll.

Mrs. VanBuskirk graduated from Elon College in 1924 with a bachelor of arts degree.

In The Youth Ministry -- Commitment To Jesus Christ

Richard N. Rinker

Young people are more comfortable if they avoid commiting themselves to important issues in life. This is reasonable. Caught between the habits and taken-for-granted dependency of childhood, and the urges and need-for-self-dependence in approaching adulthood, they are usually aware of their need for wider and deeper experiences, as well as cautious about entering totally into anything from which, because of social pressure or personal dislike, they may later have to withdraw.

In the face of this thought are two others. It is while an individual is a young person that commitment to Christ can create the greatest impact on the whole of life. During this period in life, too, individuals vitally need the high moral implications and stablizing influence inherent in an understanding and appreciation of the man of Nazareth. Here, of course is one area in which our church schools have failed youth in the past; instead of providing a sound foundation leading toward understanding and appreciation, they have dwelt on shallow and trivial aspects of Christian faith. The result continues to be the production of adults who have matured physically and mentally but who have to continue struggling with childhood images of religion and the meaning of faith.

One other thought: when and if a young person does become commited to anything — really commited — whatever it may be that has earned his commitment will become one of the primary factors directing his life. There can be only a few such primary factors in any one life. For a young person aware of what might be needed in adulthood, education will certainly become one of the important items. Commitment to truth and its centrality in living thus takes on a vitality which, of itself, frequently provides the urgency which is capable of impelling young people in search for it. That a response to God is a part of this urgency and a basic theorem within the total structure of truth . . . indeed, that it is the foundation for all truth . . . needs to be brought to the attention of young people. Response to God means commitment to the greatest expression of God's involvement in our lives — Jesus of Nazareth, who was the Christ.

It must be a responsibility within the Youth Ministry of the United Church of Christ to help young people reach an awareness of the primacy of this basic truth, that God is the foundation for all that is truth. Here is an invitation to respond that we cannot justifiably let slide by our young people. They can respond to Him through Christ. He needs their lives and they need him.

It must also be a responsibility within the Youth Ministry to help adults understand the importance, during youth, of such response and commitment, and to encourage them to response to God themselves by being genuine examples of what commitment to Christ can mean.

Rev. Carl Landes announced in his recent MEMO that a Social Action Institute would be held at Avon Park, Florida, February 11-13. He would like to hear from any interested in going — preferably those on social action committees in local churches, conferences, convention or synod. Write him at 5605 Oak Street, Guilford College, North Carolina.

Sunday School Lesson

January 20, 1963

RESISTANCE TO THE WORK OF JESUS

Scripture: Mark 2:1-3; 6.

Memory Selection: You will be hated. Mt. 10:22.

It seems a bit strange to us that anyone should have resisted the work of Jesus. He always tried to help. He still does, and there is still resistance.

Three stories are in this lesson. Each tells its own truth. Study them.

The paralyzed man was told that his sins were forgiven. That was what he needed most. But the "scribes" objected. They had transcribed the scriptures and the sayings of the rabbi's until they knew that only God could forgive sins. Jesus showed by healing the man that he could do it — something much more obvious than forgiving sin, even if less valuable.

The scribes were glad to eat with Jesus in his house, but they objected to eating with tax collectors and ordinary sinners. They were the good people. So were the Pharisees who were also present for this meal. They waited for sinners to become saints before associating with them. Jesus sought sinners, like a doctor goes among the sick to practice his profession.

The third story centers on observing the Sabbath, or Sunday. The man with the withered hand was the most needy person at the synagogue that Sabbath, and Jesus healed him immediately. He didn't like the sneering attitude of the goody, goody Pharisees. They were infuriated by his disregard of their maticulous laws of the Sabbath, and they joined with their enemies, the Party of Herod, in an effort to kill Jesus.

DISCUSSION: How can sins be forgiven? Can one associate with bad people without becoming bad? How? What is the reason for having Sunday? How can it's observance help most?

The Christian Temple, Norfolk, has a unified budget for 1963 of $50,880, an increase of $6,000 over 1962. The amount to be secured by pledges was exceeded by more than $2,000, without a single visit being made! Four adult classes made pledges as classes to the church budget.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

South India -- Madurai

ARUPPUKOTTAI

Town of about 50,000 inhabitants 30 miles south of Madurai.

January

20—**Rev. & Mrs. David C. Gallup** have been in service in the Madura-Ramnad Diocese of the Church of South India since 1960. He is at present assigned to Aruppukottai, engaged in the training of voluntary workers in the church. Previously he was a teaching fellow at American College, Madurai. Mrs. Gallup was born and brought up in South India.

BANGALORE

Capital of the State of Mysore; population of over 1,250,000.

21—**Rev. & Mrs. Leroy Rouner** have been missionaries to India since 1961. Mr. Rouner, after a year of language study, will serve as Professor of Philosophy of Religion and Biblical studies at the United Theological College in Bangalore.

CHATRAPATTI

Village about 60 miles from Madurai.

22—**Carolyn Grenier Weeber** is a missionary-nurse in the Madurai-Ramnad Diocese, presently assigned to the village of Chatrapatti. This village is located 60 miles northwest of Madurai. She combines her public health work with education and evangelism. There is enormous need for maternal and child health work and medicine at all levels, preventative and curative. She has made progress in her work with vagrant boys who go to larger villages and frequently get into trouble there.

KILANJUNIA

Village of about 300; medically speaking, an isolated area. Related institution: Medical Clinic.

23—**Dr. and Mrs. Edward Clark Riggs** are former missionaries to China. They were assigned to service in South India in 1950. Their emphasis is on rural and preventative medical work, with special attention to leprosy.

KODAIKANAL

Fifty miles northwest of Madurai. Health resort in the hills. Elevation 7,000 feet.

24—**Mr. and Mrs. Paul A. Rauth** are teachers at the Kodaikanal School and since arriving in India in July, 1961, have taken up a wide variety of school assignments. They have worked with elementary school boys and taught at junior and senior high levels. His special assignment is manual arts.

25—**Dr. and Mrs. Horace Stuart Thomas** have worked in hospitals in India since 1929 and in recent years with the School for Missionaries' Children. He received the Kaiser-i-Hind silver medal from the Indian Government for his service in the field of medicine. Mrs. Thomas, besides assisting in hospital work has given time to church and community work at the hospitals in Madurai enterprises. A serious automobile accident in 1959 has kept her from carrying on the work she formerly devoted much time in doing.

KOTAGIRI

Health resort in the Nilgiri hills of Madras State.

26—On June 30, 1962, **Miss Bertha K. Smith** of the Madura Mission (South India) became an emeritus Missionary of the United Church Board for World Ministries after 45 years of service in India. She has done all kinds of tasks but spent more time working with the Indian Bible women than any other. She trained many of them, and has also worked in the field of literacy for girls and women in rural districts of South India.

Home For Children

Walstein W. Snyder, Superintendent

Dear Friends:

Following is an article written by Mr. Howard White, Editor of Burlington Times-News. It is a very interesting story and one I felt our Christian Sun family would enjoy reading.

News Desk...

By Howard White

— A Period Of Happiness —

The 75 children at Elon Children's Home weren't aware of it early last week when a conversation involving them developed at Huey's Seafood Restaurant.

But they were glad Sunday night that there was such a conversation.

It was a routine morning breakfast session for several men from within the city, most of whom have been eating breakfast at Huey's for the past several years.

They start arriving at around 6 a.m., and they're usually gone before 7:30. During their time together they enjoy not only a breakfast but delve into any number of topics, and in general, have a good time together as they start off the day.

On this particular morning Darrell H. Moser mentioned something about donations of money to worthy causes at Christmas, and he observed the Elon Children's Home as being eligible and deserving.

It was then that Glenn Pickett Jr. took up the conversation and mentioned the possibility of giving the children a supper as a part of the Christmas season.

The idea was accepted quickly, and it wasn't long before the "Breakfast Club's" support was solidly behind it.

Darrell accepted the responsibility for making arrangements through Supt. W. W. Snyder, leading to Huey's Charcoal Steakhouse being selected for the party.

It was a busy day at the children's home, and nothing could have closed the day in a more acceptable way for the children than that which was done for them that night.

Sunday afternoon started off when students from Page and Grimsley high schools in Greensboro came to the home and presented presents, followed at 3 p.m. by a party sponsored by the Asheboro unit of Woodmen of the World.

Then the children were transported by Mr. Snyder, matrons and friends to the steak house at 6 p.m., where they were served a delicious turkey dinner, with all the Christmas trimmings.

The children, their ages ranging from 5 to 17, were given generous helpings, and we're sure waitresses had to sit down and rest after the meal was served. It was all they could do to keep tables supplied with rolls and to make sure that all was well with the children.

With the meal almost completed, Bill Kirkpatrick started the program by singing five selections, accompanied by Margaret Ann Fambrough. Bill showed that he had given much thought to the songs he selected, for they were appropriate to the setting of children before him who depend so much upon one another and whose lives have been altered because of any number of circumstances.

His songs included "My Buddy," "Great Day," "White Christmas," "I Believe," and "Little Jesus, Little Jesus In Your Manger."

The children followed Bill with the program they have given on several occasions in the area during the

REPORT FOR DECEMBER 24, 1962

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 11.00	
Eastern Virginia Conference	161.00	
Eastern North Carolina Conference	174.78	
Western North Carolina Conference	50.00	
North Carolina and Virginia Conference	285.00	
Total		$ 681.78

SPECIAL OFFERINGS

Women's Fellowship, Plymouth Congregational Church Grand Rapids, Michigan	$ 70.00
Women's Fellowship, First Congregational Church, Knoxville, Tennessee	4.00
Women's Fellowship, First Congregational Church, Rockford, Michigan	15.00
Philathea Class, Suffolk Christian Ch., Suffolk, Va.	5.00
Congregational Christian Ch., Wahpeton, North Dakota	10.00
Women's Guild, Ist Congregational Ch., Wenham, Mass.	25.00
Women's Fellowship, Holland Christian Ch., Holland	25.00
In Memory of George W. and Ella Haughwout	
In Memory of Miss Linda Honeman	
In Memory of W. O. Overby	
In Memory of Dan Long Newman	
In Memory of Mrs. Bessie F. Brown	
In Memory of Mrs. Corrine Fredricksen	
In Memory of J. A. Medlin	
Total Memorial Gifts	66.00
Thanksgiving Offerings:	
Wallace H. Owen, Gibsonville, N. C.	10.00
Mrs. Harold Bobo, Burlington, N. C.	20.00
Mrs. Inez D. Harrell, Holland, Va.	5.00
Clarence M. Fields, Sr., San Leandro, Calif.	5.00
G. Marvin Holt, Jr., Burlington, N. C.	100.00
D. York Brannock, Burlington, N. C.	10.00
N. F. Cuthriell, Norfolk, Va.	5.00
Plantsville Congregational Church, Plantsville, Conn.	40.00
Carolina Christian Church, RFD 3, Burlington, N. C.	26.27
Interstate Equipment Co., Statesville, N. C.	50.00
Plymouth Christian Church, Willow Springs, N. C.	59.25
Carey E. Haigler (Parkway United Church of Christ, Winston-Salem, N. C.)	10.00
Mrs. Dorothy H. Keser, Southern Pines, N. C.	25.00
Haw River United Church of Christ, Haw River, N. C.	118.17
Mrs. C. R. Faison, Waverly, Va.	100.00
Community United Church of Christ, Winston-Salem	17.80
Eutaw Community Church, Fayetteville, N. C.	20.97
Mrs. Beatrice D. Bennett, Harrisonburg, Va.	5.00
Mr. & Mrs. Tommie C. Farrell, Pittsboro, N. C.	25.00
C. F. Stanfield, RFD 2, Brown Summit, N. C.	20.00
Berea Christian Church, Driver, Va. (Junior Class)	12.00
G. M. Womble, Pittsboro, N. C.	100.00

Thanksgiving - Christmas season, and they were extremely well received by adults.

Then came a short break before the Master's Quartet from Andrews Memorial Baptist Church in Graham arrived to sing for the children before they had to leave to return to the orphanage. The quartet then stayed to sing for the adults.

It was an informal program. Supt. Snyder had only a few remarks to make, and he, in generous spirit, relaxed both the children and adults through good humor and in expressing appreciation.

At one end of the room were those who had taken part in sponsoring the meal. They included (with their wives and guests) Glenn Pickett Jr., Paul Andrews, Graham (Pete) Kirkpatrick, Wade Coble, Ralph and Joe Huey, Millard F. Sharpe, Stafford (Bo) Foster, R. F. Kirkpatrick Sr., R. F. Kirkpatrick Jr., and Darrell H. Moser. Too, Joe Huey saw to it that his charge was at or below costs level.

Mr. and Mrs. Eugene Watts and Charles and Wade Clapp were special guests, and Assistant Supt. John Biggerstaff and members of the home staff were seated with the children.

It was an outstanding event and again showed adults convincingly what fine children live at the home. Their discipline during the program was something that was real and sincere, and their fun during the meal made everyone feel good.

Supt. Snyder, incidentally, said that there are only three children who have not been spoken for during the holidays, including one 15-year-old girl, one 17-year-old girl, and one 14-year-old boy. All others will be leaving the home Friday to spend the holidays with parents, relatives or sponsors, returning by January 1. Some 70 per cent will be in Alamance County homes.

"This supper," said Supt. Snyder, "was one of our outstanding events of the season. I'm sure I've never seen the children enjoy themselves more."

And we feel sure that of all the nice things that undoubtedly will come during the Christmas season to adults who made it possible, nothing will surpass the happiness they received by observing what took place before them Sunday night.

A casual conversation regarding Christmas donations started it all, but the action that followed was quick and highly effective.

Congregational Christian Church, Winchester, Va.	46.00	
Mr. & Mrs. Henry A. Trent, Norfolk, Va. (South Norfolk Church)	25.00	
A Friend	1,500.00	
Mr. & Mrs. I. H. Vickery, Sr., Henderson, N. C.	100.00	
Thomas F. Lilly, Burlington, N. C.	5.00	
Circle No. 4, Women's Fellowship, Suffolk Christian Church, Suffolk, Virginia	15.00	
Robert C. Miller, Braselton, Georgia	50.00	
Mr. & Mrs. A. H. Nugent, Jr., Durham, N. C.	18.00	
L. M. Veasey, Tifton, Georgia	50.00	
Miss Cleo Cash, Franklin, Virginia	3.00	
Mt. Olivet (R) United Church of Christ, Harrisonburg, Va.	40.73	
Mrs. Velma J. Bowers, Columbus, Ohio	5.00	
Wisslers Chapel Church, Mt. Jackson, Va.	14.84	
Dr. W. D. Rippy, Burlington, N. C.	25.00	
Christmas Gifts:		
Mrs. Katherine Jordan, Saxapahaw, N. C., Honoring:	50.00	
Mrs. W. W. Sellers		
Mrs. L. D. Tucker		
Mrs. George Sharpe		
Mrs. Walter R. Sellers		
Mrs. J. H. McEwen		
Joe P. Barbour, Burlington, N. C.	25.00	
Honoring Mrs. C. M. Walters		
P. H. Dougherty, J. W. Miller, Jr., and Ben Bulla	10.00	
Honoring Senator B. Everett Jordan		
Special Gifts	124.49	
Total		$ 3,111.52
Total for the Week		$ 3,793.30

REPORT FOR DECEMBER 31, 1962
SPECIAL OFFERINGS

Mr. & Mrs. H. W. Donnell, Greensboro, N. C. (Hines Chapel)	$ 50.00	
Mr. & Mrs. R. W. Isley, Greensboro, N. C. (Hines Chapel)	20.00	
Women's Fellowship First Congregational Christian Church, Asheville, N. C.	5.00	
Women's Fellowship, First Congregational Church, Anoka, Minnesota	10.00	
New Hope Christian Church, Wadley, Alabama	5.00	
Mr. & Mrs. Aubrey Blanchard, Burlington, N. C.	10.00	
Electric Equipment Sales & Service, Inc., Burlington	25.00	
Mr. & Mrs. W. K. Wicker, Burlington, N. C.	200.00	
Miss Selma Marshall, Walnut Cove, N. C. (Salem Cpl.)	5.00	
In Memory of Mrs. John Collier		
In Memory of Mr. W. C. Gurlter		
In Memory of Marvin E. Beatty		
Total Memorial Gifts	91.25	
Thanksgiving Offerings:		
Mr. & Mrs. Robert H. Slater, Elgin Air Force Base, Fla.	15.00	
Monticello Church, Adult Bible Class, Brown Summit, N. C.	5.00	
Northfield Congregational Ladies Aid Society, Northfield, Conn.	12.00	
David T. Fuller, Henderson, N. C.	15.00	
S. T. Lambeth, Greensboro, N. C.	100.00	
Brotherhood Class, Graham Presbyterian Church, Graham, N. C.	25.00	
Christmas Gift:		
Anne Bruce Saunders, Burlington, N. C.	10.00	
Honoring Tom Woodson		
Special Gifts	6.00	
Total		$ 609.25
Total for the Week		$ 609.25

A NEW YEAR'S MESSAGE

How Old Are You?

Dr. Harvey A. Fesperman, President of Southern Synod

In Genesis 47:8, this question is asked: "How old art thou?" This question was asked of Jacob by Pharoah. It is a good question for most of us at the beginning of a new year. Such a question is embarrassing for many people, especially for those who have lived their years without making the best use of them.

1. There is a right way and wrong way of measuring time. **Do not measure life by the amount of wealth gained.** Do not say, "This year does not count — I did not make any money." Bonds and mortgages have their use, but they make a poor yardstick with which to measure a life.

2. **Do not measure life by reputation.** A good reputation is valuable, but after all, reputation is only what people think we are. Reputation and character are widely different — Character is what you are in the dark — what you are when no one sees.

3. **Do not measure life by its length.** The sum of one's years mean little if spent for self gratification, for pleasure, wealth, honors. Methusaleh was 969 years old, but nothing of importance is recorded that he ever did. Jesus lived only thirty-three years at best, but compare His life with Methusaleh's!

4. **Do not measure life by sorrows and misfortunes.** This is such a gloomy view of life — the years when we lost property, or when friends died, or when we met misfortune. The brightest life will have its shadows and the smoothiest path its thorns. There is no escape from trouble of some kind. Still we cannot take the full measure of life by our misfortunes.

How then are we to make the proper measurement of life?

1. **By birth.** A father taught his son when a lad how to tell time by the clock. When the lad could tell time his father said: "I have taught you to know the time of day -- now I must teach you how to find out the time of your life." The Psalmist prayed a wise prayer — "So teach us to number our days that we may apply our hearts unto wisdom."

But there are two ways of measuring life by birth — by birth of your body and by **rebirth.** A man 83, when asked how old he was said, "I am three years old; my body is 83, but three years ago I became a Christian and not until then did I really begin to live. I am three years old."

2. **We measure life by Knowledge.** Jesus grew in wisdom as he grew older. As we grow in knowledge we need also to grow in wisdom. This new year will mean little to us if we do not grow wiser. "Wisdom is the principal thing — therefore get wisdom."

3. **We measure life by Character.** Only character endures. We count the age of a tree by the inner circles of growth; so there should be in each of us **inner circles of growth** to show us that we are coming more and more toward the perfection of Christian character, until we come "Unto the measure of the stature of a perfect man." You should be a better person than you were a **year ago.**

4. **We measure life by service.** John Bradford said that he counted that day nothing at all in which he had not, by tongue or pen, done some good.

Are you satisfied with the good you did in 1962? Have you rendered a good account of your stewardship. A new year is upon us — what will you do with it?

A venerable lady was once asked her age. "Ninety-three" she said. "You see the Judge of all the earth does not intend that I shall have any excuse for not being able to meet him."

"We live in deeds, not years; in
thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He most lives
Who thinks most, feels noblest, acts
the best."

—The Standard

The CHRISTIAN SUN

Vol. 115 January 22, 1963 No. 4

A Relig [illegible] Weekly for Christian Homes

Mrs D E Sellers 2-63
624 Fountain Place

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

In Memory

ANDREW
VANCE
McCRACKEN

1897-1963

Organ of the Southern nvention of Congregational ristian Churches.

Editorial and Publication ices at Asheboro, North rolina.

Subscription office:
n College, North Carolina

Tribute To Andrew Vance McCracken

The January 10 issue of United Church Herald, our national denominational paper, announced the retirement of its co-editor, Andrew Vance McCracken as of March 1. The January 24 issue carries an "open letter" to Dr. McCracken from Truman B. Douglass, executive vice president of the Board for Homeland Ministries and a close friend, entitled "Soon We Part."

As Dr. McCracken started for his office at 287 Park Avenue South, New York City from his Bronxville home last Wednesday he died of a heart attack. Thus ended 21 years of editorial work for our denomination, beginning with **The Missionary Herald** 1942-1951, **Advance** 1951-58, and as co-editor of **United Church Herald** since that time.

Dr. Douglas says in the Herald: "He crowned his years of labor by giving to the United Church of Christ the best denominational periodical in this nation — undoubtedly the best in the world."

Dr. McCracken was a scholar — he graduated from Amherst College in 1920, received his B.D. from Union Theological Seminary in 1924, a Master's Degree in Sociology from the University of Michigan in 1928 and his Ph.D. from the University of Chicago in 1931. He was a pastor — ordained in 1924 he was an associate pastor in Detroit for 4 years and as pastor of South Church, Concord, New Hampshire, from 1931 to 1942. He was an artist who could arrange pictures and the printed word in dramatic and eye-catching form. "Drew," as he was known to his friends, backed up his beliefs with editorial pen in a manner that left no doubt as to where he stood on various issues.

Sympathy of a journal in the family — albeit a "poor relation" — goes from **The Christian Sun** to Dr. McCracken's family which includes his wife, Eleanor; their son, Vance, executive vice president of the First National Bank of Indiana, Pennsylvania; their daughter, Joan (Mrs. Alden Whitman) who, with her husband, serves on the staff of the **New York Times**; and his mother, Mrs. George McCracken.

The New Year

What has been the fate of many New Year's resolutions? More or less dissatisfied with life as it was lived during 1962, we anticipated something better — more secure and less uncertain; more permanent and less fitful; more rewarding and less laborious; more creative and less stultifying. We were filled with a desire for better things, with a passion for renewal. Then why have some of us been so easily frustrated so early in 1963? Three observations:

The first is that many of us, by and large, do not know how to channel our instinctual drive for renewal and growth. The second is that, on the whole, we do not have a clear understanding as to what we and mankind really want and need. The third is that we are tempted to choose values and ends that are essentially insignificant and strive toward goals that are relatively unsatisfying.

Fortunately for us the Christian gospel has a good deal to say about the normal human passion for newness and improvement — how it may go right and how it may go wrong. We find, for example, this incisive admonition by the Apostle Paul, which sums up one aspect of New Testament teaching: "Be not conformed to this world: but be ye transformed by the renewing of your mind." We are, to be sure, the offspring of time and flesh. Yet there are those of us in sufficient force and number whose clearer understanding, whose downright realism, whose creative imagination, whose willingness to move boldly forward with God can make 1963 a fuller year of peace with greater justice for ourselves and all mankind. The future is open.

In this sense, then this co-editor who will retire on March 1 after more than a score of years as an editor in these offices, wishes a happy New Year to all.

Andrew Vance McCracken
In **United Church Herald**

"Learning and Witnessing" will be the theme for leadership training at Southern Pines February 17 and 24.

Young people will conduct morning worship and speak on Youth Sunday, January 27, at Apple's Chapel.

Mr. Keyston Young was ordained as a deacon at a special evening service at Mt. Zion, Mebane, Jan. 6.

Teachers of the adult class of Elon College Community Church are: Dr. James Howell, W. B. Terrell, Dr. W. W. Sloan, Rev. J. R. Kittenger, Mrs. J. E. Danieley, and Mrs. J. G. Truitt. Quite an array!

Since October a group of women of United, Raleigh have been meeting at the parsonage for an hour on Wednesday mornings for meditation and devotions. Baby sitting service is provided for children.

SERMON TOPICS AT TRYON

Rev. William R. Stevenson

"In the Sweat Of Your Face" — The Meaning of Work in Christian Living.

"In Spirit and In Trust" — The Meaning of Worship in Christian Living.

"God and Mammon" — The Meaning of Money in Christian Living.

"Male and Female" — The Meaning of Sex in Christian Living.

"The Greatest Thing In the World" — The Meaning of Love in Christian Living.

Vol. 115 No. 4

THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

Rev. Carl Landes, consultant in race relations, will be the speaker at Parkway, Winston-Salem Sunday, February 3.

Rudloph Brinkley and Paul Cranford were ordained as deacons and Mrs. Norman Pratt as a deaconess at Great Bridge January 6.

The Church by the Sea, Madeira Beach, Florida is being served by a father-son team: Rev. John E. Pickens, Jr., is pastor and the assistant is Rev. John E. Pickens, Sr. A similar situation existed ten years ago when Rev. Philip Ralph and Rev. Robbins Ralph (now Florida Conference superintendent) were co-pastors of this church.

A joint meeting of women from Parkway and Hebron churches in Winston-Salem was held in "our" church January 8 with the "E. and R." women as guests. The guests provided a rhythmic interpretation of the theme hymn "Take My Life" and a movie "Moment to Act" was shown. This ties in with the home mission interdenominational study of "Persons of Special Need."

Last Reminder—

ATTEND CHURCH COUNCILS

North Carolina

Augsburg Lutheran Church
Winston-Salem, N. C.

Jan. 29—State Pastors' Conference
10:00 a.m. — 9:00 p.m.
United Church Women
10:00 a.m. — 9:00 p.m.

Jan. 30—Assembly, Council of Churches
9:00 a.m. — Lunch

Speakers include Dr. E. A. Steimle, Dr. R. E. Cushman, Dr. L. J. Kramer, Dr. J. T. Cleland, Mr. J. Irwin Miller and Mrs. Theodore F. Wallace. Dr. W. J. Andes is program chairman. Mrs. Wallace, who will speak at the fellowship dinner at 6:00 p.m. Tuesday, is president of United Church Women and a member of the United Church of Christ.

Virginia

Seventh St. Christian Church
Richmond, Virginia

Jan. 30—9:30 a.m. through the afternoon

Special feature will be luncheon honoring past presidents of the Council.

NOTICE FOR CHANGE IN CONSTITUTION SOUTHERN CONVENTION LAYMEN'S FELLOWSHIP

The executive committee of the Laymen's Fellowship of the Southern Convention of Congregational Christian Churches, Inc., proposes an amendment in accordance with the requirement in the Constitution and By-Laws for the organization which states: "The Constitution may be amended in any regular meeting, provided notice of such amendment has been printed in The Christian Sun one month prior to a regular or special meeting of the Southern Convention Laymen's Fellowship."

We hereby offer the following amendment: "That the name of the organization given in Article I, Section 1 of the Constitution and By-Laws be changed to read: 'The Churchmen's Fellowship of the Southern Convention of Congregational Christian Churches, Incorporated.' "

Dr. H. H. Cunningham, Pres.

ROHARTS HONORED UPON RETIREMENT

Virginia R. Andes

The combined congregations of Antioch, Linville, Mayland and Beulah United Churches of Christ paid tribute to their retiring minister and his wife, Rev. and Mrs. E. J. Rohart, with a reception held during the holidays in the Linville Church. The social hall, which was beautifully decorated and candlelit, was filled to capacity by the well-wishers, token of the esteem in which the Roharts are held. Special guests were Mrs. Dale Kipps, president of the Virginia Valley Women's Conference, and Mrs. Tom Good, past president.

Rev. S. E. Madren, president of the Virginia Valley Conference was toastmaster for the evening program. Mrs. Madren was also present and assisted in leading the singing. Words of tribute to the Roharts and special gifts from the four congregations were offered by O. W. Andes and Ward Dove for Antioch; Mrs. Lenora Tiffins and Elmer Armentrout for Beulah; Robert Miller for Linville; and Tom Stover for Mayland.

Following the service of tribute, guests were invited to the reception table from which a four-tier cake, assorted nuts, cookies and punch were served.

Rev. John Lackey, pastor of Parkway, Winston-Salem, is taking a six-weeks' course in Pastoral Care at the Baptist Hospital.

Three "cell groups" meet at Parkway, Winston-Salem each Wednesday — one at 6:30 a.m., one at 10:00 a.m. and one at 7:30 p.m.

One of the morning circles in our Winter Park, Florida church, is studying Dr. W. W. Sloan's "A Survey of the New Testament.

The Christian Education Committee of United, Raleigh, reports that yarn surprise balls and thread for Algerian refugees are on their way to their destination. Also enough money was contributed to buy 225 loaves of bread for hungry Algerian boys and girls.

ROSEMONT NEWS

Ruby Cannon, Reporter

The Rosemont Christian Church members are saving their used Christmas cards, and all other greeting cards, to be sent to the mission fields wherever needed. They are now being shipped to the office in Pennsylvania. Rev. C. W. Lewis states that there will probably be 150 lbs., including this next shipment. We are glad of this worthy suggestion and hope the benefits to others will be two-fold.

The New Year's Eve Party was again held this year at the Church from 8:30 until 12:06. Favorite family games were played, entertainment (straight from Mr. Breneman's mouth), skits and noise makers were in evidence. Food was served buffet style with all the holiday trimmings and then just a few minutes past twelve o'clock, it was announced to please return for further food — the New Year's dish — "blackeye peas" and even a cooked "hog jowl." The worship service was conducted by Rev. Carroll Lewis. It was, indeed, a fine evening of good Christian Fellowship!

The four combined choirs presented their Christmas concern on Sunday evening, December 23 to a full house. These choirs just can't be beat and we "take off our hats" to Mrs. Royal Gallup, choir director, and Mrs. Elizabeth Goforth, organist, for their outstanding contribution in the Ministry of Music.

Parkway, Winston-Salem, enjoyed a family night centering around East Asia January 13. A pot-luck supper was followed by a program on this area of the world, which is the interdenominational mission study for this year.

January 27 Harvey Walker and Butch Tribolet will receive their God and Country awards at Parkway, Winston-Salem. That morning they will give the sermon. Previously, they have given the parables of Jesus for children's sermons at the morning church services.

Members of the three youth fellowship groups at Christian Temple will sit in a body at the morning worship January 27. Three members of the Senior High Pilgrim Fellowship will assist Dr. Frank Hamilton, whose topic will be "Dare to Be A Square." The Senior High group in the Temple Choir will present special musical numbers.

A DEPARTING MINISTER WRITES HIS PEOPLE—

"If I could choose a song for you to sing now and in the days ahead, it would be this: 'Please Don't Talk About Me When I'm Gone.' Where my ministry has been strong, its fruits will remain for testimony: where it has been weak, its barrenness will remain for challenge and work. I hope that in either strength or weakness you will keep me in your hearts — and not on your tongue" — Rev. W. T. Scott, Jr.

ATTENDANCE AT APPLE'S CHAPEL

In making the Sunday school attendance report of attendance for the year just closed, Tom Oliver, Superintendent at Apple's Chapel, reported as following:

Joel Fogleman, adult, had attended eleven (11) years without missing a Sunday; his daughter, Judy, had attended ten (10) years, and his son, Joel, Jr., three (3) years. Richard O'Bryant and Robert Pritchett had attended nine (9) years.

Other attendance were as follows: 1 for 7 years, 4 for 6 years, 5 for 5 years, 4 for 4 years, 13 for 3 years, 3 for 2 years, 7 for 1 year. There were 17 who missed only one Sunday and 18 who missed only two Sundays.

According to this they had 41 with perfect attendance the past year.

YEARLY RECORDS AT PALM STREET

Mrs. J. T. Winslow, Reporter

The first Sunday in January, attendance pins were awarded in the Sunday school of Palm Street Church, Greensboro. Curtis Brady, superintendent, awarded pins to the following:

Mr. Bill Murray, 19 years; Mrs. W. B. Lumley, 14 years; Mr. W. B. Lumley, 11 years; Mr. Bill Watkins, 7 years; Mr. Grover Watkins, 4 years; Mrs. Mable Self, Sylvia Self, Mr. Curtis Brady, Buddy Brady, Juanice Brady, Cheryl Brady, Jeff Pegram, 2 years; Mr. John Self, Mr. S. C. Brady, Mrs. Grover Watkins, Ken Pegram, and Alan Harder, 1 year.

December was a busy month at Palm Street. The Adult choir, under the leadership of Johnny Harder, presented a Christmas cantata, entitled "The Music of Christmas" Sunday afternoon, December 16. The church was completely filled for this occasion. On Christmas Eve the children presented a program at the church after which there were presents and treats for them.

Sunday night, December 30, at the regular 7:30 worship service, the last quarterly business meeting for the year was held. The budget was adopted, new officers were elected and reports of a good year's work made. The reports indicated that 13 members were received. The church was air-conditioned and a good many improvements were made to the building and grounds. The parking lot was enlarged and graveled. The Wednesday evening prayer meeting group has increased and we have had the finest preaching all year by our pastor, Rev. Odell Powell. We are so thankful that God sent the Powells our way. And with God's guidance we hope to do even more for Him in 1963 than ever before.

It seems the editor-husband of a regional secretary does not always get her schedule listed correctly: The Mission Workshops in Eastern Virginia February 11, 12, and 13 are sponsored by the Conference committee, and are for all church leaders and not exclusively for women, as reported in this paper last week. Because the news item came from Mrs. J. H. Booth, Jr., he assumed they were Women's Meetings.

God And Human Suffering

Rev. S. Collins Kilburn, Raleigh

Time and again the question comes before me in the form of concrete situations: What part does God play in our suffering, distress, and failure? I have been told that the older one gets the more one comes to realize that almost every human being is carrying some secret dread or burden or brief. I am not very old, but already I am beginning to be aware of this. In spite of the brave smiles we wear and the very real joys that bless our days, most of us are well acquainted with some form of suffering. Even in a favored society where we are fairly well assured of food, shelter, and the basic physical needs, life is still full of hazards and torments. Many persons live under such staggering difficulties that their continued desire to live and their love of life appears to be sheerly miraculous.

It is unfortunate that the moral climate of our culture makes us somewhat ashamed of our weaknesses, failures, and miseries. Nobody wants to be considered a complainer. We feel conscience bound to be happy and to declare that we are "doing fine." The result is that a certain part of us remains hidden not only from others but from ourselves as well. We lose touch with our own feelings and do not even directly experience our own grief and pain. I once took issue with Dr. Nels Ferree at a public lecture when he had given a strong emphasis on the place of suffering in life and in religion. "Do most people suffer that much?" I asked. He replied, "Most of us suffer more than we know."

The question of God's relation to suffering is a subject for a future sermon. But I can make a couple of brief suggestions here. There is a phrase in one of the ancient prayers thanking God for "the trials that teach us to trust in Thee." Without affirming that God sends suffering and failure it does seem that he uses these things to teach us that there is only one final refuge, only one secure resting place for our souls — namely, himself. Most of the people I know who have a vital faith in God have found him on the other side of tragedy. Could it be that in every frustration, large or small, the Shepherd is trying to draw our trust away from ourselves and from any finite thing so that we might trust in him? Can we see in our failure an invitation to share in his victory?

The other suggestion is that God joins us in our suffering. He is with us. It has been rightly said that the Christian answer to the problem of undeserved evil in human life is not a theory or an explanation, but a Presence. Nowhere in the faith do we find any final answer to the question — why suffering? We do not know the ultimate purposes of suffering. But in the midst of suffering we can know the companionship of the Divine.

Just Musing

TROUBLE — TWO-SIDED

By Elizabeth Caviness

A Farmer's Wife

There are two sides to trouble,
Even in sorrow or bodily harm,
Or if it comes in fire or flood,
Others' deeds, or in a raging storm.

If material disaster threatens, we find
Helping hands and compassionate love.
In heartbreak and loss there is also gain
From loving, healing arms above.

Yes, there's always two sides to trouble.
Two faces we may expect to meet,
For in things bitter we always find
Buried something incredibly sweet.

About • • AN IRREPLACEABLE TREE

Among the things that defy replacement by all the wonders of synthetic materials is cork. It has withstood the ingenuity of man and has had the hallmark of approval for more than 2,000 years.

The first record of cork is noted in the works of Theophratus, a Greek philosopher and writer on botany, who lived in the fourth century B. C. The poet Horace who lived about the same time, in referring to an approaching anniversary banquet, stated that he expected to "remove the cork sealed with pitch from a jar of rare vintage of 46 years previous." Possibly then, or prior to, was started the saying — corking good time.

According to Pliny's treatise on natural history, cork was used at that time more particularly for buoy to the ropes of ships' anchors and dragnets for fishermen, and as material for winter shoes for women. Cork jackets — the first known life preservers — are mentioned by Plutarch, a Greek biographer who died early in the first century A.D.

The first great impetus to the general use of cork and the real beginning of the cork industry dates from the fifteenth century with the introduction of glass bottles which required cork stoppers.

In the last two decades, instead of finding a substitute for cork, the product has further enlarged its sphere of usefulness because of its manufacture into floor tiling, carburetor floats, plasterers' material, insulation for storage warehouses, abattoirs, for storage vaults, ice plants, dairies, creameries, candy factories, and refrigerated rooms in hotels, clubs, and private residences.

Spain and Portugal divide honors among the nations in the yield of raw cork. Algeria, with Tunis, ranks next in importance in yearly production of cork bark, southern France, including Corsica, following closely after. A limited number of cork forests are grown in Italy, Sicily, and Morocco.

Cork is not grown in the United States in commercial quantities, although many attempts have been made for more than a century to establish this forest industry. At various times a few cork trees have been planted in California without much success.

The manufacture of cork products in the United States is an important industry. There are some 50 such plants employing more than 4,500 people and producing cork articles valued at approximately $25,000,000 annually. To supply this industry with necessary raw material there is imported each year more than 150,000 tons of cork.

The United States also imports cork in manufactured form, such as stoppers, disks, washers, wafers, insulation products, and various specialty articles. This trade reaches more than $900,000 each year, and like the import of raw cork, is increasing.

C. B. Riddle

Experiences Two Narrow Escapes

Rev. Anna Dederer
Majuro, Marshall Islands
Trust Territory of the Pacific
U. S. A.

June 28, 1962

Dear Christian Friends:

The biggest event since my last letter to you was the visit of Mr. Gregory, Secretary of the Pacific area of our mission board. It was so good to have him see the field of our work, to have him meet the people with whom we work, and to have been able to talk over the future plans with the leading men of the Marshallese Christian Association.

While Mr. Gregory was here I went with him visiting some other islands in the Majuro atoll to see the Mission School in Rongrong, and some of the churches in Laura. From Majuro to Laura we made the trip by truck with all of our Board of Directors of the Marshallese Churches. From Laura to Rongrong Mr. Gregory and I went in small sailing canoes, which take only one passenger with two sailers. The sea was very rough and the wind was strong. In addition, the two men who sailed the canoe I was in were inexperienced, so the canoe turned over and threw us into the sea on our way back to Laura. I had told them before that I cannot swim (isn't this careless in having to live in islands surrounded by water) and by the quick action of one of the men I was saved. He dived, located me and dragged me over to the half-submerged canoe where I held on until the second canoe which was leading the way, discovered the plight of us three in the water, and returned and pulled me aboard. Mr. Gregory, who was a passenger in the leading canoe, helped to get me into the canoe and served as chief bailer while the rescuing canoe made for the nearest reef. The second canoe, operated by its owner, put me on the reef at the closest point where it was possible to walk. This was at eleven o'clock. I finally reached the Laura Mission at 12:30 a.m. with bleeding and bruised feet, because I lost my zorries and had to walk for at least a mile and a half on the reef in the darkness with bare feet. We were waiting until the tide went out and the moon came up before we started our trip back to Laura; therefore, we were so late. I recovered with some scars left. My first words when it was all over were "thanks to God that I am alive" which I continue to say every day.

I had to forget my accident quickly because final exams and preparations for graduation needed all attention. We graduated 70 boys and girls. All of us teachers felt easier and relaxed when the school year came to an end. It was my first year here and it was not easy in every way.

I must not forget to tell you about a very unusual happening. As you know, an atoll is a circle of islands. In the Majuro atoll is one island named Laura. One could reach it by boat in 4-5 hours starting from the government island. It was our new district administrator's project to build a road with a few causeways. This was wholeheartily and enthusiastically accepted by the people. They volunteered, worked by moonlight, and gave the needed land freely and happily. The road was built in a few months of very hard work; it was 35 miles. You can imagine that the dedication of it was a big, big event. Since then, all sorts of vehicles go back and forth daily. One way takes about one and a half hours. It is wonderful to have such progress in these tiny islands.

Something else was very unusual. I barely escaped with my life when a motor scooter hit me on my bicycle and threw me to the side. I had no broken bones, but suffered from shock and a very painfully bruised knee, which bothers me until today. Some Marshallese can do miracles in massaging, which I experience now. You will understand why I said above, I continue in saying thanks to God that I am still alive. I need your prayers daily.

School and church work filled out all my time. In addition I organized

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

South India -- Madurai

Ancient capital of South India; stronghold of Hinduism; one of three hottest places in the world; population, 365,000.

January

27—**Mr. and Mrs. Paul Dettman** both graduated from Oberlin, where he also received his master's degree. They have returned to India after furlough following their first term. He is bursar of American College; in addition to caring for 6 children, she works in YWCA and church.

28—**Miss Dorothy Hoath** is an Australian nurse in charge of the nursing school at the Christian Mission Hospital, which gives a four-year course in general nursing and midwifery, in English, to high school graduates.

29—**Rev. and Mrs. William Kelly** went to India in 1958, and spent first year in studying Tamil, a difficult language which they passed "with distinction." He is chaplain at American College, where he guides 1,000 young men in religious life and work.

30—**Miss Ellen Lang** is also an Australian nurse. She helps train the 60 student nurses, all Christians, at Christian Mission Hospital.

31—**Miss Oline Nicholson** is a vocational teacher at the Lucy Perry Noble Institute, a practical arts school for girls. 1929-38 she worked with Criminal Tribes Settlement. Now she works with girls from ignorant and poverty-stricken homes and helps them learn how to make a living.

February

1—**Mr. and Mrs. Richard Riesz** both graduated from Drew University and then he got his Ph.D. in physics at Johns Hopkins and worked with Bell Telephone Laboratories doing research. Now they are studying Tamil language in Bangalore, and in June he will begin teaching physics at American College.

Ramnad

2—**Miss Miriam Brown** returned to India last August after a furlough year in the U. S. She manages St. Andrew's Girls High School, which is located in the poorest section, taking girls from Christian, Hindu and Muslim homes, including many who are too poor to even pay for their food.

the Youth for Christ movement for the youth of Intermediate School level. We meet Saturday evening for social activities and Sunday afternoon for worship and testimonies. Sometimes we go to the hospital and the jail to have services. More and more young people come to our meetings. The young men who were in our Pastor-Teacher Training School are good leaders and a big help. This field of work among the young people, I especially put on your praying hearts. They need to accept Christ as their personal savior, then they can meet the world which so rapidly moves into these islands.

At the present time I meet with the Board of Directors of the Marshallese Christian Association, to plan and talk over the work for the coming school year. Almost every church runs an elementary school so they need teachers besides the ministers. This year we are short in teachers because quite a few are abroad for higher education, and still more go in the fall.

Next week I will start out on my trip to Truk for our missionary conference. This is a good arrangement because we missionaries would not meet each other otherwise because of the great distances. Then I hope to be able to visit my fellow missionaries in Yap and Palsu. On my way back to Majuro again I plan to be in Kwajalein for one week. The chaplain there is a very mission minded man. He invited me to preach in his church one Sunday. I spoke there twice the week after Christmas.

Again my many thanks to you for having you as my friends, for your prayers and gifts, which help so much in the mission work, and for your continuing interest in me and my work for the Lord.

With greetings in Him,
Sincerely yours,
Anna Dederer

Rev. Calvin J. Felton preached at First, Portsmouth, December 30, when the pastor there, Rev. Daniel Bowers, spoke at Bethlehem, Disputanta.

"The Existentialist Posture" was the subject of Rev. Robert Myers at the ministerial meeting of the Valley of Virginia January 14. CEA's in that area were invited to share with the ministers and their wives this meeting at St. Paul's, Woodstock.

UNION SERVICE AT SOUTH NORFOLK

It was another happy occasion when our three United Churches of Christ, Great Bridge, Rosemont and South Norfolk, now located in the new City of Chesapeake, met together on Sunday evening December 30 in unity of worship and fellowship at the South Norfolk church.

Rev. William A. Cousins presided and offered the invocation and offertory prayer.

Reverend Carroll W. Lewis of Rosemont read the scripture from Matthew 10:16-33 and offered the evening prayer.

The choir of South Norfolk church rendered the anthem "Prepare Ye The Way."

The sermon was delivered by Reverend Lewis Bill Simmons of Great Bridge, who chose as his topic "Little Hells." Mr. Simmons opened his sermon with the scripture "Behold I send you forth as sheep in the midst of wolves; be ye wise as serpents but harmless as doves." In his introduction he cited a personal experience after landing in Japan during his service in World War II and how his buddy described the suffering, torture and emaciation of the Japanese soldiers and guards under their militarism as that of a living hell. He pointed out several ways in which people accept the meaning of hell. Then developed his sermon thusly: "Little Hells" exist in the families where Christ is not accepted and recognized, and where love and consideration do not exist for one another. There can be a "Little Hell" on the job when we do not render service with joy and witness for Christ. And our work becomes a hardship and burden. Also there are "Little Hells" which can destroy the individual's life when jealousy and selfishness are allowed to control and disrupt the mind. It is only when we confess our Lord and Saviour Jesus Christ as our master do we find the peace that passeth all understanding and are able to live the abundant life.

Reverend Mr. Lewis gave the benediction. After which there was a fellowship hour in the social hall where refreshments were served by the ladies of the church.

* * *

The Women's Fellowship of South Norfolk church held its Friendly Service Dedication meeting on Thursday evening December 20, 1962, with the president, Mrs. Clarence Harris, presiding. She also conducted a brief dedication of the gifts brought to fulfill the Friendly Service quota. Christmas carols were sung by the group. Mrs. Carlton Chappell, vice president, conducted the evening devotional by reading the story "Let's Keep Christmas" by Peter Marshall. A solo was rendered by Mrs. William A. Cousins, "O Holy Night."

Scoutmaster Honored

Scoutmasters, like many other people, sometimes dread to see another birthday come around, but before the day was over Scoutmaster Donald Faulkner was mighty proud of adding another year to his accumulation.

Troop 71 of Long's Chapel United Church of Christ, along with their parents, honored their leader with a birthday party recently.

To an array of gifts from parents, the boys added a pair of bookends bearing the Scout emblem.

The scouts themselves had everything underway for the party. They even made the center-piece for the table out of pipe cleaners. The boys' handiwork depicted a scene with scouts sitting around a campfire.

Mrs. Lee Russell, Mrs. Bill Hopkins and Mrs. Elton Rudd served punch and cookies. A birthday cake was made for the occasion by Mrs. Eugene W. Black.

Lee Russell and the Rev. W. M. Loy paid tribute to the scoutmaster, saying, "We wish to express our appreciation for his devoted and endless work in helping train leaders of tomorrow."

RALEIGH INSTITUTE OF RELIGION

Institute of Religion will begin February 4 and will run through each Monday night in the month. Classes are set for 7 p.m. with the main lecture following at 8 p.m. The topics will be as follows: "The Next Steps in Race Relations," "The Impact of the Militarism upon American Culture," "Legalized Abortion? Thee Views," "Social Legislation in Scandanavian Countries." On each of the four evenings the three classes preceeding the lecture will deal with the same subject as the lecture. Watch your newspaper for detailed publicity. Brochures are available.

Ready to Retire?

Join The Peace Corps

Peace Corps has just announced that it will require some 6,000 overseas Volunteers during the next twelve months, and that up to one-half of that number could be selected from men and women now **planning to retire** during that period. Those selected should have skills or special abilities in one of the following occupational groups:

1. **Teachers** — on elementary, secondary and university levels.

2. **Health Workers** — doctors, dentists, nurses, laboratory technicians, etc.

3. **Skilled Technicians** — auto & diesel mechanics, carpenters & builders, electricians, farmers, radio & TV mechanics, road & bridge builders, etc.

4. **Other Professions** — engineers — all kinds; co-op, building & loan organizers; lawyers, geologists, foresters, city planners, social workers, etc.

These posts are rated as being almost ideal places for **Successful Retirement**, in that they permit retirement **to** vs **from** a field where the retiree's skill may be fully utilized, they offer foreign travel, acquaintance with new cultures, new friendships, new interests, and a financial return that supplements the usual pension allowance.

U. S. citizens possessing good health, a skill in any of the above fields, and desiring to **retire to** one of these posts for two years, should request a copy of the brochure "Older Volunteers in the Peace Corps" and a Questionnaire form, from PEACE CORPS, SENIOR MANPOWER RECRUITMENT, WASHINGTON 25, D. C.

Since two months are usually required to process an application, an early letter to Peace Corps indicating an interest, your skill field and the country to which you would prefer assignment, is desirable.

This Interested Me

By Emily C. Lester

One of the new — and pleasant — aspects of my job as regional secretary for the Council for Lay Life and Work will be to work with laymen. In Ft. Lauderdale, Florida, I spent an interesting evening as a guest of the Men's Club of our new church there.

It took me back to my girlhood in Florida, for there was much talk of "back home" — it developed I was the only person present born in Florida! Following a delicious meal, the 44 men and two women present did some fellowship singing, I talked about the Council for Lay Life and Work, the president of the Florida Churchmen's Fellowship spoke, other guests were asked to tell a bit about themselves.

Then a 91-year-old member gave from memory a poem of many stanzas (someone said it took 6 minutes to recite!) which he learned last summer, although he had studied it 75 years ago in McGuffey's Reader. A retired minister, who had helped with visitation when our Ft. Lauderdale church was in the process of organization some ten years ago told his life story: How as a boy of 18 he had determined to get away from his father's saloon (above which they lived) and get an education (he had stopped school at 14); how an old Negro co-worker had interested him in Christianity; how a business man at the church he began to attend took an interest in him and helped him through academy, college and divinity school.

It was after 9:30 when the former "Dr. I. Q." of radio fame took the floor and entranced his audience by firing questions at them on any subject they would suggest — if they could answer he gave a "silver dime." Samples: What piece of money has a 1929 Ford car on it? (Look at a $10 bill) Who was the last president to have whiskers? (Kennedy—all men have whiskers) In what country did sauerkraut and spaghetti originate? (China).

From 6:00-10:30 might seem a long evening to men who have to get up at 5:00 a.m. to work on farm or in factory, but to (mostly) retired gentlemen in Florida it seemed "a fine time was had by all."

ONE GREAT HOUR OF SHARING

It is distressing that in the midst of prosperity we must anticipate and prepare for tragedy. Yet we know that in this year, 1963, millions of people face the stark inevitability of hunger, exposure, the helplessness of dispossession. We know that these people will be unable to help themselves.

Because the Church can anticipate this tragedy it must, in Christian love, prepare to meet it. It is for this purpose that the United Church of Christ joins other major denominations in the One Great Hour of Sharing (March 24).

In 1962 the United Church of Christ gave $740,000.00 through One Great Hour of Sharing. This represented a 10% increase over the giving in 1961. But even though the appeal showed a decided increase over the previous year, there were still only 53% of our churches participating! The 15th anniversary of the One Great Hour appeal in 1963 is an appropriate time to hope that EVERY local church will join in this response of compassion.

Here are two major areas where, in 1962, the One Great Hour of Sharing money was put to work:

The United Church of Christ was one of the first to respond to the Iranian earthquake disaster. Because of the OGHS we were ready with food, clothing, medicine. We are now involved in rebuilding an entire Iranian village.

In Algeria today over half of the population is in a state of hunger and exposure. Returning refugees find no work, no homes, no schools. The United Church, with other denominations, is giving what aid it can. 93,000 Algerians are being employed in a tree planting project which not only furnishes employment, but also reclaims vast wastelands that are vital to the future of Algeria. Payment for work on this project is made in food and clothing.

Our Church provides in such projects as these a steady flow of food, medicine, drugs, and hope to areas around the world where people are in need.

Christian love, as demonstrated by One Great Hour of Sharing, is a powerful witness in our troubled world. It is a Christian axiom that "If you care, you share."

REMEMBER — ONE GREAT HOUR OF SHARING — MARCH 24, 1963.

McCauley Ends 41 Years Of Service

After forty-one years of devoted service rendered to the life and work of the churches of the Southern Convention the Rev. J. E. McCauley resigned from his Waverly Parish (Spring Hill, Centerville, Waverly Christian churches), December 9.

Due to ill health since June, Mr. McCauley's resignation was accepted by the Southern Convention with deep regret and will become effective December 31.

In a letter from the Southern Convention, expressing their deep and abiding gratitude to both, Mr. and Mrs. McCauley, for devoted service, the superintendent Clyde L. Fields said, "your splendid spirit of leadership, your devoted and loyal service to the Convention, your faithful service rendered to the churches, and personal friendship for ministers and laymen throughout all the Convention bind you both close to our hearts and affection."

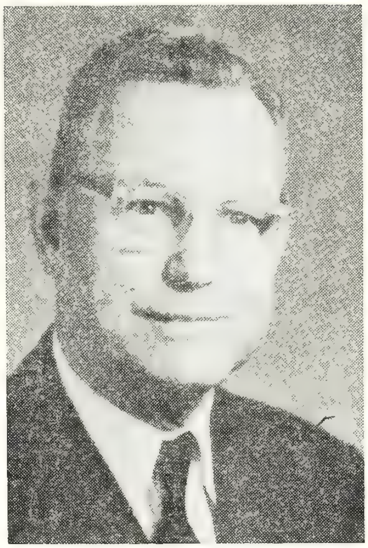
The same warm feeling towards their resigning minister is evident among his many friends and members of his Waverly Parish, Mr. McCauley had served faithfully since 1945. His sermons, one of the best ever heard in this area, inspired many and his spirit will long remain in the hearts and minds of those who ever had the privilege of listening to his words of God's gospel. Several years ago, Mr. McCauley was asked by his congregation to reiterate a particular sermon which had held his listeners spellbound.

He also vested his rare talents in teaching social studies for 17 consecutive years to students in Wakefield High School, where on several occasions the seniors had dedicated their annual "Echo" to him in deep appreciation and respect. Fifteen times in Wakefield and six times in Waverly Mr. McCauley was asked to do the honors of conducting the sermon at their Baccalaureate services.

He was assistant principal and counselor at the school when he resigned August, 1962.

Born in Chapel Hill, N. C., 68 years ago, Mr. McCauley's great-grandfather, the Rev. Littlejohn Utley was one of the founders of the first Christian Church established in Surry county.

His services to Christianity began while a student at Elon College, N. C., where he preached in rural churches.



Rev. J. E. (Jerry) McCauley

Licensed in Oct. 1917 at Liberty Vance Christian Church, Henderson, N. C., he was ordained Nov. 1920 at Parks Cross Roads Christian Church, Ramseur, N. C.

He graduated from Elon College with a Ph. B. degree in 1921 and a M. A. degree in 1925, and received his B. D. degree from Vanderbilt University, Nashville, Tennessee in 1927. Further studies led him to Duke University, Union Theological Seminary and University of Chicago Divinity School.

Besides preaching while a student, Mr. McCauley's pastorates included over 3 years at Third Avenue Christian Church, Danville; three years at First Church, Norfolk; eight years at First Church, Richmond, and six years at Liberty Vance Church, Henderson, N. C. He came to the Waverly Parish in August 28, 1945.

Mr. McCauley is the father of three children, the youngest, Geraldine, being a junior this year at Elon College. J. Franklin and Larry B. also graduated from that college. Another daughter, Jane U., who graduated from Elon, died ten years ago.

In appreciation for their minister's untiring love and loyalty to his parish, members have made it possible that the McCauleys will move into a new home at Graydon Circle some time next year, so that they will find the years of retirement both satisfying and rewarding.

Waverly Va., Newspaper

After 25 Years of Service

Mrs. Gayle Retires

A TRIBUTE BY HER MINISTER

Dr. Wm. T. Scott

Church secretaries (clerks) are "very important persons." Oakland church, Chuckatuck, Virginia, knows that because of the long, efficient, and faithful services of Mrs. J. Rollie Gayle. Mrs. Gayle retired as our secretary December 31, 1962, after having served since 1936. Few churches have had so devoted a servant as Mrs. Gayle has been. Her records and reports are accurate, prompt and legible! (Having been responsible for compiling the Convention Annual for 14 years, this writer happens to know that few if any of our churches have Mrs. Gayle's equal!) She has made this work for her church a Christian vocation.

In addition to her other church duties, for 30 years Mrs. Gayle has been the popular teacher of the I. W. Johnson Bible Class, and for 25 years was chairman of the church's committee on memoirs. She has been active in the Women's work of her local church, conference and convention: for four years she served on the Convention's Board; three years she was Superintendent of the Suffolk District, and she was for two years chairman of the Spiritual Life Department of the Eastern Virginia Conference.

Mrs. Gayle has kept so faithfully the church records over the years, that she has been prevailed upon to accept the new position as historian of Oakland church.

The church is grateful to J. Rollie Gayle for bringing his bride — Miss Myra Bryant, a public school teacher from Southampton County — into the fellowship of Oakland 37 years ago. She has filled many places of usefulness in the life of the church and is greatly beloved by all. It was most fitting that upon her retirement as church secretary the church presented to her a beautiful Bulova "Miss America" watch. Good women have been a strong part of the Christian Church since the days of our Lord's ministry upon earth. Myra Bryant Gayle continues a noble Christian tradition.

Virtue is the desire for things honorable and the ability to attain them.—Plato

A Page for Young People Edited by Connie Trueblood

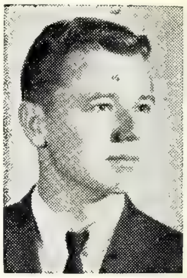
Youth Faces The Future

Connie Trueblood

We, the youth of the United Church of Christ, **affirm** that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Jesse Weaver

If I Were A Christian

WHAT SHOULD I LOOK FOR IN LIFE?

Used at P. F. Officers Camp
August 7, 1962
By Jesse Weaver

Discussion by Rev. John Graves

"As Christians, we must decide what we must do or must be."

"O Lord, our Lord, how majestic is thy name in all the earth! Thou whose glory above the heavens is chanted. . . When I look at thy heaven, the work of thy fingers, the moon and the stars which thou hast established; what is man that thou art mindful of him, and the son of man that thou dost care for him? Yet thou hast made him little less than God, and dost crown him with glory and honor." — Psalm 8:1, 3-5.

Man lives moment to moment and every act affects the next moment. There are five areas which we must consider about life:

1. Man is a person.
2. Man is more important than he thinks.
3. Man can have a firsthand acquaintance with God.
4. Man can win the battle with evil.
5. Jesus believed in man.

Suggested hymn to be sung with this program is "God of Grace and God of Glory."

Discussion Questions

1. What is life?
2. What do you look for in life? Is it positive? Does it nurture your growth Godward.
3. What basis do you use for looking? Is your basis for looking found in God or man.
4. Why do we have so much trouble finding what to do with our life?
5. What is most important in life to you?
6. As a career, should I do what I or my parents want me to do or what I feel God calls me to do? Can there be genuine joy in either or both?
7. Is it possible for a young person of high school age to make definite commitment as to his life work? What factors have affected or directed my primary interest in life work?
8. In thinking about a life career, why are we so often afraid to face life?

Resources

What I Believe About Man, by Federick Keller Stamm.

The Prophet, by Kahlil Gibran.

"When Jesus Came to Birmingham," taken from **He Took It Upon Himself,** by Margaret Slattery.

* * *

WHAT WOULD BE MY RELATION TO THOSE NEAR ME?

By Judy Stone

Address and Discussion by
Mrs. Edna Earl Randolph

As a Christian young person, we are, of course, very concerned with the people we live and work with daily. How should we treat those persons? Are we any different in our dealings with others than are non-Christians? These questions naturally arise in our relations to both our parents and our boy or girl friends.

First of all, let us consider our relations to our family. In Luke 2:41-52, we find that even Jesus was not understood by his parents. These misunderstandings often lead to conflicts. We should realize that these conflicts are not necessarily wrong. They are nature's way of helping us to grow up. Christian young people should try to talk out these conflicts with their parents to reach a common solution.

We usually find that the sources of conflict can be classified in three general categories. The first of these is money — obtaining it and spending it. The next general conflict is dating. The last is school work, with a strong emphasis on grades.

Let us think for a moment about the matter of money. What about jobs? Should we get an allowance? How large should our allowance be? Why can't we spend our money the way we want? Yes, money can present a problem between parents and child. Sometimes the young person can be selfish without really wanting to be. Perhaps the parent was born into a poor family and had no luxuries. Naturally he would want a "soft" life for his own child. Some parents cannot afford these luxuries that they give. As a Christian we should strive constantly to keep the "line of communication" open between us and our parents. Know your parents, know your family, know how they think, and why they act. For by understanding them we shall come to an understanding of ourselves.

Secondly, how will a Christian regard boy-girl relationships? Will he or she use one person to make another jealous? Will he or she do anything for the other person in order to keep them? We automatically answer no. But wait a minute. Do we use these principles in our own dating? Or do we rationalize by saying that our case is different?

If you are a boy perhaps you feel that you are free from any guilt. But the Bible doesn't agree. In Matthew 5:27-32, Jesus states his views on adultery to men — holding them in the wrong too.

The boy-girl question is most important and one no Christian young person should overlook. Set standards for yourself — Christian standards

— and live by these. The Bible will be a wonderful aid and the suggested Resources will set you on the right track.

Discussion

1. To get what they want, young people sometimes tell their parents that "Everyone else is doing it." Is this Fair? Should a Christian use this weapon?
2. Is it Christian or even honorable to use one person to gain prestige or to make another person jealous?
3. What are Christian principles and why are they needed?
4. Is it ever a Christian's duty to defy his parents? Discuss the conflicts often found in your choosing a career.
5. Read Matthew 10:34-39. How can you rationalize the conflict between the passage and the commandment "Honour thy Father and Mother."

As a suggested program in regard to this same type of program, one could use "Conversation in a Parked Car." You can obtain the script by writing to Joseph Howell, Personnel Services, Specialized Ministries, United Church of Christ, 1505 Race Street, Philadelphia 2, Pennsylvania.

Treasurer's Report

Eastern Virginia P. F.

December 28, 1962

Deposits

August 1	$ 128.34
August 27	10.00
September 21	10.00
October 1	80.50
October 8	130.00
October 22	71.40
November 19	117.75
December 24	173.05
December 28	47.00
Total Deposits	$ 768.04

Disbursements

August		
1	Alex Oliver (eating expenses)	$ 5.19
1	Alex Oliver (Rev. Knowles's gift)	20.30
1	Loren P. Waldo III (phone calls)	1.25
1	Loren P. Waldo III (drinks for E. Va. Rally)	6.18
September		
10	Alex Oliver (E. Va. materials)	7.00
10	Mary Ann Barnes (expenses—postage, etc.)	5.80
10	Mrs. E. C. Wilkins (postage)	1.12
October		
12	Bruce Hoffman (travel expenses)	22.20
15	Sandra Dickerson (drinks for rally)	9.60
17	Shirley Fisher (registration fee)	20.00
23	Home for Children (Offering)	49.55
November		
6	Bob Syndenstricker (travel expenses)	13.50
9	Va. Council of Churches (registration fee)	22.50
12	Mr. Roy Twiford (CMA)	100.00
23	Alex Oliver (travel expenses, postage)	10.00
December		
1	Connie Trueblood	1.12
27	Mary Ann Barnes (expenses—delegates)	25.00

Total Disbursements	$ 320.31
Deposited	$ 768.04
Disbursements	320.31
Balance	$ 447.73

The pastor, Rev. Philip Kahal, discussed I, II, III John at the January meeting of the Women's Fellowship at Mt. Zion, Mebane.

Young people will lead the service at High Point January 27 when Miss Ruby Alagumani of India speaks. Dr. and Mrs. F. C. Lester will be attending the United Church Assembly in Cincinnati.

On Being A Missionary

Richard N. Rinker

Every Christian, in accepting the responsibilities of being a Christian, has received a commission which sends him out into the world as one bearing witness to God's supreme revelation in our Lord, Jesus of Nazareth. This commission cannot be disassociated from the other privileges and obligations which are ours as his followers. When the commission is refused or ignored, it is his claim on us that is being refused or ignored. We deny our sincerity in using the title **Christian.**

There is an abundance of titles available within the fellowship of the Church. During our associations with it, many of us acquire some of these titles: president, trustee, deacon, teacher, minister. The primary purposes of the Church's existence, however, do not include the assignment of titles. The principle purposes **do** include response to God in worship, service and witness. Sometimes it is necessary, secondarily, to have titles in the effort to provide for opportunities to respond to God in effective ways which are not disorganized. Similarly, it is also sometimes necessary to develop effective processes, which bear titles for convenience in understanding, to assist in performing our witness and service. These processes seek to make the best possible application of our stewardship in the face of every condition and challenge which it is our responsibility to consider.

If we would be followers of the Christ — if we would go into the world as representatives for him — if we would sincerely accept the commission given to every Christian, to bear witness to God's supreme revelation of his love through the Christ, then two ways are open for us: the direct way — to become a missionary with the training required for basic understanding and skills, or the less direct but none-the-less valid way of using the process developed within the Church fellowship of which we are a part. For Congregational Christians, the most effective, efficient and satisfying way is through Our Christian World Mission carried on by the United Church of Christ and its instrumentalities.

OCWM is a proven process acting as the extension of our personal need to witness and serve. Growing, trained and dedicated individuals serve as our spokesmen ministering in the name of Christ. One way by which OCWM can maintain this purpose is through the money we are led to share. Other things are important, too, but our money is still the legal tender capable of purchasing medicine, food, clothing, agricultural implements, books, and the many other items needed by those to whom we, as Christians, have been commissioned to go as a witness for Christ.

The Heidelberg Catechism

Part of the Heritage of Faith of the United Church of Christ

The 400th Anniversary and a New Translation

Protestants all over the world observed the 400th anniversary of the publication of the Heidelberg Catechism on January 19. The Catechism, one of the most historic documents of the Reformation, has been advocated as the confession of faith upon which Protestant denominations now discussing unity may agree.

The catechism also is being used in some countries behind the Iron Curtain to indoctrinate the youth of Christian churches in the basis of their faith in the face of Communist propaganda.

To commemorate the quartocentenary, the North American Area Council of the World Alliance of Reformed and Presbyterian Churches has prepared a new, modern translation to be published by the United Church Press on the anniversary date. A companion volume, which offers a laymen's commentary to be used for adult education, will be published simultaneously.

A celebration of the anniversary took place January 14-17 at Lancaster Theological Seminary, Lancaster, Pennsylvania, where the tercentenary was observed in 1863. Other observances during the year 1963 will be held at Eden Theological Seminary, Webster Groves, Missouri, and at a meeting of the General Synod of the United Church of Christ, in Denver, Colorado, in July. Another celebration is scheduled for Heidelberg, Germany, birthplace of the catechism.

The 400th anniversary of the Heidelberg Catechism, which is frequently described as "the most ecumenical of the confessions of faith of the Protestant churches," comes at a time when the trend toward union among denominations is at its highest tide. Not since the days of the Reformation have there been so many efforts to unite Protestantism.

Modern Translation Published

The North American Area Council of the World Alliance of Reformed and Presbyterian Churches, which sponsored the new translation, represents 12 denominations with approximately eight million members.

The new translation was done by Dr. Allen O. Miller, professor of Systematic Theology, Eden Theological Seminary, and Dr. M. Eugene Osterhaven, professor of Systematic Theology, Western Theological Seminary, Holland, Michigan.

Other members of the committee responsible for the translation were Rev. Dr. Aladar Komjathy, pastor of the Hungarian Reformed Church, Roedling, New Jersey; and Dr. James I. McCord, president of Princeton Theological Seminary, Princeton, N. J., and Secretary of the North American Council of the Alliance.

Historical Background of Catechism

The conflicts which arose when Martin Luther posted his 95 theses on the church door in Wittenberg in 1517 almost tore Europe apart in the ensuing decades. The Lutheran branch of Protestantism soon found itself sharply at odds with the Reformed (and Presbyterian) churches which were founded by Huldreich Zwingli, who started preaching in Zurich, in 1522.

The Heidelberg Catechism, produced in the Palatinate (Southwest Germany) in 1563 for Christian nurture in the Reformed Churches of that area, is generally regarded as the most ecumenical of the historic Reformation confessions. Authorized by the Elector Frederick III and chiefly the work of Zacharias Ursinus, of Heidelberg University, this catechism is still widely used by the churches of the Reformed tradition in continental Europe and the United States.

The two men met in 1529 and agreed on most articles of faith but there was sharp disagreement on the interpretation of the Lord's Supper. Lutheranism grew in Germany, the Scandinavian countries and America while the Reformism of Zwingli prospered in the Rhine Valley, France, Holland, Scotland and America.

John Calvin began preaching in 1532 in Switzerland and, with his follower, John Knox, of Scotland, further worked out the basis for the Reformed and Presbyterian beliefs.

Meanwhile, the founding of the Church of England in 1534 by Henry VIII further embroiled Europe in religious discord.

The introduction of the Reformation into the Palatinate region of Germany in 1546, the year of Luther's death, inflamed that region. With Heidelberg University as a center for theological thought, the area became a battleground for contending evangelical views.

It was Frederick III, who became Elector of the area in 1559, who attempted the role of peacemaker. He called upon Philip Melanchthon for assistance and the latter counseled biblical simplicity, moderation and peace, and warned against extremes and scholastic subtleties in theological positions.

Frederick ordered a catechism written in an effort to mediate the Lutheran and Reformed views. Zacharias Ursinus, 28, a professor of theology at Heidelberg, and Casper Olevianus, 26, a gifted biblical preacher, wrote the catechism.

The publication, on January 19, 1563, was a landmark in the German reformation. Up to this point, according to the Peace of Augsburg, signed in 1555, both the Roman Catholic and Lutheran faiths were recognized, but Zwinglian or Calvinist views had no legal standing.

Widespread Use in 16th and 17th Centuries

Despite the conciliatory views of the Heidelberg Cathechism, it was subject to immediate attack. Indeed, an attack was published before the catechism itself was. Nonetheless, the influence of the catechism spread rapidly and, in the Spring of 1566, Frederick III was called before the imperial Diet at Augsburg. With the pomp befitting the occasion, the Emperor read a decree charging Frederick with having introduced changes in the government and worship of the churches and a catechism dissenting from the Augsburg Confession.

Frederick defended himself brilliantly, in a manner reminiscent of Luther's appearance before the Diet at Worms, by pointing out that his catechism relied almost entirely on

Scriptural references, and declaring that he would rather lose his crown than violate his conscience. He won a complete victory and the Heidelberg Catechism thereafter was widely received by churches in other states and nations.

As late as the beginning of the 20th Century, the catechism was said to be the most widely translated and circulated piece of writing, next to the Bible, "Imitation of Christ" by Thomas a' Kempis, and Bunyan's "Pilgrim's Progress."

In the 1600's, the Dutch brought the catechism to America when they settled New Amsterdam, and Germans brought it from the Palatinate to Pennsylvania in the 1700's.

The first English translation was made in 1567 by William Turner, a physician who became a non-conformist minister during the reign of Queen Elizabeth I, in England. In 1579, the University of Oxford ordered that it, together with certain other catechisms, "should be used for the extirpation of every heresy and the preparation of the youth in true piety." In 1591, it was published at Edinburgh, "by public authority for the use of Scotland."

Used Today In Hungary

In commenting upon the newest translation, Dr. McCord pointed out the uniting influence of the catechism:

"The Heidelberg Catechism is the most ecumenical confession of the Reformation Period. It was produced by two scholars when both were in their twenties, and they brought to this document theological influences from the Wittenberg of Luther and Melanchthon, the Geneva of John Calvin, and the Zurich of Zwingli and Peter Martyr. No other theological document of the Reformation can claim such wide inspiration, and it is significant that the Heidelberg Catechism's ecumenical character has continued into the 20th Century. It is used today by Reformed churches in Hungary, Czechoslovakia, Russia, Romania, Yugoslavia, Germany, Switzerland, the Netherlands and the United States.

"When I was on a preaching mission among the Hungarians recently, I was greatly impressed by the large group of young people found in each congregation. When I inquired about how the church was able to hold its youth in the face of steady Marxist propaganda, I was told that each minister instructed the young people of his congregation every Sunday afternoon, using the Heidelberg Catechism as the basis of his teaching. Here is a living symbol that is accomplishing in its 400th year that for which it was first prepared in the 16th Century. This 400th anniversary celebration, then, is more than a memorial. It is a reaffirmation by one of the great wings of Protestantism of the historic faith of the Bible and of the Reformation."

Basis For Church Union

Dr. James E. Wagner, vice-president of the Alliance and vice-president of Ursinus College, Collegeville, Pennsylvania, echoed this view: "The alliance undertook to produce a new English translation of the Heidelberg Catechism mainly because it was anticipating the 400th anniversary of its original publication. This was a fortunate accident because when Dr. Eugene Carson Blake made his now famous proposal for church union in an address in San Francisco in December, 1960, he, a Presbyterian, suggested that the Heidelberg Catechism might offer a good doctrinal basis on which the four denominations he originally proposed as parties to a new union could find satisfactory agreement. This is not surprising to some of us because the Heidelberg Catechism has generally been recognized as one of the most ecumenical — and as one scholar put it — the most "sweet spirited" of the confessions of faith that came out of the Protestant Reformation.

"Probably one of its finest features is the simple scheme on which it is based. There are 129 questions-and-answers in it. Thirty-six of them are a phrase-by-phrase exposition of the Apostles Creed. Eighteen are a simple, step-by-step explanation of Holy Communion and baptism. Twenty - three questions-and-answers are devoted to a simple explanation of the Ten Commandments. And the last eleven are an explanation of the Lord's Prayer. That is to say, a person who masters the contents of this catechism cannot help but be acquainted with the most basic elements in the Christian tradition," Dr. Wagner said.

Raises Questions

Dr. Robert V. Moss, Jr., president of the Lancaster Theological Seminary, said "It would be a mistake to think of this observance as merely a backward look. . . In many respects a 16th Century catechism raises more questions in the 20th Century than it answers. But they are important questions. What about the question-and-answer method of instruction? Is it totally out-moded? Is it helpful to teach what the questions are, as well as the answers? And what about the whole question of Scripture and tradition in Protestantism today? How do we define tradition? Does it have any authority in the life of the church? Or are the Scriptures the 'sole' authority for the faith and practice of the church?"

The translators of the latest version have stressed that their effort was "to communicate their biblical theology in a 20th Century vocabulary which can be grasped by serious-minded lay men and women, as well as by theological scholars."

The complex sentence structure of the original has been simplified and an effort has been made to introduce Anglo-Saxon and other everyday words. Scriptural references have adopted the language of the Revised Standard Version or the New English Bible translations.

One of the most difficult problems the translators faced was that of Question 80 of the catechism. This was the most controversial in its day and is still a subject of some conflict with the Roman Catholic church. However, the translators attempted to bring it within the generally conciliatory tone of the entire catechism.

Dr. Miller, one of the translators, declared: "Question 80, on the difference between the Lord's Supper and the papal Mass, is a problem to the translator, not only because . . . what it condemned in Roman Catholic theology in the 16th Century is being seriously questioned by some of the best Catholic theologians today, but also because the catechism, otherwise so irenic in spirit, seems . . . to carry such an unnecessary freight of vitriol for our time. Realizing that in 1563 these innuendos were in response to the anathemas of the Council of Trent, 1562, against all the Reformers' teachings, we have attempted to let the points of conflict in doctrine for today be raised with a minimum of acrimony.

"We are hopeful that this summary of evangelical teaching may, in our time, become a unitive confession . . . for an even wider fellowship of churches committed to the 20th Century venture of reuniting the church, catholic, reformed and evangelical."

Home For Children

Walstein W. Snyder, Superintendent

Dear Friends:

In these early days of 1963 as I have listened to others as they talked, read the newspapers, or listened to the various news commentators by radio or television, I have pondered much as to what kind of year this will be for each of us. There are those who think it will be even a more decisive year than 1962 when we faced the Cuban crisis. Others indicated they believe it will be a year when the tension between nations will be eased with the exception of China.

While perhaps we cannot do much about these international situations that will develop, we can do much as individuals to be prepared for the crises we will have to face in our lives. This inability to face crises and come through them successfully seems to plague our society. More and more children who come into our care are out of situations of this nature. Because of the fact that fathers and mothers do not have the ability to face crises in their marriages, and come through successfully, is leading to more broken homes. Consequently we along with other Children's Home are having more and more children from broken home situations to apply for admission. We cannot help but wonder where it will all end if this trend continues in our society.

We believe if families would resolve to do two things during this year, they could successfully meet any crisis their marriage might face. First, they should resolve to dedicate their lives to a deeper level of prayer than ever before. Otherwise it is hard to see how we can live successfully in this society of ours that seems to be frustrated in so many ways. Too many times we pray only when we are in trouble, or for something we want. Prayer we should realize is not an exercise to be done at certain stated times. It is an attitude of the mind, the tuning of our thoughts to our God. We need to remember well the saying that we have heard so much and is so true, "A family that prays together stays together."

Second, they should resolve to dedicate their lives to a greater loyalty to Christ and his church. If we are to practice the principles that Jesus put forth while he walked the earth we must have his help. If we are to have this help we must enter regularly his house of worship with our families. This will enable each of us not only to live with our family as we ought, but with our neighbors as well. Humanly we have a tendency to revert to the opposite of the golden rule. Loyalty to Christ and his church will help us to put the golden rule of doing unto others as we would have them do unto us into real effect in our daily living.

Thus by following the golden rule, undergirded by prayer, we can meet all our crises successfully.

REPORT FOR JANUARY 7, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 103.50	
Eastern Virginia Conference	669.11	
Eastern North Carolina Conference	175.00	
Western North Carolina Conference	161.05	
North Carolina and Virginia Conference	320.00	
Total		$ 1,458.66

SPECIAL OFFERINGS

G. P. Bray, Ramseur, N. C.	10.00	
Mrs. Iris L. Holt McEwen, Burlington, N. C.	100.00	
American Legion Post No. 63, Burlington, N. C.	15.00	
Mrs. Iris H. McEwen McCrary, Burlington, N. C.	100.00	
Jack M. Euliss, Burlington, N. C.	50.00	
Mr. & Mrs. Webb Durham, Greensboro, N. C.	100.00	
Union Circle, Congregational Church, South Dennis, Mass.	25.00	
Mr. & Mrs. G. L. Walker, Burlington, N. C.	25.00	
Dr. J. E. Danieley, Elon College, N. C.	25.00	
Northview Women's Fellowship, Sanford, N. C.	8.00	
Pleasant Ridge Congregational Church (Men's Bible Class), Ramseur, N. C.	15.00	
Dr. W. C. Goley, Graham, N. C.	50.00	
Noland Memorial Foundation, Newport News, Va.	100.00	
D. H. Carlton, North Wilkesboro, N. C.	5.00	
Women's Fellowship, Community Church of Brooklyn, Cleveland, Ohio	10.00	
J. H. McEwen, Jr., Burlington, N. C.	300.00	
Women's Fellowship, East Congregational Church, Grand Rapids, Michigan	150.00	
Craven Steel Erecting Co., Greensboro, N. C.	100.00	
Miss Eunice Rush, Greensboro, N. C.	25.00	
A Friend	100.00	
First Congregational Church, Ashtabula, Ohio	120.00	
Women's Missionary Guild, Second Congregational Church, Peabody, Mass.	5.00	
United Church of Christ, Newport News, Virginia	10.00	
In Memory of Glenn A. Huffman (17 Memorials)		
In Memory of Graham Harden		
In Memory of J. H. Register		
Total Memorial Gifts	199.25	
Thanksgiving Offerings:		
Happy Home Congregational Christian Church, Ruffin, N. C.	7.20	
Congregational Christian Church, Durham, N. C.	92.57	
Beverly Hills Christian Church, Burlington, N. C.	125.00	
St. Peter's United Church of Christ, Greensboro, N. C.	7.23	
Congregational Christian Church, Asheboro, N. C.	82.94	
Women's Fellowship, Eutaw Community Church, Fayetteville, N. C.	15.00	
Union Christian Church, Virgilina, Virginia	7.50	
Leaksville Church, Luray, Virginia	22.42	
Christmas Offering:		
Mrs. Vallie M. Byrd, Durham, N. C.	300.00	
Special Gifts	741.77	
Total		$ 3,048.88
Total for the Week		$ 4,507.54

AT OUR CHURCH HOME FOR CHILDREN

Many Coupons Are Needed

Walstein W. Snyder, Superintendent

Dear Friends:

From time to time people ask us if we still save coupons. The answer is "Yes." The coupons we collect are of much value to us. For the Red Scissors Coupons we receive cash money; for the Betty Crocker Coupons we can purchase various kitchen utensils and other useful household items.

Last year we were able to reach our goal of 75,000 Red Scissors Coupons. This is our established goal again this year. If we are to reach this goal we must begin receiving more coupons because we are behind the number we had a year ago. The fiscal year on coupons is from July 1st to June 30th. So please send us all the coupons you possibly can — both Red Scissors and Betty Crocker.

Following is a list of the Red Scissors Coupons and the various Betty Crocker Coupons:

Red Scissors

Borden's, Mrs. Filbert's, Luzianne, Octagon, Kirkman, Linit, Joan of Arc, Grandma's, Prince, Pride of Illinois, Argo, Skinner, Super Suds, Gold Seal & Penny, and Calumet.

Betty Crocker

Gold Medal Flour, Softasilk Cake Flour, Bisquick, Cheerios, Wheaties, Kix—Trix, Jets—Hi-Pro, Cocoa Puffs, Goodness Pack, Protein Plus, Twinkles, Frostyos, Country Corn Flakes, Hot Bran, and Wheathearts.

Also, Cake Mixes, Frosting Mixes, Cookie Mixes, Muffin Mixes, Potato Mixes, Cream Puff Mix, Pie Crust Mix, Buttermilk Pancake Mix, Red Band Flour, Sperry Drifted Snow Flour, and Three Little Kittens Cat Food.

An interesting idea: The Pennsylvania Council of Churches named December 30 and January 6 as "Blanket Sundays" when blankets were to be collected for Algerian refugees. In response to a proposal by the Council president, several churches turned down the heat so that worshippers would need their blankets for warmth, leaving them at the church after the service!

REPORT FOR JANUARY 14, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 16.35	
Eastern Virginia Conference	256.15	
Eastern North Carolina Conference	38.00	
North Carolina and Virginia Conference	668.81	
Total		$ 979.31

SPECIAL OFFERINGS

Sophia Congregational Christian Church, Sophia, N. C.	10.00	
Hebron Congregational Church, Thomaston, Georgia	10.00	
Parkway United Church of Christ, Winston-Salem, N. C.	24.35	
Spring Hill Christian Church, Pilgrim Fellowship, Waverly, Virginia	4.00	
Class No. 15, Congregational Christian Sunday School, Reidsville, N. C.	5.00	
United Church of Christ, Asheboro, N. C.	15.00	
First Congregational Church, Litchfield, Conn.	16.45	
Adult Bible Class, Monticello Ch., Brown Summit, N. C.	5.00	
Mrs. Ben Aldridge, Orlando, Florida	10.00	
Bethany Congregational Church School, So. Attleboro, Mass.	15.34	
Hopedale Christian Church, Rt. 5, Burlington, N. C.	6.38	
Mary Sue Brittle Sunday School Class, Bethlehem Christian Church, Suffolk, Virginia	5.00	
Monticello Church, Brown Summit, N. C.	7.20	
Women's Fellowship, Mt. Carmel Christian Church, Walters, Va.	6.00	
Tri-Delta Group Smith Mills Christian Congregational Church, New Bedford, Mass.	1.00	
In Memory of Glenn Huffman (3 memorials)		
In Memory of Dr. Graham Harden (2 memorials)		
In Memory of Mrs. Ralph W. Anderson, Jr.		
In Memory of Mrs. Claudia Stanfield (2 Memorials)		
In Memory of Mrs. May Utley		
In Memory of Mrs. D. R. Barringer		
In Memory of Mr. Bradford Gordon		
Total Memorial Gifts	72.50	
Thanksgiving Offering:		
Bayview Congregational Christian Church, Norfolk, Va.	51.19	
Special Gifts	233.59	
Total		$ 498.00
Total for the Week		$ 1,477.31

In Memoriam

MEMORIAL

CARTER

December 6, 1962, the Rosemont Christian Church lost in death one of its most beloved and valuable members — Mr. J. M. Carter.

The church, Men's Bible Class and Senior Board of Deacons wish to make this tribute to his memory in appreciation for the many years of untiring and devoted Christian service through the major committees and boards of the church.

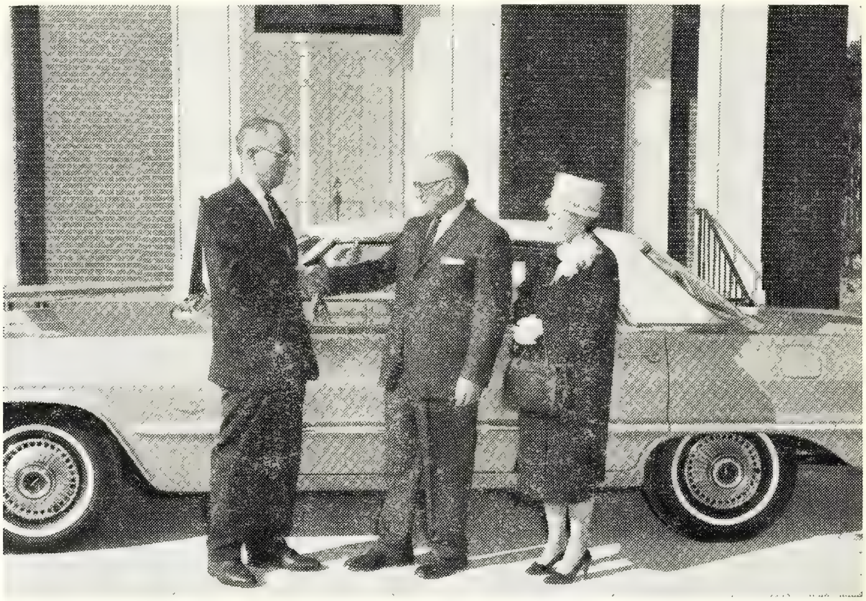
He was a dedicated churchman, a man known as the minister's friend and his many years at the front entrance revealed his charming way in making visitors feel welcome as well as his cordial handshake and a word for everyone. We may never really measure the great influence his devoted Christian life has had on us, neither can we measure the influence on our lives his memory will have in the future. His love and devotion for his church, his Sunday school class, his work through the Deacon Board and the Welfare Committee shall long be remembered. The community where he resided has lost a loving friend and brother.

We will ever be grateful for the opportunity of having been associated with this Christian brother and the enrichment of our lives his presence among us afforded.

In memory of him, we present the following resolutions:

1. That we bow in humble submission to God's will who has a meaning for all things.
2. That we extend our sincere sympathy to the members of his family and point them to God for comfort.
3. That a copy of these resolutions be sent the family, a copy printed in The Christian Sun, and a copy entered in the Church records.

W. H. Bradshaw,
Corresponding Secretary
Carroll W. Lewis, Pastor
Rosemont Christian Church



LONG'S CHAPEL PRESENTS PASTOR

Ten Year "Service Pin"

Mrs. Dallas Anderson

Members and friends of Long's Chapel presented their pastor, Rev. W. M. Loy with a ten-year "service pin" Sunday morning, December 2. It was in the form of a 4-door, 1963 Impala Chevrolet car.

Mr. and Mrs. Loy came to Long's Chapel January 1, 1963. At that time the material church was a 70 year old building that had been added to thrice, plus a hut that had been added to twice, and several smaller units. The church membership was approximately 100. The Women's Fellowship was the only organization within the church.

Mr. Loy saw in us great things as a living church, and in the red clay he saw a cathedral. By keeping our hopes high and faith strong, our church has become a vital, living body and the cathedral has been set free.

Under Mr. Loy's ministry the church roll has more than doubled and interest has soared. An active youth organization was started which has grown into senior and junior groups. Boy Scout Troop 71 was a project of the minister. An organized choir under a trained director was another "must." This adult choir meets once a week and is one of the best in the district. Recently a junior choir was formed and they are fast presenting a challenge to the adult choir.

A Layman's Fellowship was organized and through it the first fall festival was tried in 1953. The proceeds from this project, added to a repair fund of $1.54, was the beginning of the present building which now replaces the three units.

We have this year completed a new church valued at $120,000, including furnishings.

At the close of the 11:00 service December 2, Mr. Odell King, deacon who took the lead in the drive for the car, presented to Mr. and Mrs. Loy on behalf of the church and friends, the title to the new car. Mr. King stated he had never enjoyed anything as much as the praise for this couple he heard as he visited the homes of the church and community.

Mr. Loy was overcome with emotion as he accepted the gift. He said, in part, "You are not buying our love, for you have had it for ten years. You have done so many, many nice things for us. We wish to so live that we might be worthy of your love. We wish to thank everyone. Thank you and God bless you."

Mr. H. L. Foster, chairman of the board of deacons, brought greetings from Superintendent Fields, who sent thanks and congratulations from himself and the other churches in the Convention.

Mr. and Mrs. Loy led the congregation to the church steps where they were met by Mr. C. M. Ray and Mr. Carl Brady from the Melville Chevrolet Co. of Mebane, who handed them the keys and opened the car door.

In this service the people of Long's Chapel were not so much giving a gift as they were paying a debt. We realize more keenly each week that had it not been for Mr. and Mrs. Loy and God's help we would not be where we are today.

The

HRISTIAN SUN

Vol. 115 January 29, 1963 No. 5 | A Religious Wee Christian Homes

Mrs D E Sellers 2-63
624 Fountain Place

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES
of the
CHRISTIAN CHURCH

The Lord Jesus Christ is the only head of the Church.

Christian is sufficient name for the Church.

The Holy Bible is a sufficient rule of faith and practice.

Christian character is a sufficient test of fellowship and of church membership.

The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

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ubscription office:
College, North Carolina

The Public Image Of The United Church Of Christ In Our Area

Rev. Carl Wallace, Southern Pines, N. C.

As one drives across North Carolina and Virginia one is aware of signs in front of some churches which read **Congregational Christian; Christian; Evangelical & Reformed; United Church of Christ;** etc. To the public these different names mean different groups. The need is upon us to promote the name of our group in unison if we hope to have a reference that is known by the public.

Why is it important for us to have a public image? Our future is in the urban areas where the population is expanding at an unprecedented rate. New churches in these exploding suburbs need to be known by the public so as to allay suspicion and meet the denominational competitiveness that is a real factor in this area.

How do we create a public image? By agreeing on a name! By educating our members until they readily refer to themselves as members of this particular named group! By adopting symbols of unity such as a central office, common literature, common letterheads, one paper, etc.

One other possibility: Why not consult a professional Public Relations Director in regard to ways and means of promoting the image of the United Church of Christ in this area? We should be as wise as the "Children of this World." (Luke 16:8.)

EDITORIAL

Notes On Mission Board Meeting

The Mission Board is an important working agency of the Southern Convention. In its session at Henderson January 15 members of the Board gave serious thought to many facets of our convention activities that have to do with the establishment of new churches and improvement of weak ones.

The finance committee reported its belief that the churches will give during 1963 for use by the Mission Board $30,000, that the Women's Fellowship will contribute $5,000, and that the National Board for Homeland Ministries will share by cooperation in ten local projects to the amount of $12,250. Additional income is estimated to make the total expected income usable by the board this year $47,595.

Appropriated for leadership aid was $25,275, and for building aid $12,720. Administration and promotion is expected to use $6,600, and a special to the Church Building Loan Fund of $3,000 was included, making the total expenditures balance the hoped-for income.

A break-down of places to receive leadership aid was as follows: Edgewood in Burlington, Carroll County mission, Clanton Park in Charlotte, Eutaw at Fayetteville, Garner Community, St. Peters in Greensboro, Little Creek in Norfolk, Lynnhaven Colony Community, First Church in Norfolk, Pfafftown Community at Winston, United in Portsmouth, a new project at Siler City, Parkway in Winston-Salem, and for Pastor-at-Large in Western N. C. Conference.

Building aid was granted to Flint Hill (M), High Point, Hopedale, Valley Central Church, Zion near Burlington, and a possible start on a new project at Pembroke Manor near Virginia Beach.

Under administration and promotion the budget includes items for a field secretary, office secretary, promotional expenses, meetings, insurance on property, and a subsidy for The Christian Sun. Added to this is a payment on unpaid balance due the Church Building Loan Fund.

In addition to these items of direct responsibility the board also collects and passes on to the Board for Homeland Ministries an item from Conference Apportionments and the Women's Fellowship that is expected to reach $23,000 to be used for church extension, Franklinton Center, Christian education, race relations consultant, the American Missionary Association for higher education, the Health and Welfare Division, Evangelism and Research, the Division of Publications, and the Christian Higher Education Fund.

The Board also receives from the churches and individuals gifts for the Board for World Ministries. It is expected that this amount will be $42,500. Designated funds are as follows: In **India,** P. S. Bohnsle $630, Rev. and Mrs. Eric Gass $3,000, Dr. and Mrs. Edward Riggs $1,500, Higher Education Scholarships $105, United Theological College of West India $200, and Vadala Station $3,000. In **Africa:** Sr. Henrique Kapanala (Currie Institute), Rev. and Mrs. Maxwell Welch $400, and undesignated $3,450. **New Projects** are listed for $500, the general fund is listed to receive $24,415, and the Christian Higher Education Fund is to receive $5,000. If all the money comes in that is expected the Board for World Ministries will receive $42,500 from the people of the Southern Convention in 1963.

To look at this another way shows that the total amount for the missionary enterprise this year is expected to amount to $100,500, or $2.70 per member of the Southern Convention churches. This is mor than a neckle per week per member that we a nickle per week per member that we purpose to give for this missionary purpose, slightly You may not want to pardon me for saying so, but the fact is that none of us can either be proud of such giving, nor can we expect it to materially change the world for the better. This new year challenges us to greater generosity and carefulness in investment.

A New Day For The Laity

The Council for Lay Life and Work in the United Church of Christ is a new experiment in the work of men and women cooperatively in a denomination. We have been accustomed to have organizations and programs for lay men, and something different for lay women. Our United Church has combined the two groups in one Council for the Laity on the national level, and hopes that it can be done in areas and local churches.

It will be a bit difficult for our people to get accustomed to this new approach. Our women are well organized with monthly meetings in which they study and give. Their program undergirds the missionary work of our convention and the denomination. Our men are not so well organized in local churches, but do have area meetings for fellowship and inspiration. They have never given through a separate treasury for the missionary enterprises. Their money has gone through the church. Across the nation the women are now giving to missions not through a separate treasury of their own, but through the local church.

This change in giving has not yet been approved by our convention women, and their money will continue to go as heretofore until there is such a vote. When the change is made, it is expected that the women will give no less. Their gifts will be channeled through the church treasury, and that amount will be added to what the church previously contributed. For the church to give less because the woman's society gives its money through the church would seriously cripple the missionary work being done — which would be a tragedy, indeed.

It is believed that the churches of the Southern Convention will want to work in close harmony with the national policy of our United Church, and that very soon local churches will be studying seriously how both men and women can work together to strengthen the Church of Christ.

The Christian Education committee of Shallow Well, Sanford, entertained the officers and teachers of the Sunday school at a pancake supper January 23.

At the annual meeting of our Southern Pines church David S. Packard and Robert W. Tate were each elected as deacons emeritus and Julius I. Neal as trustee emeritus.

The Southern Convention Steering Committee, working on realignment for our area, will meet at Elon College January 31. The Executive Board of the Southern Convention meets February 12 in Henderson.

Rev. W. W. Snyder visited our Tryon church last week-end, speaking at the church school worship service, and at the general meeting of the Women's Fellowship Monday. The latter program was in relation to the national mission study theme on "Persons of Special Need."

Rev. Daniel Bowers of First, Portsmouth has been named chairman of the Division of Life and Work of the Virginia Council of Churches. This is one of the four principal working committees of the Council and is responsible for the subdivisions of Peace and World Order, Christian Citizenship, Human Relations and Social Welfare.

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Rev. F. C. Lester, *Editor*
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SERMON TOPICS

Rev. Max Vestal, Shallow Well

February 3 — "Watch for Opportunities to Serve"
February 10 — "Of One Blood All Nations"
February 17 — "It's Habit-Forming"
February 24 — "A Case of Mistaken Divinity"

IMPROVEMENTS AT AMELIA

Mrs. Edgar Johnson, Reporter

Great improvements have been made inside and outside Amelia church (near Clayton, North Carolina) by the Laymen's, Women's and Youth Fellowships.

The Youth Fellowship had two spotlights put in the pulpit area. The girls, with the help of their counselor and mothers, made curtains for seven upstairs Sunday school rooms.

The Laymen's Fellowship had two trees removed, so that parking space would be better, and had gravel put in the driveway around the church. They put a bulletin board out in front

BUSY MONTH AT MT. PLEASANT

Mrs. Annie R. Womack, Reporter

January proved to be a busy month for Mt. Pleasant church, Vass, North Carolina.

January 6 our pastor, Rev. Ronald Nichols, installed the new officers and teachers of the Sunday school for the coming year.

January 13 Rev. Rex Thomas, Moncure, was guest speaker for the worship service. Mr. Thomas has accepted a call to Mt. Pleasant to replace Mr. Nichols, who resigned January 20.

Our church received a gift of $600 to start a fund for an educational building, which we need very badly at our church. This fund will be a memorial to Kenneth C. Womack, a former deacon, who died August 23, 1962.

After Rev. Ronald Nichols had preached his final sermon January 20 he was presented with a silver coffee service from the church. We hope that Rev. and Mrs. Nichols will enjoy using it in their new home in Oak City. They formerly lived in Garner. We have enjoyed having them at Mt. Pleasant and wish the best for them in the future.

The Laymen's Fellowship of Shallow Well, Sanford, is sponsoring a "travelogue" by Rev. Vernon Tyson of the Jonesboro Methodist Church, who recently made a trip to Russia. This will be held February 5 at 7:30 at the Shallow Well church.

The Annual United Church Ministers' Convocation will be held at Franklinton Center, Bricks, North Carolina, May 13-15, according to announcement by Rev. Melvin Palmer. Registration will begin at 11:00 a.m. on May 13 with lunch being served at 1:00 o'clock.

ATTENTION—LAYMEN

The annual Laymen's Rally for the entire Southern Convention will be held Sunday, February 17, at Elon College. Registration begins at 2:00 p.m.

The banquet tickets are $1.50 each. Please send in reservations in advance (by February 13) by writing Rev. Richard Rinker, Elon College.

Speakers include E. Dale Peak, president of the national Churchmen's Fellowship, and Rev. William A. Slater, general secretary of the Council for Lay Life and Work. Music will be by the Elon College choir.

ACTIVITIES AT UNION, VIRGILINA

Mrs. Arnold Dunkley, Reporter

At the beginning of 1962 our church (Union, Virgilina, Virginia) had approximately a five thousand dollar debt on the educational building. To pay this debt the church adopted the Lord's Acre plan, and the women's circles donated the profits from their projects. By January 1, 1963, the note had been paid, with a balance of $150 remaining in the building fund treasury.

A draft of the proposed constitution and by-laws of the church, written by the pastor, Rev. Harry Mathis, was distributed among the congregation for study. The office board will act on it January 30 and present it to the congregation for disposition Sunday, February 3.

A joint meeting of the women's Fellowship circles was held Wednesday evening, January, in the ladies lounge. Our minister reviewed the home mission study book, "Who Cares?"

Our 1962 Stewardship

Supt. Clyde L. Fields

Southern Convention churches have taken seriously the need for Our Christian World Mission, and the following record is offered for our information.

107 churches in the Southern Convention have responded in full to the Apportionment goal for Our Christian World Mission. A breakdown by Conferences is:

North Carolina and Virginia Conference — 31 churches.

Eastern Virginia Conference — 26 churches.

Eastern North Carolina Conference — 20 churches.

Western North Carolina Conference 20 churches.

Virginia Valley Conference — 10 churches.

Several churches in each of the five Conferences came close to meeting the Apportionment goal in full. A more complete report of money raised for Our Christian World Mission will be given to the churches and the readers of The Christian Sun at a later time.

It was thrilling to note that a number of churches in the Convention have not only met their Apportionment goal for Our Christian World Mission in full, but have given generously over and above for designated and undesignated projects and areas of need. We are most gratified to note this healthy concern for sharing on the part of the churches of the Convention.

A Tithers' Enlistment program initiated by the Retreat on Stewardship and Missions and augmented by Conference action and a visit of Dr. Paul Strauch of The Stewardship Council should give us an increased concern for proportionate sharing during 1963.

We again commend to the churches the practice of sending in contributions for Apportionment and Our Christian World Mission on a monthly or quarterly basis. This good practice enables a local church to have met its Apportionment goal in full by the end of the year. This is preferable to waiting until late in the calendar year to meet the Apportionment goal.

The Superintendent would commend each of the 107 churches of the Southern Convention who have met their Apportionment goal in full. We are most grateful to you. In the same manner, we express our gratitude and appreciation for each of the other churches who have not met their apportionment in full, but have shared as generously as local conditions would permit, with Our Christian World Mission. The Southern Convention Office stands ready to assist the local churches in channeling funds for Our Christian World Mission during 1963. Let us all pray that a deep rooted sense of obligation and stewardship will grow among us during this coming year.

VOTING — UNITED CHURCH

Supt. Clyde L. Fields

Information from Dr. Stanley U. North, Secretary of the General Council, has indicated that 4,150 former Congregational Christian churches have voted to be a part of the United Church of Christ. Of these, 485 voted during the last six months of 1962. 28 churches voted not to be a part of the United Church of Christ during the same period of time.

Fourteen churches that had voted not to be a part of the United Church of Christ changed their vote to "Yes" during 1962. 16 churches that had voted to abstain changed their vote to "Yes" during 1962. As of the end of December, 1962, 395 churches had voted not to be a part of the United Church of Christ.

Earlier fears that ministerial standing would be in jeopardy, Congregational freedom would be lost, and other related fears are largely disappearing as more and more churches vote to be a part of the United Church of Christ.

FIVE FAMILIES SET ATTENDANCE RECORD

Eunice Lipford, Reporter

At Happy Home church, Ruffin, N. C., during the Sunday School hour Raymond L. Pryor, out-going superintendent, assisted by Julian Turner, newly elected superintendent, presented perfect attendance pins to 34 members for perfect attendance ranging from one to seven years.

Seven years — Robert Page, Mrs. Ivie Page, Mrs. Gail Page Martin, Robert Lee, Hunter and James Page, Terry Joe Powell and Dennis Strader. Six years — Mrs. Lomie Strader and Donna Strader. Five years — Ray Ellington, Robert Watkins, Woodrow Ellington and Rodney Pryor. Four years — Paul Powell, Brenda Evans, Paula Sue Powell, Gail Madren, Alfred Strader and Dale Madren.

Three years: Sandra Watkins, Bobby Evans, Carl Sparks, Jay Allen Evans, Mrs. Ruby Watkins, Mrs. Clara Evans, Mrs. Bertha Powell and Raymond L. Pryor. Two years — Terrell Sparks. One year — Otis Ellington, Mrs. Otis Ellington, Michael and Donny Ellington and Mark Draughn.

The attendance list includes five entire families — Mr. and Mrs. Robert Page, Robert Lee, Hunter and James Page, and Mrs. Gail Page Martin for seven years; Mr. and Mrs. Paul Powell and daughter, Mr. and Mrs. Alfred Strader and children and Mr. and Mrs. Robert Watkins and daughter for three to six years; and Mr. and Mrs. Otis Ellington and sons for one year.

The youngest one to receive a pin was Mark Draughn, two year old son of Mr. and Mrs. Alfred Draughn. The second youngest was Carl Sparks, four year old son of Mr. and Mrs. Terrell Sparks.

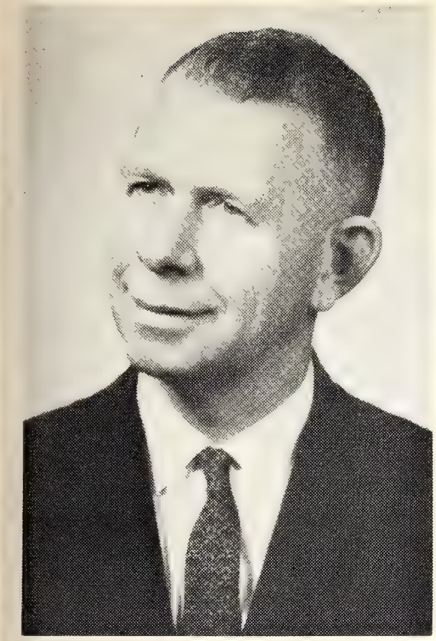
OFFICERS INSTALLED AT HAW RIVER

Mrs. Nine Williams, Reporter

The officers of Haw River church were installed at a very impressive service Sunday, January 20. The sermon by Rev. Daniel W. Jones, Jr., pastor, was entitled "The Mantle Has Fallen On You." Scripture was I Kings 19:15-21.

The following officers were installed by the minister: Deacons, Ellis Bingham and Garland Younts, Jr.; deaconesses, Mrs. Jack Terrell and Mrs. Nina Williams; trustees, Bennie Rich and Jimmy Coble; board of Christian education, Mrs. Bobby Keck and Mrs. Jimmy Coble; financial secretary, Robert Trollinger; adult church school superintendent, James Hardin; fellowship committee, Miss Lois Maness; auditor, Sterling Hall; publicity chairman, Mrs. Nina Williams; Christian enlistment chairman, Karl Bason.

The social action committee of our Shallow Well church, Sanford, is sponsoring a program on highway safety at the church Sunday afternoon, February 10, at 5:30. A state highway patrolman will be the speaker.



NEW SOUTHERN REGIONAL SECRETARY

Rev. Karlton C. Johnson of New York City, who served in Africa for 20 years as an educator, social worker, and librarian, became southern regional secretary of the Stewardship Council January 1. Operating from his office in Decatur, Georgia, he will cover the southern part of the U. S., including our area.

Since 1954 Mr. Johnson has served the 300 churches of the New York Congregational Christian Conference as minister of stewardship. He went to Africa in 1931 as assistant general secretary of the South African National Sunday School Association. In the field of Christian education he served also as executive secretary of the Johannesburg Sunday School Union. In social work, he helped Africans in making the transition from tribal to urban life. Interested also in literacy work, he organized a free library service in Johannesburg for Africans and other non-Europeans.

After his return to the United States he was minister of the Colrain Congregational Church, Colrain, Massachusetts, and guidance counselor at Greenfield Junior High School, Greenfield, Massachusetts. A native of Pittsfield, Massachusetts, he is married to the former Helen Gardiner. They have two children.

Like A Mighty Army

LOGISTICS, in military science, is the strategy of having the correct number of trained men with the right kind of equipment with sufficient striking power and in ample supply and mobility to meet and defeat the enemy and win victory. "The most important institution which can ever exist in this state or nation is the church of Jesus Christ — active, not asleep, courageous, not intimidated; vocal, not silent on sensitive matters; concerned with the whole of a man's life — personal, family, business, community, national." — J. Irwin Miller

"The church is like an army sent out on a mission. For the accomplishment of that mission the army must have a base, and certain members are assigned to serve at the base for the sake of supplying the troops in the field with essential resources. The operations at the base and the operations in the field are equally necessary. Those at the base must never fall into the mistaken notion that its task is to maintain itself. It exists for the sake of equipping the army to carry out its mission in the world." — Reuel Howe

—First, Henderson, Bulletin

ONE CHURCH REPORTS—

The financial secretary gives the following "breakdown" of individual giving during 1962 at First United Church of Christ (Evangelical and Reformed) Winston-Salem:

The top giver gave $867.00.
Five gave from $600 to $800.
Two gave from $500.00 to $600.00.
Four gave from $300.00 to $400.00.
Fourteen gave from $200.00 to $300.00.
Thirty-four gave from $100.00 to $200.00.

A grand total of sixty-six gave in brackets over $100. A total of 271 contributed through the envelope system during 1962. This includes children.

ONE-THIRD OF AMERICANS UNCHURCHED

Of the total population of the United States only 63.4 per cent were members of churches or synagogues in 1961, statistics show. And this is 0.2 per cent less than in 1960. The **Yearbook of American Churches** for 1963, published this week by the National Council of Churches, indicates, nevertheless, that this is a vast improvement over 1870, when only 18 per cent of the population were church members.

Membership and other statistics in the new **Yearbook,** which were furnished by 258 religious bodies of all faiths, were compiled by the Council's Department of Research and Survey. The editors caution that because not all churches employ the same system — some include infants and all family members while others count only those baptized into the church — that comparisons cannot be made in many cases.

Of the 258 bodies reporting, 228 were Protestant with 64,434,966 members, the majority in 23 denominational groups or "families." The Roman Catholic membership figure in 1961 was 42,876,665. Jewish congregations in the U. S. totaled 5,365,000 members; the Eastern Orthodox 2,800,401; the Buddhists 60,000; and the Old Catholic, Polish National Catholic and Armenian Churches 572,897.

A PULPIT COMMITTEE AT WORK

The Pulpit Committee of our Durham church composed of nine men and women under the chairmanship of Robert L. Dickens, plans to meet weekly until a new minister is elected.

The first four meetings went like this: Rev. W. T. Scott, Jr., the departing minister, met with committee at first meeting, shared his ideas about operating procedures; the second meeting was concerned with "orienting" themselves to their task, in the process of which they are developing a "Profile" of the church to find out weaknesses and strengths as a congregation; at the third meeting they developed a letter to be sent to seminary deans to ask for recommendations and worked further on "Profile" which is to be sent to each church member and discussed at an open meeting; Superintendent Clyde Fields met with the committee at its fourth meeting, discussing procedures and suggesting names of possible ministers.

The committee is also asking members of the congregation to submit names in writing, with all possible information about the persons suggested.

Churches Make Christmas Happier For Hong Kong Children

Squeals of excitement greeted a "real" Santa Claus as 140 Chinese refugee youngsters from Hong Kong's teeming Kowloon section received dolls, others toys and candy on Christmas Day. Through the combined efforts of Hong Kong Church World Service and the YWCA, the Christmas party at the Faith-Hope Nursery was a huge success. In another part of the city, CWS gave a party at its Home for Homeless Girls where each of the teen-age orphans was given only one present. But it was an important gift — two yards of fine cloth which they plan to make into dresses for the Chinese New Year, January 25.

HKCWS also continued its distribution of milk and biscuits at the nine milk stations which feed 52,000 children every day, and some had extra applesauce for Christmas, sent by CROP, the Christian Rural Overseas Program of CWS. The sauce is made from apples contributed by U. S. farmers in a project which, through a happy typographical error, has become known as "Applecause."

Shipments of clothing, food and other supplies contributed by the Honolulu Council of Churches, following the devastating hurricane which hit Hong Kong in the fall, also helped make the holidays happier for children and parents alike. They were carried on the U.S.S. MAURY, whose commanding officers, Capt. Burdick H. Brittin, has frequently offered his ship to carry relief supplies to Hong Kong and other Asia ports.

In a letter to the Council's executive secretary, the Rev. Seido Ogawa, he recently reported that he had left a portion of the gifts in a southern port in Thailand to aid typhoon victims in the area. Called the worst in Thailand's history, it had left 911 dead, 142 missing, 10,314 homeless and 43,409 homes damaged or destroyed, Capt. Brittin reported.

"In view of the urgent need, and my belief that the Honolulu Council of Churches would heartily endorse my action," said the Captain's letter, "I ordered that 250 boxes of the relief supplies (one-fourth the total shipment), collected through the Council for delivery to Hong Kong, be contributed to this relief effort on behalf of the Honolulu Council of Churches." The supplies left in Thailand came to 130 tons of foodstuffs, medicine, building materials, clothing and housekeeping articles. "Deepest appreciation for these relief supplies was expressed by Thai government officials," Capt. Brittin reported.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

South India -- Madurai

Ancient capital of South India; stronghold of Hinduism; one of three hottest places in the world; population, 365,000.

February

Tiruvadanai

Village near the seacoast, just opposite the tip of Ceylon.

3—**Rev. and Mrs. Charles Heineman** work in an under-developed area, ministering through the medium of Christian home life, his engineering experience and training, and her sympathy for the helpless and sensitivity to their needs.

Vellore

The Christian Medical College and Hospital at Vellore is very prominent in India. Through roadside dispensaries (first started in 1906) and its Rural Health Center, it brings help to many villages; its specialty departments draw people from all over India. It is supported by 56 denominations.

4—**Dr. and Mrs. Herbert Gass** have served in India since 1931. He is now head of the department of dermatology, leprosy, and venereology at Vellore.

5—**Miss Pauline King** has been in the U. S. studying at Columbia University as the recipient of a Research Award Fellowship granted by the U. S. Department of Health and Welfare, but has returned to Vellore where her field is public health nursing.

Western India -- Marathai

6—The first mission of the American Board was established in this area in 1813; this month the 150th anniversary is being celebrated in Bombay. Work is now carried on there and at Sholapur and Ahmednagar and in five rural centers.

Ahmednagar

7—**Rev. Edith Preusse** (pronounced Price) has worked in a variety of jobs since going to India in 1944 and now is District Minister for the large Ahmednagar and Supa districts, advising, assisting and working with both village and city pastors.

8—**Mrs. Frank Tishkins** is manager, treasurer, and adviser of the Sisal Fiber Industry, which was started by our missionaries as a means of providing employment for destitute people. Products are sold not only in India but through church groups in the U. S.

Bombay

Principal seaport of Western India and center of textile industry; densely populated city of more than 4 million people.

9—**Mr. and Mrs. Ross Thomas** went to India in 1928, where he served until 1961 as treasurer and business manager of the Marathai Mission; she worked with the blind. He was also treasurer of the Madura Mission and Assistant Treasurer of the Ceylon Mission and Treasurer of Ahmednagar College. Now they are "missionaries-at-large" in India and Ceylon.

MISSIONARY MUSIC TEACHER ENJOYS

A Sentimental Journey

Albert Faurot

(Formerly missionary in Foochow, China, and now at Silliman University, The Philippines.)

I think I now know how grandparents feel after a prolonged visit to their offspring of the second and third generation. I was glad to get back to my shiny, quiet house where the loudest noise is the purring of Prince Igor, or the soft voice of Ponciano, calling me to a meal. Yet I am bursting with the need to tell everyone about the doings of my second and third generation of children, whom I've been visiting all over Southeast Asia for the last seven weeks. For those of you who have watched and nurtured me through the years, they will be like a third and fourth generation.

Old Friends in Hong Kong

In Hong Kong I was met by Henry Li, Jr., my first piano student in Foochow, 25 years ago. He was limping from an ankle sprained when he stepped off the podium, after conducting his school chorus and orchestra in prize-winning performances in the annual music contest. Those eager young musicians at Diocesan Boys' and Girls' Schools were all in the audience for my first lecture-recital in Hong Kong.

Hong Kong is old territory for me, but the New Territories certainly has a new look, with great red gashes in the green hills from which huge swarming concrete housing units rise. Chung Chi College, where I was guest of the Andrew Roy's, has grown too since my last visit. I was present for the solemn dedication of the handsome new chapel, given by the United Church of Canada. The first concert in this lofty sanctuary was my recital on Monday, April 30. For my opening group the young son of a Hwa-Nan alumna (trained by my former colleague, Phoebe Wei) sang two Bach chorales in his clear soprano, after which I played the Chorale Preludes. Ten lectures and recitals, with audiences ranging from 50 to 500 and two broadcasts from Radio Hong Kong, kept me busy. Tom Cheng (Silliman '54 to '61) and Helen Sun-Hwa Chen (Hwa Nan '38) recorded for me some of the fine original hymns in "Pu Tien Sun Chang" and secured for me a recording of scripture chanted to Shantung tunes.

Bangkok Fellowship

In Bangkok, watching Melchizideck and Mutya Solis (Silliman '53) working and worrying with their young charges was like seeing my life repeat itself. Missionaries sent by the United Church of Christ in the Philippines, they both speak Thai fluently. Dick was worried about Niwat, a hulking, handsome teen-age Thai who lives in their home, and who had just failed to qualify for entrance in the Theological course. Mutya, one of our first music graduates at Silliman, now considered the best accompanist and organist in Bangkok, proudly introduced her piano student, Esther Mu, who hopes to come to Silliman to continue her music. Prach Prachyalhamavong (better not try it!) a young composer, inquired about coming to Silliman, and gave me a recording of hymns he has composed in Thai style.

International Church in Bangkok was full on Sunday, May 13, Mutya played the organ, the choir was conducted by Mary Chafee, and Douglas Vernon preached. I stayed the first three days in Bangkok with the Chafee's, whose son John sang Amahl last Christmas to his mother's "Mother." John had some piano lessons with me, and sang the Bach Chorales for my recital at the Chinese church. The last three days I was guest of my former neighbors, the Vernon's, in their bird-sanctuary on Wattana Wittya campus. Doug's sermon was on Caleb's call to the Israelites to rise and enter the Promised Land. It seemed appropriate, as I watched the second and third generations conquering new lands.

I arrived in Singapore sick, but the cool green campus of Trinity Theological College and my quiet third-floor room with the Olin Stockwell's were restful. A tonic, too, was the enthusiasm of the students from all over Malaya and Indonesia for my recital, and the two lectures, "From Catacombs to Cathedrals" and "Bach and Baroque," done with slides and recordings. At the reputedly-pink Chinese University, Nan Yang, an audience of eight hundred gave me an ovation for an all-American program. Three thousand young people must have attended the two morning convocations where I played in Christian high schools in Singapore.

Another Silliman couple, Jorge and Nelly Quismundo, who have been missionaries from the Philippine church to Indonesia for the last eight years were my hosts in Djakarta. I had filled my luggage with food products in Singapore, which were welcome here where the false fixed-exchange and food shortage work real hardships on the missionaries. Here too the cordiality and eagerness of the young audiences more than made up for skimpy meals, and antique pianos with sticking keys and pedals that dropped off. Endless introductions and thank-you-speeches were followed by gifts of orchids, green, purple and saffron-spotted.

In Bandung, a group of choir directors discussed their problems with me, and promised to send me a recording of choirs singing to the accompaniment of an orchestra of native flutes, like a great human organ, with one man to each pipe. In one church in Jokjakarda, Mediaeval plainsong is sung to the accompaniment of the gongs and metal xylophones of the gamelan.

And what shall I say to Bali? My three exotic days of holiday there filled twenty pages of my travel diary. I met Jonathan's people who are eagerly awaiting his return with his Silliman education and his Filipino bride. My glimpses of exquisite carved temple gates, of dance and drama, my impressions of the vibrant, violent metal percussion bands and throbbing flutes, while thrilling in themselves, also showed me that Jonathan's task is not a simple one. To use these thriving vigorous arts, so encrusted and impregnated with connotations and subtle meanings to convey the Christian message of Love and Redemption will not be easy. Jonathan plans to start with a traditional shadow-puppet theatre, using the quaint long-limbed leather puppets to tell Bible stories in the villages.

Unpacking my souvenirs and my memories now makes me realize the truth of the words, "Give and thou shalt receive." Thirty-two concerts and lectures and a few informal lessons and meetings, and what a wealthy man I have come back, ready to plunge tomorrow into a new school year at Silliman.

School Of Missions At Wake Chapel

Mrs. B. B. Johnson

Sunday evening, January 6, 1963, at 7:00 o'clock the first of three one-hour sessions of a church wide Family School of Missions at Wake Chapel Christian Church on the theme "The Christian Mission on The Rim of East Asia" was held in the Sunday school assembly room. Serving as panel leaders on the respective countries were Oscar Stephenson for Korea, Sam Allen Yancey, Jr., for Okinawa and Mrs. A. Glendon Johnson for Taiwan (Formosa). Of special interest was the personal experiences and observations of both Mr. Stephenson and Mr. Yancey who served in the respective areas during their service in the United States Armed Forces. The mission study book, "On Asia's Rim" by Dr. Andrew T. Roy was used as resource material for information given by the panel members in answering questions about the countries, peoples and the moral, economic and educational problems, also the church and its missionary efforts. Theme hymn for the Mission School, "In Christ There Is No East or West" was used to open and close the meeting, with a closing devotion by the Rev. Carl F. Dunker. Serving as teachers for the special children's classes were Mrs. Howard Caton, with stories from "Sun Hee" for kindergarten and primary, and Mrs. Fred L. Dickens, with stories from "Tiger Tail Village" for juniors.

Sunday evening, January 13, guest speaker from Raleigh — Dr. Vester M. Mulholland — showed colored slides and spoke to the group sharing his two years experience while in Korea. The first year was during the war and the second just following, which gave him the unique opportunity of observing first-hand the acute problems of millions of refugees and of reconstruction from the havoc of war and revolution. The United States Special Education Mission, of which Dr. Mulholland was a member, and chosen from the North Carolina Education Department, was sent to Korea for the purpose of reorganizing and rebuilding their school system.

For the School of Missions final session Sunday evening, January 20, Mrs. S. L. Lane, who with her husband, visited Hong Kong on their around-the-world trip several years ago, showed colored slides and told of their visit and personal experiences while in Hong Kong. Following her presentation the Senior Pilgrim Fellowship of Wake Chapel presented a one act play — "No Certain Harbor," with the background setting in Hong Kong.

Among special guests attending the sessions were Mrs. O. H. Ross, Jr., Raleigh District Chairman, Miss Nan Penny, President of Amelia Women's Fellowship, and her mother, Mrs. Lee Penny. Mrs. Sauls from Plymouth Women's Fellowship and several others.

The attendance was excellent for this event and the recounting of actual experiences and observations from those who had visited and lived in the areas, together with the colored slides, proved very enlightening experience of having "Missions come alive."

Mrs. Dwight H. Stephonson, president of the Wake Chapel Women's Missionary Fellowship, the program committee, and members sponsored this second church wide Family School of Missions for Wake Chapel.

Following the closing session refreshments were served to the whole school and special guests in attendance.

Scouts Receive Awards At Rosemont

On Sunday December 9, 1962, at the 11:00 a.m. worship service at the Rosemont Christian Church, three members of our Boy Scout Troop 50 were presented the God and Country Awards. The presentation was made by the Rev. Mr. C. W. Lewis, pastor. The boys are as follows: James R. Hodges, Eagle Scout, Donald E. Miller, Life Scout, and Stephen L. Comfort, Star Scout. After presenting the boys with the medals, Mr. Lewis presented each boy with a mother's pin who, in turn, presented it to his mother. Hodges and Miller attend the Oscar F. Smith High School and Comfort attends the Great Bridge High School. Left to Right: T. D. Comfort, Jr., Stephen L. Comfort, Mrs. T. D. Comfort, Jr.; M. E. Miller, Donald E. Miller, Mrs. M. E. Miller; Mrs. W. M. Hodges, James R. Hodges, W. M. Hodges; and Rev. Carroll W. Lewis, minister, Rosemont Christian Church. Mr. Al Weaver is the Scoutmaster of Troop 50.

Pastorless Church Has Service

Laymen Lead At Pfafftown

E. H. Thompson

President, North Carolina and Virginia Laymen's Fellowship

In reviewing the work of the laymen in The North Carolina and Virginia Conference our hats are off to the laymen of Pfafftown Church, near Winston-Salem. This is not one of our largest churches but it is one of loyal and consecrated members.

They have been without a pastor since the first of June, but in that time they have not missed a single Sunday worship due to the faithful effort of their own laymen, and also to the wholehearted cooperation of their entire membership. They have had a visiting speaker only three times and their own laymen have held services the rest of the time. Out of the entire membership of this church, three-fourths of their men are organized in a Laymen's Fellowship that meets regularly with good attendance and sincere interest.

It is to this group that we owe gratitude for the success of this church's program. Since June 1, five of these laymen have alternated in holding Sunday worship services. Mr. Fred H. Wackerhagen is president of their Laymen's Fellowship and coordinates the programs. Others who alternate in holding services are Mr. Lee Grubbs, Mr. Ferrell Luper, Mr. Norvelle Gross, and Mr. James Cohn. These fine laymen are just plain good working folks. One is an engineer with Western Electric Co.; one is an electrician with Duke Power Co.; one is an Aluminum Co. worker; one a dairyman; and one a college student. They all have one thing in common. They love their church and are anxious to see the Kingdom of God made manifest on earth.

This church is without a pastor, but not without lay-pastoral service. These good laymen have a Visitation Program and see to it that the sick are visited and those in the hospital are not neglected for want of a pastor. A church bulletin is prepared each Sunday with the order of worship service, and all announcements to keep the church posted. A vacation Bible school was held during the summer and said to be one of the best ever held in this church. This was directed by the laymen.

This good church closed the year with all its financial obligations paid in full. To launch the new year, they have adopted their own budget of $7,312.50. Of this, $5,697.00 has already been pledged, leaving only $1,625.50 to be raised by loose offerings and other projects. The Laymen's Fellowship is just completing the sale of 500 fruit cakes started at the Christmas season. The adopted budget for next year amounts to $110.00 per member, including children, retired people, and all.

The spiritual life of the church is also in good order. The church attendance is good at all services and four new members have been received into the church in the last sixty days.

The accomplishments of this church, without a pastor, should be a challenge to all of us to go forth with new zeal and determination to see to it that our own church keeps up the work and goes forward.

Much credit is due the leadership of the laymen in this church, just as the leadership is due credit in any church. Appreciation is also due a lot of other people. There is a good choir that meets for practice and gives much time in preparation for the worship service. There is the Women's Fellowship that carries on its program. Of course the faithful teachers in the Sunday school carry their part of the work. The whole membership of the church seems to be in harmony working with interest and enthusiasm.

In spite of the fact that Pfafftown is moving along in a very fine way, they need a pastor. They are seeking one whenever he may be found. Until that day they will carry on in a most commendable way. What a joy it would be to a good pastor to serve such a church!

The Lord Of The Church Is Calling

CHURCH VOCATIONS DAY — FEBRUARY 3

"Who Will Fill Our Pulpit When Our Present Minister Is Gone?" is a question raised in hundreds of congregations of the United Church of Christ every year.

Ministers are called to newer or larger responsibilities; almost one hundred retire each year; an additional fifty ministers are disabled or die while in service during an average year; new congregations are built; a congregation calls an additional minister for the staff.

God's Holy Spirit calls into the service of the church for full-time church related vocation about 130 men and women each year to serve the church as pastors of congregations, missionaries, and in many other capacities. There never seem to be enough!

God's call to Samuel is repeated again in hundreds of homes each year in the United Church. If and when that call comes, the parent will help the young person listen carefully. The young person will consider carefully all the vocational choices before him, and meditate on the need of the world for the saving word of reconciliation offered in the Gospel to all mankind.

The Lord of the Church is calling the finest of its young people into the service of the Church!

Harold Wilke, Director, Council for Church and Ministry
United Church of Christ

Young People, God Needs You In This Church

Youth Week Gives Opportunity To Hear This Call

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

Mary Ann Barnes

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

REPORT ON VIRGINIA ECUMENICAL YOUTH ASSEMBLY

By Mary Ann Barnes
Eastern Virginia P. F.

The second quadrennial Virginia Ecumenical Youth Assembly met in Richmond, Virginia, December 27-29, 1962. Meetings were held in the John Marshall Hotel. The purposes of this Assembly were "to provide an opportunity to witness to our unity in Jesus Christ and His Church, to study together our responsibility to witness to our Christian faith, to experience the larger fellowship of the Church, to share together the meaning and the practice of our faith, and to gain a new appreciation and a better understanding of the various churches that make up the Church." The theme was TO FILL THE EMPTINESS—Our Christian Mission.

The first session was held at 7:30 p.m. on Thursday, December 27. Shirley Fisher, president of the Virginia UCYM, extended a welcome to the approximately 950 people present. A service of worship was then held.

The keynote speaker for the Assembly was Dr. Perry E. Gresham, president of Bethany College. His messages were extremely interesting and inspiring to everyone present.

On Friday morning, December 28, the second session was presided over by James Jones, vice-president of Virginia UCYM. Again, a service of worship was held and Dr. Gresham spoke on the topic "Hope and History."

Following the morning session, small group discussions were held. This proved to be a very interesting part of the Assembly. Lunch was served during the discussion.

On Friday afternoon, denominational meetings were held. There were about 20 young people in the meeting of the United Church of Christ. We discussed the Youth Ministry and a report was given on the Joint National Council at Purdue. At the close of the meeting, "A Service of Commitment" was held.

Friday evening, an Ecumenical Youth Banquet was held. Following the banquet, we walked from the hotel to the Second Presbyterian Church in Richmond where we saw two dramatic presentations by the Drama Team of Union Theological Seminary of New York. The presentations were entitled "The House by the Stable" and "Grab and Grace."

Following the evening programs of each night, "Firesides" were held. Several of the topics were "Peace Corps," "Liturgical Jazz," and "A Boy, A Girl, and God."

On Saturday morning, the final session was held. A worship service was conducted and Dr. Gresham gave a message entitled "Imperatives."

Mary Evans, secretary of the Virginia UCYM, declared the 1962 Virginia Ecumenical Youth Assembly adjourned.

The VEYA was indeed one of the most wonderful experiences of my life. I regret that more young people from the United Church of Christ did not attend.

If I Were A Christian

WHICH WOULD COME FIRST—CHURCH, SCHOOL, OR COMMUNITY

Used at P. F. Officers' Camp
By Mary Ann Barnes
Notes from Address by
Rev. John Graves

Being a Christian today is not easy. We constantly worry about which facet of life is most important. Often, fear of man replaces faith and trust in God. To the Christian, this is unimportant for all things go back to the question "What do I believe God to be?"

God's Autographs

I stood upon a hill one night
And saw the great Creator write
His autograph across the sky
In lightning strokes, and there was I
A witness to this great event
And Signature magnificent!

I stood one morning by a stream
When night was fading to a dream,
The fields were fair as fields may be
At spring, in golden mystery
Of dandelion — then God came on
And wrote His signature in Dawn.

One afternoon long years ago,
Where glacial tides had ebb and flow,
I found a cliff God's hand had smote;
I scanned its breast, whereon God wrote
With some great glacier for a pen
His signature for time and men.

One night I stood and watched the stars;
The Milky Way and ranging Mars,
Where God in letters tipped with fire
The tale of every tall desire
Had writ in rhyme and signed His name
A stellar signature of flame.

Creation's dawn was deep in night
When suddenly, "Let there be light!"
Awakened grass, and flowers, and tree,
The starry skies, the earth, and sea;
Then to complete Creation's span
In His own image, God made man,
And signed His name, with stroke most sure—
Man is God's greatest Signature!

—William L. Stidger

God said to Abraham "I want to be your God and you must be my people." Here we become a community of God's people, for people do not become a community unless they have a common basis of love for God. We see this in the fact that all the great kingdoms of the world who were sensitive to God's command have lived on while others disintegrated.

Only when we see and understand this do we become a part of God's community of faith. The purpose of the church, then, is to bring into the fold all those who do not share in this community of faith.

Resources

A Witnessing Community
De Dietrich

For Discussion

1. What would our world be like if Christ had not come?
2. How are school, community, and church related?
3. What is the difference between learning to pray and learning a prayer?
4. What are some conflicts in school and community affairs which would affect our loyalty to either?
5. What is the chief end of man?

Camp Moonelon — Why Kids Come

Richard N. Rinker

The fact is that I have not yet been to a camp at Moonelon. I am looking forward to this summer with anticipation. Even though the particular camp is strange to me, I think young people go to any Christian camp for similar reasons; my thoughts on why they go, therefore, may not have been developed by association with Moonelon, but they are valid, nonetheless, because of experiences at other camps.

We are not here concerned with why adults **think** young people should go to a Christian camp. We are interested in why the young people go in their own minds. Perhaps, at times, the two agree with each other and young people's purposes harmonize with adults', but this need not be so. Adults have their point of view — young people have theirs. Each is valid for each insofar as the purposes seem fulfilled by the participation.

I believe that young people desire to gain new experiences to supplement their growing knowledge about the social and intellectual environment into which they find themselves being cast. They desire, and need, to be able to face these new experiences with the choice of acceptance or rejection. They need to be aware of the fact that these experiences are offered so that they can grow and choose without pressure being exercised to choose one way or another.

I believe that, as a corollary to this thought, young people want very much to get to know others, young people and adults. By so doing they find how others react to particular situations and, more importantly, to them. This is not so much a desire to identify with a group, but to discover one-self as an individual, sometimes like others and other times different. The young person is able to overcome initial attitudes of shyness and become involved with others. Of special interest to young people, since they are looking ahead toward the time when they shall take their places as adults, are adults who seem to be "soundly based" in life.

I believe that young people are interested in the possible personal value of "religion." They may or may not have had exposures to it in one form or another during their lives. The camp experience may be represented as the clear statement of what some of religion's opportunities, responsibilities, and challenges are. Young people wish to face these in a sharing atmosphere with other young people to (1) grow in knowledge and (2) see how others react to the same ideas they find.

I believe young people want to have fun in an environment the limitations of which they can clearly understand. They do not want to have to worry about being bossed or controlled. They want to know what is expected of them, how best they may share and enjoy fun and being with others, and when to turn to other things.

I believe that, apart from the experience of coming to grips with "religion" or the organized manifestation of spiritual inclinations, they are reaching for a real expression of the existence of something beyond themselves, their friends, their parents, their peers. They may not verbalize it as God for whom they are reaching, but they have discovered the uncertainty of the world and the fact that their parents and friends are not perfect ideals. They look for that which is a foundation.

Because I believe these things about young people, I also must believe in the tremendous responsibility in which we share as we participate in the ministry to young people at Camp Moonelon. We cannot avoid this responsibility and hope someone else will carry it successfully. Each of us needs to examine our past relationship with the Camp and look again at what can be achieved if we grow in service through giving of our time to the camp program.

Believing

You have to believe in happiness,
Or happiness never comes.

I know that a bird chirps none the less,
When all he finds is crumbs.

You have to believe that the buds will blow,
Believe in the grass in the days of snow.

Ah! that's the reason a bird can sing:
On his darkest day he believes in Spring!

A Winter Prayer

We think of thee, O God,
As we watch the falling of snow upon the earth.
We thank thee for its shining beauty
That clothes even ugly objects in loveliness.
Teach our eyes to see,
Our ears to hear,
And our minds to think about
The wonders of thy world.
May be remember that from thy treasury
Comes every good and perfect gift.
Amen.

A Youth's Prayer

Lord and Saviour, true and kind,
Be the master of my mind;
Bless, and guide, and strengthen still
All my powers of thought and will.

Striving, thinking, learning still,
Let me follow thus thy will,
Till my whole glad nature be
Trained for duty and for thee.

—Handley Moule

Elon College News

TOURNAMENT QUEEN

Susan Ferguson, Elon College sophomore from Durham, will reign as "Tournament Queen" over the Carolinas Conference Championship games February 20-23.

Miss Ferguson was elected by Elon students in a special campus election. The post is rotated to various schools in the Conference each year.

BAND CONCERT

The forty-piece concert band gave a well-received performance in January under the direction of Prof. Jack O. White.

The program featured "Military Symphony in F," by Gossec and included Highlights from "Exodus" by Gold; and "The Blue and the Gray," by Grundman.

DANIELEY TO PRESIDE

President J. Earl Danieley wears another "hat" as he is presiding at sessions of the Council for Lay Life and Work in connection with the Assembly of the United Church of Christ in Cincinnati, Ohio, January 27-30. The executive committee of the Council met there January 26.

Dr. Danieley preached at St. Paul's United Church of Christ, Cincinnati last Sunday, where Rev. Richard Jackson is pastor.

STRING QUARTET

The North Carolina String Quartet appeared in Whitley Auditorium January 4 as one of the series of Elon Lyceum programs.

The Quartet consisted of four musicians, Edgar Alden, first violinist; Jean Heard, second violinist; Mary Gray Clarke, cellist; and Dorothy Alden, who played the viola.

FACULTY MEMBERS ATTEND MEETINGS

Several Elon faculty members have attended meetings of educational groups recently.

Dr. W. W. Sloan was at meetings of Society for Biblical Literature, National Association of Biblical Instructors and American Schools of Oriental Research, all in New York.

Tully Reed, acting chairman of the department of English, attended the Modern Language Association Convention in Washington.

Dr. J. D. Sanford, accompanied by Coaches Gary Mattocks and Johnny Wike, attended the meetings of the North Carolina Association for Health, Physical Education and Recreation in Raleigh. Dr. Sanford was named one of five delegates to attend the southern district meeting of the American Association for Health, Physical Education and Recreation to be held in Knoxville, Tennessee, in February.

Prof. Wesley Alexander and Arthur Hartung represented Elon at a mathematics gathering at Guilford College.

FACULTY MEMBER BECOMES JUDGE

James F. Latham, part-time member of the Elon College faculty and a Burlington attorney, has been appointed as a special Superior Court judge by Governor Terry Sanford.

Mr. Latham will conclude his duties with the Elon faculty at the close of fall semester. He will begin his job in the North Carolina Court System February 1.

At Elon, Mr. Latham has taught business law and other courses in the department of business administration.

A native of Greenville, S. C., he earned his undergraduate and law degrees at Duke University. After his service with the U. S. Army, he opened a law practice in Burlington.

"GARNER DAY" FUND GROWS

Margaret Mayo

A gift of $25.00 has been received from the Lacy Mercy Bible Class of the First United Church of Christ in Sanford, North Carolina to be applied to the Building Fund of the Garner Community Church. Also, a gift of $10.00 from Rev. Frank Apple of Henderson and a gift of $8.75 from Mr. Cary Powell, Jr., have been received for the same fund.

This brings the total received to date for the Eastern North Carolina Laymen's Fellowship "Garner Day" to $1,241.49.

EASTERN NORTH CAROLINA LAYMEN'S FELLOWSHIP RALLY

The quarterly meeting of the Eastern North Carolina Laymen's Fellowship Rally was held at the McCuller's Ruritan Building Sunday, January 13 with more than 100 laymen in attendance. A delicious supper consisting of pancakes and sausage was served to the group by the laymen of the Plymouth and Garner Community Churches.

Immediately following the supper, Lloyd L. Woolley, a Presbyterian layman from Southern Pines, delivered a most inspiring talk.

The proceeds of the supper in the amount of $137.50 and an offering received amounting to $66.22 were donated to the Building Fund of the Garner Community Church.

Lynnhaven Colony, Virginia Beach, dedicated its new sanctuary in a special service Sunday afternoon, January 20.

Leadership Training

The United Church of Christ, Southern Pines, N. C.

"LEARNING AND WITNESSING"

(Biennial Emphasis)

February 17, 1963

11:00 A. M.	The Church: A Learning and Witnessing Community	Rev. Carl Wallace
2:30 P. M.	The Unusual Opportunities and Challenges of our Day for Church Leaders	Rev. Harold Myers
3:30 P. M.	Organizing a Church for Evangelism	Dr. Lee Pridgen

February 24, 1963

11:00 A. M.	Relating Christian Education to Witnessing	Rev. Richard Rinker
2:30 P. M.	The Role of the Total Church Program	Rev. Richard Rinker
3:30 P. M.	Witnessing via Social Action	Rev. Charles Jones

(Church leaders in the area are invited to attend.)

P. T. A. Study Course Held

Dear Friends:

We were very happy to have for the second consecutive year at Holt Chapel the Elon Elementary P. T. A. Study Course. This is another example of cooperation between community, public school, and our two institutions that are located here.

Following is an account of the study course written by Mrs. J. Earl Danieley, Chairman of Parent-Education Committee for the Elon Elementary P. T. A.:

The Elon College Elementary School PTA held its annual study course Thursday, January 17, 1963, in the Holt Chapel on the campus of the Home for Children. Using the theme of the fifteenth annual North Carolina Family Life Conference as its topic, a panel discussed "Today's Family Confronts Social Pressures."

The panel consisted of Mrs. Robert M. Kimball, wife of the minister of the First Christian Church in Burlington and teacher of the Elon College Weekday Kindergarten; Mrs. H. H. Cunningham, a member of the local PTA and former vice-president of the group; Rev. Lawrence Leonard, pastor of St. Mark's United Church of Christ (E and R); and Mr. N. G. Bryan, for many years principal of Graham High School and now serving as guidance counselor for the new Western High School in Alamance County.

The topic was grouped according to stages in the family life cycle. Mrs. Kimball discussed the social pressures of the school age child. She stated that parents exert pressure on their children to be pretty when they are plain, to excel in school when they are average, to be model children rather than "acting their age." "These are bad pressures," she said "but there are good pressures, such as the teaching of good manners, responsibility, and discipline, which parents must exert to make their children acceptable members of society."

Mrs. Cunningham deplored the present day connotation which the term "teen-ager" has and preferred to speak on the social pressures of the "adolescent." She stated that adolescents through the years have been pressured in much the same way but that today's adolescent has at least two pressures not faced by his parents — the existing global situation, or "cold war," and the extensive and extreme advertising and merchandising directed toward this age group.

Mr. Leonard, in discussing the pressures on today's family, pointed out that parents who are unwilling to recognize their children as adults even after marriage and who give advice when not asked for tend to disrupt the home. Couples who are not prepared for marriage, financially or emotionally, have many problems which affect their children and the community. When there is a lack of good churches, good neighborhood environments, good schools, and the economic necessities of life, the family suffers.

In telling "How the Community Can Help Meet Today's Social Pressures," Mr. Bryan cited the need for good hospitals of all kinds, good recreational programs for youth and adults, homes for the aged, good schools and good churches. Support of the community chest drive which aids many of these programs was urged. "Early marriages should be made socially unacceptable," stated Mr. Bryan, who believes that high school students who get married should not be allowed to return to school. His second recommendation was that a social code be adopted so that students and parents alike would know what was expected of them.

All of the panelists agreed that the home must assume the responsibility of easing the pressures on our children, with the help of the church and the school. They deplored the fact that moral values are apparently being replaced by material values in many of our homes. To counteract the bad pressures, parents must exert good pressures on their children.

REPORT FOR JANUARY 21, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 5.00	
Eastern Virginia Conference	283.05	
Eastern North Carolina Conference	300.90	
Western North Carolina Conference	38.05	
North Carolina and Virginia Conference	309.25	
Total		$ 935.25

SPECIAL OFFERINGS

Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Women's League, Fresno Japanese Congregational Church, Fresno, California	10.00	
Christian Chapel, Corinth Station, Moncure, N. C.	20.00	
John Talbert King, Westfield, N. J.	10.00	
Mrs. Charlie Watson, Route 2, Sanford, N. C.	10.00	
Isabelle F. Robinson, Albany, N. Y.	10.00	
Business and Professional Women's Club, Burlington	6.00	
The Christian Temple, Norfolk, Va.	18.67	
First Congregational Church S. S., Roanoke, Ala.	16.85	
Ladies' Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00	
Imanuel Congregational Church School, East Hartford, Connecticut	2.00	
In Memory of Glenn A. Hultman (2 Memorials)		
In Memory of Dr. Graham Harden		
In Memory of Wm. B. Truitt		
In Memory of M. C. Faucette		
Total Memorial Gifts	30.00	
Special Gifts	245.00	
Total		$ 413.72
Total for the Week		$ 1,349.97

Sunday School Lesson Notes

FEBRUARY 3, 1963

Topic: **The Mighty Power of Christ**

Scripture: Mark 4:35 - 5:43

Memory Selection: **He went about doing good and healing all that were oppressed by the devil, for God was with him.** Acts 10:38.

The purpose of this lesson is to help us to become aware of the power of Christ. This we often forget.

Stilling a storm on Galilee is certainly beyond our power. We do not know how Jesus did it, but we do know that he can still the storms of thought and emotion when we resign ourselves to his care.

Before Jesus came crazy people were supposed to be possessed by evil spirits. Even to modern times the demented have been tied, and tormented. Now we are learning something of the compassion of Jesus, and are making mighty efforts to restore people to their right minds.

Death still distresses family and friends. When the presence of Jesus is recognized we become aware that the dead are not at the end of everything. They may sleep for the moment, but life is abundant to them forever — as it is to those we call the living.

From these stories we can discover something of the mighty power Jesus used in human relations. It should not be too difficult to believe that his power can be used today to quiet personal or international fears, to minister to the needs of those who cannot care for themselves, and to leap the gulf that divides life from death.

Study the Statement of Faith of the United Church of Christ in connection with this lesson — "we witness to . . ." F.C.L.

The recent United Church Newsletter concerning the biennial emphasis, "The Church, A Learning and Witnessing Community" (which has gone to every minister) gives illustrations of churches across the country which are using it effectively. Two of them are from the Southern Convention — Church of Wide Fellowship, Southern Pines and Parkway, Winston-Salem. It is suggested that other churches use the biennial emphasis this year during Lent.

SUNDAY SCHOOL LESSON
FEBRUARY 10, 1963

By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Topic: **Helpers in Jesus' Ministry**

Scripture: Mark 6; II Corinthians 2:14-3:3.

Memory Selection **He that believeth on me, the works that I do shall he do also.** John 14:12

Jesus knew that he could never accomplish the Father's will without aid. Hence he called twelve men **to be with him, and to go for him.** They were to catch his spirit, share his vision, and then do his work.

In like manner we are to spend time with him in secret and public worship endeavoring to renew our spirits, clear our vision, and kindle the fires within our hearts. This will prepare us to go into the world with its confusion to establish the Kingdom of Love. We might like to stay on the Mount of Transfiguration, but Jesus leads into the valley of service where children are afflicted and adults are heart-broken. The Christian life needs the cloister, but it also needs the conflicts.

The instructions Jesus gave the disciples before he sent them out pertained to that particular occasion. They were not to be burdened with baggage, dressed like Solomon, or to beg. They were to preach, heal, and cast out evil spirits. This is still the business of ministers who are to make known the Good News and to insist on repentence. That does not justify church people in being derelict in supporting their minister. They need to make it possible to do his best in his calling. Church people are all under compulsion to work for "Christ and the Church."

Works have limited value unless they are energized and made dynamic by Christ's spirit. That is underscored in the commandment to remember the Sabbath Day to keep it holy. On can do more and better work in six days than in seven.

Some Lessons From the Story of Feeding the Multitude

a. **The Opportunities of Interruptions.** When the disciples came back from their mission, Jesus withdrew with them to a quiet place. He wanted to be alone with them. But the multitude learned of their whereabouts and they sought him out. Instead of resenting the intrusion Jesus welcomed it and used it to teach the people. Look out folks. Interruptions are often great opportunities. And perhaps this lesson teaches us that God is never too busy to pay attention to our personal needs and appeals.

b. **The Divine Compassion.** When Jesus saw the multitudes he was moved with compassion. The disciples wanted to send the people away, but Jesus would have none of it. He said they must be fed. One of the characteristics of the Master was his compassion. He cares, he is concerned, and enough to do something about it if we appeal to him.

c. **The Divine Method.** He had the people sit down in orderly groups of a hundred or fifty each. One can readily see how much easier it was to distribute the food under those circumstances. God would have things done in an orderly and decent way, even in the matter of feeding hungry people, as well as in all other ways. God's work puts no premium on disorderly methods.

d. **The Divine Principle.** Jesus broke the bread and blessed it and gave it to his disciples to give to the multitude. God gives to us that we might give to others. Indeed God has no other way. It is only as we share with others that God can minister to their needs.

e. **The Divine Multiplication.** They had only five loaves and two fishes, but blessed and multiplied by the Master that was enough and to spare. If we give such as we have and are to the Master he can multiply it beyond imagination. All did eat and were filled.

f. **The Divine Economy.** Gather up the fragments that nothing be lost. Waste is sin. Business knows this. We ought to know it too.

Just Musing

ABOUT DEATH

By Elizabeth Caviness

Is death like a doorway
When you just step through—
Just one movement over
To begin life anew?

Is death just dropping off,
As if you'd gone to sleep—
To smile and dream awhile,
Ne'er a reason to weep?

Is death like a garden gate
To a land more fair—
Just walk through with a wave
And vanish in the air?

Is life like climbing a long hill
With death a door at the top,
And whether we climb fast or slow
We come to the peak to stop?

Can death be any of these things
And yet quite different too?
Perhaps we'll never know for sure
Just what we'll go through.

But we can trust the One
Whose hand we can take
To see us safely o'er the way—
Be it door, or sleep, or garden gate.

For there is one thing certain
No matter where we abide—
The same God lives with us
On this and the other side.

In Memoriam

"Blessed are the dead who die in the Lord."

BALINT

We, the members of the Prince George Congregational Christian Church, Prince George, Virginia, offer this tribute of love and esteem to the memory of our departed member, Mr. Andrew Balint, Sr., who passed from this life December 21, 1962, at the age of 82.

He was a faithful member of his church and Sunday school class. We shall miss his presence among us.

Therefore, be it resolved that we extend our deepest sympathy to his family, and we commend them to the care of our Heavenly Father.

Be it resolved further that a copy be sent to the family, a copy placed on the records of our church, and a copy sent to The Christian Sun for publication.

Members of Prince George
Congregational Christian Church

CIBULA

Our Heavenly Father in his infinite wisdom has called home Mrs. Elizabeth Cibula, member of the Prince George Congregational Christian Church.

The members of this church hereby express their profound regret in the loss of this member.

We extend our deepest sympathy to her loved ones who were so thoughtful of her welfare and comfort during the declining years of life.

May God's love and mercy be with them always.

Members of Prince George
Congregational Christian Church

KVETKO

We, the members of Prince George Congregational Christian Church, wish to pay a tribute of love and respect to the memory of Mr. George Kvetko, Sr., who passed away September 16, 1962.

Mr. Kvetko was a devoted member of our church. Although he was unable to attend the services of his church regularly during his last year due to ill health, he was faithful to the work of God's Kingdom.

Be it resolved further that a copy of this memoriam be sent to his wife and family, a copy to The Christian Sun for publication, and a copy be entered in the records of the church.

Members of Prince George
Congregational Christian Church

WOODRUFF

To the Family of Rev. Robert T. Woodruff:

WHEREAS the Rev. Robert T. Woodruff served as Pastor of the Ingram Congregational Christian Church during the period 1948-1950 and

WHEREAS during that period of time he created for himself a place of love and esteem in the hearts of the Ingram congregation and

WHEREAS this congregation was deeply grieved to hear of his recent death,

NOW BE IT RESOLVED that on recommendation by the Board of Deacons, the annual conference of the Ingram Congregational Christian Church expressed to the family of this beloved and faithful Minister their heart-felt sympathy.

BE IT FURTHER RESOLVED that we join with this family in thanksgiving to God for the earthly life and heavenly home of this our Brother in Christ.

THE BOARD OF DEACONS
Joe Landrum, Chm.
Herbert Dunn
W. W. Hankins
Tom Osborne
B. G. Whitlow

LOWE

God in his infinite wisdom and mercy called to his eternal home Frank W. Lowe, Sr., January 4, 1963, after a four months' illness.

He was a member of the First Congregational Christian Church of Hopewell, Virginia. He was also a deacon and trustee, and a member of the Men's Bible Class.

He had a great love for his church, and attended faithfully and regularly. He also saw that others who had no transportation got to church by bringing them. His prayers and words of encouragement inspired those who knew him. He is being greatly missed by his many friends.

Therefore be it resolved:

That we extend our heartfelt sympathy to his family, and commend them to the care of our Heavenly Father.

That a copy of this memorial be sent to his wife, and one placed on the church record, and one sent to The Christian Sun for publication.

Members of First Congregational
Christian Church of Hopewell

For every family in the church...

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New Year's Resolutions

I BELIEVE AND RESOLVE

I BELIEVE	That my church is essential to the welfare of my community.
RESOLVED	**That I will earnestly endeavor to promote the efficiency of my church.**
I BELIEVE	That there is encouragement in numbers.
RESOLVED	**That I will be in my place at the service of my church and invite friends to come with me, that others may be encouraged.**
I BELIEVE	That friendship and fellowship are an important part of Christian Experience.
RESOLVED	**That in my church I will not wait to be greeted, but will myself greet others. I will not wait to be welcomed, but will myself make others welcome. I will not wait to be visited, but will myself become a visitor thus helping to make my church home-like and friendly.**
I BELIEVE	That money is necessary in all business enterprises, including the church.
RESOLVED	**That I will contribute to the work of my church in proportion to my means; that I will keep my financial obligations paid in full or in advance, that the work of my church may not be crippled through my neglect.**
I BELIEVE	That religious liberty, freedom of thought, and freedom of speech are essential to truest worship and service.
RESOLVED	**That I will not be irritated when the minister or others from my church differ from me, nor will I insist upon making my own opinion paramount. I will abide by the rule of the majority.**
I BELIEVE	That brotherly love, sympathy and forgiveness are the evidences of a Christ-like spirit.
RESOLVED	**That I will cultivate Christian sympathy in feeling and courtesy in speech and manner, be slow to take offense, always ready for reconciliation, and mindful of the rule of our Saviour, seek to secure it without delay.**
I BELIEVE	That Jesus came to "seek and to save the lost" and that he commanded me to follow him.
RESOLVED	**That I will earnestly endeavor to prepare myself through Bible study and prayer to bring at least one other person into the church this year.**
I BELIEVE	That the best life is a helpful, cheerful Christian life.
RESOLVED	**That I will try to live such a life, that through me my church may become a blessing to the whole world.**

From St. John's United Church Bulletin

Elon College Library

Elon College Library

The CHRISTIAN SUN

Vol. 115 February 5, 1963 No. 6

A Religious Wee[illegible] for Christian Homes

Elon College Library X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

CHALLENGE

in hands then, brothers of the
faith,
Whate'er your race may be;
ho serves my Father as a son,
Is surely kin to me.

—John Oxenham

Organ of the Southern
onvention of Congregational
ristian Churches.

Editorial and Publication
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rolina.

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on College, North Carolina

The Person In A Different Skin

I am the person who was born to live in a skin with a different color from yours.

I could not choose my parents, nor you yours.

Thus, the color pigments embedded by the unchangeable hand of nature in your skin are perchance white, while mine are black, or brown, or yellow.

But, underneath I am just like you.

My muscles ripple in the same waves of power, and thrill to the same throb of joyous action.

My mind is as good as yours.

I reach out, just as you do, in aspirations of the soul.

I love and hate, hope and despair, rejoice and suffer, along with you.

When my children lose their fair chance at life and become aware of the bitter road of prejudice they must tread, then I know what my color has cost.

I offer you my hand in rebuilding an unjust world that you and I can make more Christian than we have found it.

I am the Person in a Different Skin.

—Percy R. Hayward

God of justice, save the people from the war of race and creed,
From the strife of class and faction, make our nation safe indeed.
Keep her faith in simple manhood strong as when her life began,
Till it find its full fruition in the brotherhood of man.

—William P. Merrill

Segregation Disturbs Me

Why should the habits of a lifetime become disturbing? Why can't one live with the community customs and be at ease? Change is so inconvenient at times!

A half century ago American youth were being taught that America is "a melting pot" into which people of all races and nationalities come and become American citizens with all the rights and privileges of a free people. We were delighted to be part of this free, friendly, privileged country.

At the same time names like "Dago," "Chink," "Nigger," separated people into established groups with but little communication between them and the predominantly white Northern European descendants who felt a certain superiority over all others who lived in "the land of the free."

Now the walls of separation, like the one in Berlin, seem to be so unnecessary, so inhuman, so far from the ideals of brotherhood about which we sing and pray in our better moments. "Ghetto" has become a bad word. It signifies separation, underprivilege, and we do not like it. The highways across states and nation are "freeways" to scenic beauty, and should, it seems, lead to friendship, opportunity, for all who wish to travel them.

Segregation disturbs me. This was not something sought by a Southerner, nor was it thrust upon him. It appears to be a symbol of intellectual integrity, of spiritual growth, of a keener consciousness of what really matters. But here it is — a disturbance that runs deep in the currents of life, and affects both me and my neighbors around the world.

1. **Segregation cuts across my philosophy of life.** God created man; hence all men are in the family of God. God's love sent his Son to redeem not just a segment of the family but the "world." All men are created equal and have unalienable rights, says the constitution on which our nation is built. Brotherhood is the most desirable relationship of people. With such philosophy there is no place for segregation, and the idea disturbs me.

2. **Segregation is too expensive.** The Governor of North Carolina has discovered this, and has recently said so. We can scarcely afford adequate schools for our children, but when two schools must be in the same community because some children are white and some are black (or some other color) the cost is too great. Why have two drinking fountains in public places when the only difference is the color name above them, and neither one is used constantly? But worse still, when work opportunities are permitted on color lines only, then a large part of human talent is wasted. When the Negro boy or girl who prepares for superlative service is denied the opportunity to serve, the human family is being cheated out of its heritage.

3. **Segregation is unfair.** This shows up in variety stores where Negroes can buy gadgets, clothing, everything except food served across the counter. It becomes obvious when a person cannot enroll in school unless he is of the right race. It is obvious where people pay taxes and find it difficult to vote, and impossible to hold office. Skilled physicians know what it means when they cannot take sick patients to hospitals where life might be saved. Churches know it when their doors must be closed to people of another color, race, or nationality who seek to worship the Redeemer and enter Christian fellowship. It is unfair to me when it is necessary to classify persons before there is freedom for fellowship.

4. **Segregation weakens my nation.** All able bodied people must fight in war. (We were humbled by the heroism of Americans of Japanese ancestry during World War II while their families were being herded into barracks surrounded with barbed wire.) But when war is over soldiers are segregated again according to color or race. They are not allowed to give their best in time of peace. The world knows about our segregation, and the colored people do not like it. The image of America in much of the world is not "the land of the free" but the land of segregation. Such an image undercuts the ability of our nation to bring peace to the world, and to lift the standards of other nations.

5. **Segregation cripples the Church.** A mission leader said very recently in a national assembly of our Church that segregation with incidents like Little Rock and Oxford stymies missions in Africa. News of racial discrimination flashes around the world, and the brotherhood preached and practiced by the missionaries is murdered by what we do back home. People we try to reach with the Gospel know full well that the most segregated hour in America is between eleven and twelve o'clock Sunday mornings. They know that churches which send missionaries will not let natives who have become Christian enter their churches for worship. What chance has the missionary, the Church, the Gospel?

Is it any wonder that segregation disturbs me? My life has been given to Christ, the Church, the Kingdom of God on earth. Must it be lost to save the mores, the habits, the customs, the prejudices of the people about me — and my habits too. The price is too high; and daily there is a prayer that the dividing walls shall come tumbling down and brotherhood prevail. Who pulls down the walls? That disturbs me, too, for part of that job is mine, and many of my friends will not like me for doing it.

Sunday when you go to church and learn that it is Race Relations Sunday, please remember that one of the reasons Jesus was crucified was that he associated with "publicans and sinners." He pulled down walls. And when he died something happened to the "veil of the temple." Divisions disturb.

MRS. J. T. KERNODLE

Mrs. Virgie Beale Kernodle died in Richmond, Virginia, January 22, and was buried in Suffolk the next day.

That news brought sorrow to your editor, and will doubtless open a flood-gate of sympathy in The Sun family for "John T," as he is familiarily known. He is the only living person other than the present editor who has had intimate experience with editing and publishing this paper. A multitude of people send through the heavenly channel their deepest sympathy.

1963 GOALS

The following goals are suggested for Bayside church, Norfolk, where Rev. Earl T. Farrell is pastor:

1. Membership — 75 new members, with an average attendance of 250.
2. Sunday School — Enrollment of 300, with average attendance of 250.
3. Every woman a member of the Women's Fellowship.
4. Every layman a member of the Laymen's Fellowship.

NEW EDITOR OF HERALD

Rev. J. Martin Bailey of St. Louis, Missouri, was named editor of United Church Herald at the Assembly of the United Church of Christ last week. He has headed the promotion, advertising and circulation offices of our denominational paper since 1960. Watch for his picture and more information in this paper next week.

The Church of the Oaks in California, where Rev. Julius Rice is the organizing pastor, has now moved into a house for church school and worship services. Previously, the parsonage was used for worship and two classes, and other classes met in homes of members. The building fund drive for $20,000 was successful and they expect to build this year. A check was received recently from another church in the Conference for $1,000 on the building fund.

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LAYMEN BUILDING A CHURCH

The Pleasant Grove Church (WNCC) bought a large tract of timber to made ready for their new sanctuary and educational building, which they plan to begin construction on in the spring. The laymen worked for several weeks in November cutting down the trees. In December, one of the members moved his sawmill in and began cutting the specified sizes and amounts to be used in the new building. Three of the men have taken the responsibility of daily work at the sawmill, while the other laymen have gone in and worked at any free time they had, making up the necessary crew needed at the sawmill, where work will soon be completed. The lumber will then be moved to the church yard. This work is also being done by the laymen, who are giving their time so faithfully.

WHAT YOU CAN DO

One church (Southern Pines) suggests that its members can do these things during the new church year to attract others to their church:

1. Speak to new people visiting our church. Introduce yourself.
2. Come regularly so visitors are not greeted by a half empty Sanctuary.
3. Meet the new people who move in near you. Offer to escort them to church on Sunday.
4. In work and recreation make it your business to tell new friends about your church and when interest is shown, extend an invitation.

IMPROVEMENTS AT AMELIA

Mrs. Edgar Johnson, Reporter

(By mistake, the last part of this article was omitted last week. We apologize, and herewith print the article in full. — Ed.)

Great improvements have been made inside and outside Amelia church (near Clayton, North Carolina) by the Laymen's, Women's and Youth Fellowships.

The Youth Fellowship had two spotlights put in the pulpit area. The girls, with the help of their counselor and mothers, made curtains for seven upstairs Sunday school rooms.

The Laymen's Fellowship had two trees removed, so that parking space would be better, and had gravel put in the driveway around the church. They put a bulletin board out in front of the church and placed a spotlight to shine on the church.

The Women's Fellowship has been selling Christmas cards and other items to make money to buy choir robes. At last we have been able to buy them. They were used for the first time in our Christmas program, which the Youth Fellowship presented. Since we bought robes, we needed a closet to store them in, so the laymen built a cedar-lined closet. Then the Women's Fellowship helped the laymen buy new doors for the front of our church. Our women participated in Women's Fellowship Sunday.

With the help of the Lord and the cooperation of the people, 1962 was a very good year for Amelia church.

IMPORTANT DATES

February 11-13 — Social Action Institute, Avon Park, Florida.
February 13 — Executive Committee, Southern Convention, meeting with Dr. J. Earl Danieley, Elon College.
February 17 — Laymen's Sunday — Rally 2:00 p.m. — Elon College.
February 22-24 — Council for Lay Life and Work, Cleveland, Ohio.
February 25-26 — Steering Committee — Franklinton Center, Bricks, N. C.
March 5 — Executive Board, Southern Convention, at Henderson, N. C.
March 6 — Elon College Board of Trustees.
March 8-10 — Area Training Sessions for Women, at Franklinton Center, Bricks.
March 21 — Founders' Day, Elon College.
March 24 — Church History Sunday — "One Great Hour of Sharing."
March 26 — Women's Fellowship Eastern Virginia Rally, Norfolk District, Great Bridge.
March 27 — Women's Fellowship, Eastern Virginia Rally, Suffolk District, Mt. Carmel.
March 28 — Women's Fellowship, Eastern Virginia Rally, Waverly District, Richmond, 1st.

Greensboro Area Training School

Greensboro Area Training School for Christian Growth for the United Church of Christ (Southern Synod, Southern Convention and Convention of the South) will be held February 10-13, 1963. Sessions will be held Sunday afternoon, February 10, from 2:45 - 5:00, and Monday through Wednesday evenings from 7:30 - 9:30, at First Congregational Christian Church, 400 Radiance Drive, Greensboro.

The theme of the courses will be "The Church — A Learning and Witnessing Community."

Courses include:

1. The **Educational Mission of the Church** — Rev. Harold Myers, pastor, Edgewood United Church of Christ, Burlington. (A course for teachers, members of Boards of Christian Education and others interested in the educational program of the church.)
2. The **Youth Ministry of Our Church** — Rev. Richard N. Rinker, N. C. Field Secretary of the Southern Convention. (A course for young people, leaders and teachers of youth, and those interested in the Young People in our churches.)
3. The **Bible Study** — The **Book of Acts** — Rev. Melvin Palmer, pastor, First Evangelical and Reformed Church, Greensboro. (For all who are interested in the study of the Book of Acts.)
4. **Ministering to Aging** — Mr. Martin Garren, Co-ordinator, First Congregational Christian Church, Greensboro. (For those looking toward retirement; for those working with the older adults, a course of interest to everyone. In this course Mr. Garren plans to have different speakers on such subjects as wills, trusts, leisure time plus other pertinent information.)
5. **Learning and Witnessing Through Music** — Dr. Donald Trexler, director of music, First Congregational Christian Church, Greensboro. (A course for choir members, directors and those interested in church music to learn new music and to acquire new music for your choir. $1.00 registration fee to purchase music.)

Area school officers are: Dean, Rev. Carl T. Daye, pastor, St. Peter's, Greensboro; Advisors to the Dean, Miss Dorothy Ballinger, First Congregational Christian, Greensboro, Mrs. J. W. Meeks, First E & R Church, Greensboro, and Rev. Thomas Madren, Hines Chapel; Business Manager, Dalton Harper, First Congregational Christian, Greensboro; Secretary, Robert Pritchett, Apple's Chapel; and Treasurer, Kermit Robinson, Sr., Pleasant Ridge Congregational Christian Church.

A GOOD GARDEN

(Contributed by Elsa M. Crosa)

First, plant 5 rows of peas:
Preparedness
Promptness
Perseverance
Politeness
Prayer

Next to them plant 3 rows of squash:
Squash gossip
Squash criticism
Squash indifference

Then 5 rows of lettuce:
Let Us be Faithful
Let Us be Unselfish
Let Us be Loyal
Let Us love one another
Let Us be Truthful

No garden is complete without turnip:
Turn Up for church
Turn Up with a smile
Turn Up with a new idea
Turn Up with real determination

A MEDITATION

By John G. Truitt, D.D.

+ + +

TYRE

"Her merchandize and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing." Isaiah 23:18.

Whenever I read that text something beautiful comes into my thinking! I like that! What Tyre does, and what she makes — her artisanship and her merchandize, shall please God! How about that! Her factories, and her folks shall be fine, and favored of God! What a motto for any one of us as an individual, what a motto for a city, state or nation!

I am trying to let my texts be very brief for these little meditations, but how could I stop before I added the next line: "... it shall not be treasured nor laid up" — like love, the more we give the more we have; or service, or talents, or mountain streams and mountain lakes. How beautiful, to say, "Let her merchandize and her artisans keep moving! It shall not be stored up."

Even with that line in the text I could not stop, for the next one reads "For her merchandize shall be for them that dwell before the Lord." Her merchandize shall be for those who love the Lord. And why? Let us look at the next line.

"... to eat sufficiently, and for durable clothing!" How about that! Tyre's factories and Tyre's folks produced good things to eat, good clothing to wear!

No wonder Tyre's history goes back to more than two thousand years before Christ and He said of her: "Woe unto thee ... for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you" (Matt. 11:21, 22). No wonder we are told in Mark 3:8 that many from Tyre and Sidon, foreigners, came unto Him!

Ruggedness, goodness, and right, stand the tests of time; and make us glad to strive to make the grade!

About * * *

A CITY WITH A MAN-MADE MOUNTAIN

All cities have their points of difference, but Melbourne, Australia, is the only city that contains soil from 3,600 sections of the globe. Such was the unusual undertaking in 1934 when the State of Victoria, of which Melbourne is the capital, celebrated its one hundredth anniversary. Each of the 3,600 sections selected was asked to contribute one cubic foot of earth to help build a man-made mountain.

In 1834, when John Batman exchanged with the tribesmen a few beads of small value and some trinkets that had more luster than worth for 600,000 acres of land, he probably did not dream that in less than 100 years his settlement of Port Arthur would become the seventh largest city in the British Empire. What the natives thought as they parted with so much land is only a conjecture, but doubtless head tribesmen winked at each other indicating that they had tricked Batman out of his precious possessions.

Batman, assisted by the small colony under John Pascoe Fawkner, incorporated the settlement into the town of Melbourne in honor of Lord Melbourne, then Prime Minister of England. This new colony attracted people from New South Wales to such degree that overlanders, as they were known, soon came in large numbers, and in 1847, with a population of 3,500 subjects, Melbourne grew into a widely recognized city. Present population is 115,000, or 1,250,000 counting those who live in the extensive metropolitan area.

The present Melbourne could well be called the geometric city, for it is made up mostly of angles, lines, and a square. A 165,000-acre triangle comprises what is locally known as Greater Melbourne, while the city proper is known as the Mile Square City.

A traveler finds the city comparable to Washington, D. C. Saint Kilda Road, crossing the Yarra River by way of Princess Bridge, bears a resemblance to Mount Vernon Boulevard crossing the Potomac River over Arlington Memorial Bridge. Passing the impressive buildings which include the Houses of Parliament, the museum, the world-famous botanic garden, the public library housing 400,000 volumes under the largest dome in the Southern Hemisphere, Washington again stands in panorama.

Melbourne is the focus for a great agricultural, pastoral and mining region in the State of Victoria, second smallest of the Australian Commonwealth. The city and its suburbs have in excess of 400 miles of electric railways, which converge in Flinders Street, at one time one of the busiest passenger stations in the world.

Thousands of students are seen on the campus of Melbourne University. Church of England Grammar School, Saint Xavier's College, Scotch College, and Wesley College are units of the University.

Modern forms of transportation and communication have made one city the twin of another, and neighbors are no longer limited to the family next door. So it is good to know how happily and fortunately situated more distant neighbors are.

C. B. Riddle

This Interested Me

By Emily C. Lester

Last week the second United Church Assembly was held in Cincinnati, Ohio, with 450 people present, including staff members of conferences, and staff and lay members of instrumentalities who worked out plans for our denomination.

The evenings were devoted to general sessions of the entire group. At one of these Dr. Douglas Horton told of his experiences as an "observer" representing the International Congregational Council at the first session of the Ecumenical Council in Rome. Protestant observers were not "tucked off in a corner," but given the best seats in the house. Each small group was assigned a special person who interpreted not only the words but the meaning of the various parts of the religious services and discussions. This is something new in Christendom, and Dr. Horton enlivened his description of it with samples of jokes which made the rounds among the Roman Catholic group.

Another evening three representatives of churches who had participated as "pilot projects" in carrying out the biennial theme of our denomination — The Church—A Learning and Witnessing Community — told what they had done. One of these was a city church, one a suburban church, and one in the open country. Real study about their local church and Our Christian World Mission resulting in witnessing had gone on in each case.

Dr. Franklin Littell of Chicago Theological Seminary kept his audience on its toes as he recited church history in America as we might name our ABCs, and challenged the group to have "dialog with the world" if Protestantism is to succeed.

He reminded us that in the early period of our country's history the churches were the extension of the ones in England, with Congregationalism in New England and Anglicanism in Virginia being closely tied with the ruling group. In 1800 only 6.9% of the population were church members. (What does this fact do to our ideas of the "good old days" of our founding fathers!)

The next period was that of the "great awakening" when America was a home mission field, with great revivals, social crusades and the coming into prominence of the Baptist, Methodist and Disciples churches. By 1900 35.7% of the population were church members, as a result of this voluntary, personal religious appeal. This means that many of us are only "third generation Christians," surprising as the idea may be to you!

And now America, whether we realize it or not, is in a "pluralistic" religious system, where Roman Catholics and Jews have come out of their ghettos and must be reckoned with. (50.2% of population by 1950 belonged to religious groups.) Dr. Littell believes that the "golden age" of Protestantism may still lie ahead of us, IF we recognize our situation and deal with it realistically. He says we must do two things: Turn to instruction and discipline for our church members (rather than having membership be similar to that of a civic club); and church members must have "dialogue" with the world — must talk in the language of their fellow-workers on religious subjects. He says we do not expect enough of church members, and this is causing a serious crisis in Protestantism.

God's Seven Thousand

By Richard, R. Potter
First Presbyterian Church
Staunton, Virginia

An army barracks on a Saturday night can be as silent as a morgue, and just as depressive. Especially is this so when all the guys are out on the town and a fellow who didn't want to go is left sitting on the edge of his bunk.

Now there's nothing wrong with having fun and taking off to see the town. One can go overboard on this matter of "holier-than-thou." But the point we want to make is that things can get pretty tough for a soldier who's holding on to his moral convictions. Take some of the stories you hear about Japan, for instance. You'd think no matter how honorable and clean a fellow started out sooner or later he would get besmirched by the dirt that smears them all. Or take the letter I got from Korea. It was written by one of the young men of my congregation, a college man getting in his military service. In it he said this: "The major problem is the village and most men end up going there when work is done to capitalize on the cheap girls and easy morals." Now this is the sort of thing you hear again and again and the idea gets around that saints are pretty scarce commodities among servicemen overseas.

Sometimes a moral-minded man even gets to feeling like a martyr. He gets the Elijah complex and begins to feel that he only is faithful. Everybody else has given in or quit. It's then he needs to remember what God said to Elijah: "I have seven thousand in Israel who have not bowed their knees to Baal." Surely it is so. God always has his seven thousand.

Those outside the military need to be reminded of this too. Much is heard and read about all that's wrong in and around military camps. Desperate words of caution about the evils of the service are sounded on every hand. Is there not some voice of encouragement that can be uttered? Does not God somewhere have his seven thousand who shine like lights in the night? Indeed he does.

Lights in the Night

Not everyone hides his candle under a bushel. Here are some whose lights are on lampstands. No doubt there are hundreds, perhaps thousands, like them. These ten will do for starters.

1. **The John Glenn Story.** Who expected a Marine lieutenant colonel to make what may well become the most powerful impact for Christ of any layman of our day? Certainly his story has gone to the ends of the earth and with it the strong, simple testimony of Christian faith.

2. **"Operation Centurion."** Out of the Pentagon itself comes this project of the Protestant Men of the Chapel to raise $100,000 for scholarships at Takyo Union Theological Seminary. These high ranking officers and GI's around the world are mission-minded. They want to send missionaries, not missiles, to the world.

3. **"There's a lad here."** Like the loaves and fishes, the idea that Bobby Hill, thirteen-year-old son of an Air Force sergeant, had about helping Albert Schweitzer in his African hospital was multiplied manyfold. Started by the overseas dependent in Naples, Italy, it ended with the Air Force delivering the teen-age Negro boy and $40,000 worth of medicine to the famous mission in French Equatorial Africa.

4. **"Seeing a Different Korea"** was the title given a feature article in the **Pacific Stars and Stripes** telling about a group of thirty-five men from the First Cavalry Division who visited Taejon, Korea, for the purpose of observing mission work being done by Presbyterians, Methodists and Baptists. Set up by Chaplain William R. Floyd and missionary Keith Crim, this get-acquainted visit is typical of hundreds of mission-military contacts.

5. **"From the Shores of Tripoli."** At the Wheelus Air Base, Libya, the World-wide Communion Sunday offering of $518.60 went to aid "refugee" Congo missionaries. Year before last when I was there, Chaplain Spencer D. McQueen and the people of the Protestant Chapel were helping support missionary work among the Arabs. Does anybody know how much missionary work these chapels do?

6. **"Forasmuch as ye have done it unto. . ."** From Evreux, France, where the Air Force's headquarters for "flying boxcars" is, one can get the story of numerous "mercy missions." Whether it be food, clothing and medical supplies for the flood sufferers of Germany or 400,000 pounds of insecticide to fight a locust plague in Tunisia, these "mercy missions" tell the story of compassionate hearts.

7. **"Me, A Missionary to Japan?"** So writes Mrs. Arlene Secrest, an overseas wife, in a beautiful three-

THE LAYMAN

Edgar A. Guest

Leave it to the ministers, and soon the church will die;
Leave it to the women folk, the Young will pass it by;

For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs its laymen on the job.

Now, a layman has his business, and a layman has his joys;
But he also has the training of his little girls and boys;

And I wonder how he'd like it if there were no churches here
And he had to raise his children in a godless atmosphere.

It's the church's special function to uphold the finer things,
And to teach the way of living from which all that's noble springs;

But the minister can't do it single-handed and alone,
For the laymen of the country are the church's corner-stone.

When you see a church that's empty though the doors are open wide,
It's not the church that's dying; it's the laymen who have died;

For it's not by song or sermon that the church's work is done
It's the laymen of the country who for God must carry on.

page letter telling of her many activities in bridging the gaps with the Japanese, especially by Bible teaching and prayer groups. Answering her own question she concludes: "I consider it was Japan that was a missionary to me, by the grace of God." Now she is World Mission chairman in her local church.

8. **Even Cooking Can Be Missionary** is the gist of a feature story in the **Richmond Times Dispatch,** telling how Mrs. Mavis Ferguson, wife of an Army colonel, taught classes on American cooking in a Japanese college and, like Saint Lawrence, used it to glorify God.

9. **Some Go Back Ordained.** This was so of Dr. Dick Nieusma who, after finishing his tour of duty as a dentist in the Armed Forces, has now gone back to Korea as a missionary with his wife. But their missionary work really started when Uncle Sam sent them overseas. Like hundreds of others they saw the need, got the call, and now have exchanged the khakis for the cross.

10. **What Does an Overseas Chapel Do?** Among things done by the Chapel of Hope at Yokosuka Naval Base are the following mentioned by Chaplain R. G. Hutcheson, Jr.: "A weekly Japanese language service; a Bible class for Japanese inquirers; scholarship assistance for three Japanese theological students; support of seven Japanese ministers engaged in evangelistic work and payment of one-third of the cost of a church building for a Japanese congregation."

New Life for New Soldiers

When one hears stories like these he is apt to take a second look at today's armed forces. The personnel setup is as different today from the old days as the guided missile is from the trench mortar. Along with GI Joe there are now whole families. Women and children are an integral part of military life. Chaplains and chapels provide crib rooms, Sundays schools, youth groups, Protestant Women of the Chapel, Protestant Men of the Chapel and dozens of other activities that serve the total family situation.

Let's take the overseas situation for instance. As of April 25, 1962, the Department of Defense reported the number of its people outside the continental United States to be 1,398,000. Of these 720,000 were military personnel, 55,000 were U. S. civilian employees and 623,000 were military and civilian dependents. The State Department, as of March 31, 1961, reported that there were approximately 1,600,000 American citizens residing overseas. This means that almost 90 per cent of all Americans overseas (except tourists) are connected with the Armed Forces.

Now to get back to our point. If this vast number of Americans overseas are mostly military people and if these military people are men, women and children, is this not a gigantic transplanting of American life in foreign culture? What a tremendous potential for missionary impact lies here! It's not that all these people are zealous Christians or even nominal Christians. The point is that among them are surely God's seven thousand. And when that seven thousand includes families like John Glenn's, or boys like Bobby Hill, or projects like "Operation Centurion" something mighty important can happen.

Could There Be a Military Miracle?

In this crazy mixed-up day could it be that the most awesome military might ever assembled would in the end become the most tremendous missionary force the Christian church ever had? Is it too much to hope that God, who used the foolishness of preaching to conquer the Roman sword and to convert the Greek culture, might now use this world-wide deployment of Christian soldiers with their families to beat men's swords into plowshares and their spears into pruning hooks?

Has not God always used the unexpected? A babe in the bulrushes or a babe in the manger, a lad with five pebbles and a slingshot or a lad with five loaves and two fish, a woman with a cruse of oil or a woman with "a widow's mite," a man with three hundred torches against a host of Midianites or a man with twelve disciples against a world of sin. This is the history of God's people. If, therefore, today there are seven thousand in the armed forces who not only have not bowed their knees to Baal but are preaching the gospel to every creature, is there not hope?

(This was written for use in "The Link", a program magazine for Armed Forces personnel and is used by permission of the editor, Lawrence P. Fitzgerald.)

AN APPEAL TO THE CHURCHES AND PASTORS OF THE SOUTHERN CONVENTION

L. E. Smith, President
The Historical Society

The Directors of the Historical Society of the Southern Convention of Congregational Christian Churches, elected by the Southern Convention and charged with the responsibility of assembling, in chronological order, the salient historical facts of our church in the South, are doing their best to carry out the mandate of our Church. Mrs. Oma U. Johnson, the Curator of the Church History Room at Elon College, is working hard to accomplish this purpose. We cannot go into each of our local churches and secure the desired and needed information. This task would be too expensive and time-consuming. The cooperation of every one of our churches and pastors is needed.

May I ask, does your church have an historian? If so, have you sent the name and address of this person to Mrs. Oma U. Johnson, Post Office Box 232, Elon College, N. C.? If you have not elected an historian, please do so at once and send this information to Mrs. Johnson.

Also, may I plead with you to urge your historian to write a brief historical sketch of your church and forward this to Mrs. Johnson.

If you will do these simple things which will not take long, you will render your church an important and lasting favor. Will you please, **Pastor and Historian, render this important service at the earliest possible moment.** Thank you very much.

GOOD REPORT

In 1962 205 regular new members were received into the Annuity Fund for Congregational ministers, plus 15 Provisional Members under the new plan for early membership for licentiates, total 220. This makes 637 new members in the last three years. This will mean financial independence in old age for these ministers and their widows.

Our second cause of joy is the 1962 Christmas Fund total, $175,526.75, the largest in its 61 year history.

Thanks to you all for your help. Once again the real gratitude comes from the recipients of Christmas checks and Emergency Help which we were able to give because of your generous support.

Wm. Kincaid Newman
Executive Vice President

Village Clinics In Turkey

Beth Miller
Talas-Nute Clinic
Talas, Kayseri, Turkey

(Miss Miller is the fiancee of Lewis Wilkins, missionary from the Southern Convention.)

"I'll be back about 2:30 with the ladies, and so be ready," says Mary Lou Winkler as she goes to Kayseri to get the two or three Turkish doctors' wives who will accompany us to the village for the village baby clinic. Yes, and we at the Talas-Nute Clinic are waiting for their return when it comes to be 2:45; shortly they appear in the grey Landrover, which has become our car for just a few months, then it will return to Gaziantep. It belongs to the mission hospital there, but we are using it for several months while one of their doctors is in America. We will certainly miss it when it goes back there, as it is the perfect vehicle for the rough, rocky roads in this area. We hope that we can get one of our own soon.

As soon as they arrive we rush out to put all the supplies that have been prepared for the trip. The back of the car is almost overflowing when we put two big boxes filled with powdered milk from CARE, a cereal from the Turkish government, that has originally come from the USA, vitamins from America, and medicines for the treatment of diarrhea and wounds. We also have a couple of cans with more supplies and a bag with other medical supplies. This may not seem like so much to you, but to those who prepare it, it is a lot. We prepare up to 125 bags of powdered milk for one village that we go to. Oh, I almost forgot we have the supplies for the immunizations against diphtheria and whooping cough, too. We had students from the mission school here helping us too, by making health posters for us. We use them when we talk to the mothers before seeing each one individually.

Many Help in Clinics

And so off we go, and it is a happy ride on the way to the village. We discuss many things on the way, among them who will do what on today's trip. More about that later. It is a rough ride, especially for those in the back of the car. The road is all "ours" as we drive along, around this curve and that, and over this hill and that, until we hear honking in the distance. We usually move to the edge, as it is probably a big vehicle, and we will be hit if we don't move. And now you ask who "we" are? As I mentioned before there are the wives of some Turkish doctors who have helped to organize this program. We knew we could not do this thing alone, and so we solicited their help, and it has been wonderful, both in the help, and in becoming acquainted with these women. Mary Lou Winkler is the wife of our mission clinic doctor, and a real spark in the group. She keeps the ladies on their toes, and does many other things in the program, as well as being the chauffer, every Wednesday and Saturday afternoon. May Bryant is the other nurse at the Clinic, and she is in charge of the immunization pro-

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Western India -- Marathai

Poona

In hills near Bombay, this city of 600,000 is noted for gold and silver thread and jewelry, brass-work, and rice and sugar refineries.

February

10—**Miss Loleta Wood** became a missionary emeritus of our board last June after 39 years of service in India; although she had polio after only three years, she returned to India after what seemed a hopeless fight. She received her M.A., B.D. and S.T.M. from Oberlin Graduate School of Theology. Her last 13 years were spent as professor of Old Testament at the United Theological College. "She tried always to build a strong, united, and witnessing Christian Church in western India."

Sholapur

City of 300,000 with year-round summertime weather; cotton industry important.

11—**Rev. and Mrs. Robert Fairbank** retired last June after nearly 40 years of service in India. Robert's great-grandfather went to India in 1837; his grandmother was born in Bombay; his father in Kodaikanal; and he was born in same house where he lived during last years of service in Sholapur. Both have M.A. degrees from Columbia University. They did a variety of work in India, but since 1941 helped church in Sholapur minister to industrial workers. She worked especially with Gates Memorial Christa Seva Mandir, an outstanding social service "neighborhood house."

12—**Miss Margaret Hammaker** planned to retire last September, but when the Fairbanks had to retire because of his health she returned. She is training an Indian principal for the Mary B. Harding Kindergarten Training College, and serves as a link between Women's Fellowship in India and U. S.

13—**Miss Miriam Rogers** went to India in 1937 and served as teacher at Harding School and principal of Woronoco, large elementary school for poor boys and girls. She had to return to U. S. because of polio, but went back to India in 1960 and is again principal of Woronoco.

Vadala

Village of 1,500 which is a center of Christian work — education, health, agriculture.

14—**Dr. and Mrs. Hale Cook** and their family of six children live at Vadala, while he directs public health program for the Marathi Mission. She is a trained nurse from Sweden.

15—**Rev. and Mrs. Winfield Swart**, who have been in India since 1926, now work with the Godavari Valley Church Council of the United Church of Northern India, emphasizing stewardship, lay leadership training, and evangelism. They are assisted by Indian pastors, preachers and village school teachers.

16—**Mr. and Mrs. Gifford Towle** do rural reconstruction work in the Ahmednagar district, teaching better agricultural methods. They have been in India since 1939, doing craft and agricultural training; literacy work; and cooperating with World Neighbors in building wells, furnishing plows, spray equipment, pumps and tractors at basic cost rentals.

gram in this project. And then there is Salih, our clinic laboratory man and gateman, who goes with us each time as the man of the group, to help us with general duties. He usually loves to go with us, and sort of breaks the ice between the Americans, modern Turkish ladies, and villagers. He is known from miles around since he gives injections in the villages, and works here at the Clinic.

Order of the Day

And what do we do, and who comes to this clinic? We are at the present time going to four villages, and giving care in the areas mentioned. We go to each village about every three weeks, and are at that village from four to five hours. We have five or six tables in order, with clean white sheets on them, and supplies as necessary for each table. After number cards are passed out, the mothers enter the room and are registered, according to name, age, etc., and then to the next table where the child is weighed. Many times the person who weighs the child has to look twice, when he sees a child thirteen months of age weighing only nine pounds. Little Halim from one village weighs just that much, and we are trying to teach his mother to feed him more. Salih, whom I mentioned, is usually at the next table where each child's face and hands are washed, and they are checked for general cleanliness. This job is usually not desired by anyone, as the children are usually quite dirty. And who would not be, if they had never had a bath at six months of age? This is the case of little Selvet, who never knew what it was like to have a bath. His mother was afraid he would get cold, and become ill, and die, just like three others of hers had. I guess she had a right to be afraid. But we told her that a child must be clean to be healthy, and so now the child is kept clean.

Then each child comes to me, the nurse, and I love them each so much. There are some that are closer than others. For example, little Ahmet, who is seven months old now. I have seen him since he was two weeks old, and have helped the mother in feeding and caring for him. He has been reared on CARE milk powder and cereal from our clinic. And then there is Mustafa who is a little one whose mother died when he was born, and has henceforth been cared for by his 17 year old sister. He was fed by other mothers until four months of age, and since then has been fed on milk from CARE. He is a fairly healthy looking child now, and the clothes from America make him look even healthier.

My heart goes out to two other little ones these days, and their lives are still in danger. Perhaps it is because they are twins, like I am, that draws them to me so. These little ones are seven months of age, a brother and sister, who weigh ten and seven pounds respectively. Just think of this in comparison to their age. They should weigh 16 and 17 pounds each. I wish that I could bring them home with me and care for them for a few weeks. We always give them three times as much milk powder and cereal and vitamins, and we hope and pray that they will become healthy and strong.

After this examination by the nurse, they go to the next table where each mother is shown how to prepare cereal for her child. The Turkish ladies like to see how each child eats, and see to it that each one does. It is especially interesting to see the children eat whose mothers say they won't. The next table is for the distribution of the milk powder, vitamins, and cereal. One of the Turkish ladies explains again how to mix the powdered milk, when to give the vitamins, etc. The last table is used to give shots for immunization against diptheria and whooping cough. The mothers are very thankful to learn that they can give their children something to prevent these diseases.

All Have Learned Something

And so we finish the day, and usually have seen 60-90 babies in one afternoon. We are all quite tired after this, but pleased with the way the day has progressed, and hope that we have taught the mothers just a little more about caring for their children. We have all learned something... We, the Americans, have come to understand the villagers and their customs and beliefs. They have come to love us and thank us for coming. The Turkish ladies have come to know their fellow-countrymen, whose living standards are much lower than their own. We the Americans and the Turkish ladies have come to know one another, and have found a ground of common interest, where we can work together. They know we are missionaries, now, and have finally realized why we are interested in helping these village people. Just the other day, a man, who is the assistant to one of the ladies' doctor-husband went with us, and he could not understand why we were doing this work. He asked us how much money we earned, etc., and after some discussion about the fact that money was not what interested us, he said then why are you here? We told him because we wish to show that God is love, and that we can serve Him, and our neighbors by helping one another, without the benefit to ourselves in material goods. We spoke of Jesus and His life, and since Jesus is a prophet in the Muslim religion he could understand a bit, but to have religion make such an impact on one's life as to give it up helping people he could not quite understand.

A Prayer For Parents

O God, make me a better parent; teach me to understand my children, to listen patiently to what they have to say, and to answer their questions kindly; keep me from interrupting them, talking back to them, contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against them, and to ask of them forgiveness when I know that I have done them wrong. May I not vainly hurt the feelings of my children; forbid I should laugh at their mistakes or resort to scorn and ridicule as punishment; let me not tempt my child to lie and steal; so guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness.

May I cease to nag and when I am out of sorts, help me, O, Lord, to hold my tongue; blind me to the little errors of my children; may I treat them as those of their own age; help me to see the good things that they do, give me a ready word for honest praise. Help me to grow up with my children; let me not expect of them the judgement and conventions of adults. Allow me not to rob them of opportunity to wait upon themselves, to choose and make decisions; forbid that I should ever punish them for my selfish satisfaction. Make me so fair and just, so considerate and companionable to my children, that they will have genuine esteem for me; fit me to be loved by my children. With all these gifts, O, Great Jehovah, give me calmness and poise and self control. Amen.

—Union Grove Fellowship

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Mary Ann Barnes

YOUNG PEOPLE HOLD SERVICES AT APPLE'S CHAPEL

E. H. Thompson

The entire worship service was given by the young people at Apple's Chapel on Sunday, January 27. Judy Michael gave the call to worship, and Mary Hedrick led the Devotional reading. Catherine Elliot read the Scripture and Vernette Hackett led the morning prayer. Louanne Summers gave the offertory prayer and received the offering.

In place of the sermon a dialogue was given by a group of young people. Max Elmore presided and acted the part of a grumbling, dissenting church member. Responses were given to his remarks by Laura Pritchett, Vernette Hacket, Janet Seymour, Joy Michael, Wayne Seymour, Joy Powell, Vera Hackett, and Wanda Summers.

Monty Busick played the organ, and young people composed the choir. The ushers were: Vernell Oliver, Rudy Hogan, Mike Brown, and Richard Cook. Gail Summers gave the benediction.

The whole service was impressive and well given by those taking part. Much appreciation to our fine young people.

YOUTH WEEK AT HAYES CHAPEL

Mamie Tussey, Reporter

January 20 was the beginning of Youth Week at Hayes Chapel. The youth first had charge of the Sunday school hour acting as Superintendent, Song Leader, Pianist and the youth quartet. When the classes assembled in the rooms, there was a youth to teach the lesson. Each class was very pleased at the splendid job they rendered and all present remarked at the wonderful teaching they did. The regular teachers were happy to relax and hear the lesson taught.

The youth also had charge of the night service with the exception of the sermon. Mr. Cornelius brought an inspiring message on "Youth, God's Greatest Tool."

Seventeen youths took part in the morning and night services. One also conducted the mid-week prayer meeting, which only shows how anxious youths are to serve and have a part in the church. They need praise and encouragement to keep serving and feel needed. Tomorrow they will be our leaders.

THE HOSPITAL TRAY

Sue Norfleet

The Pilgrim Fellowship of the Franklin Congregational Christian Church would like to report its work on the hospital tray as rewarding. For the past few years one of our main projects has been the hospital tray. It is a tray which consists of toilet articles, cigarettes, candy bars, combs, tooth brushes, and other such items that are sometimes forgotten by the patient when he enters the hospital. We, the members, earn the money that is used to buy the items needed for the tray. Each fall we have a candy sale. Canvassing from door to door sounds like hard work, but we enjoy doing it. Before the sale begins an account of it is published in the city paper, and it is advertised over the radio. In this annual sale we strive to make enough money to complete the work of the hospital tray for the next year. To operate the tray for a week it takes approximately five dollars, a seemingly small amount to pay in making someone happy.

Carried by two of our members, the tray makes its rounds in the local hospital once a week. After the patient has made his selection from the tray, we offer a prayer for him. A smile on a sickly face, a few kind words, or a loving gesture is the pay we earn, but we feel there could be no greater reward.

If I Were A Christian

WHAT IN THE WORLD WOULD I DO?

August 10, 1962

Used at P. F. Officers' Camp

Speakers

Rev. Clyde Fields and Bruce Hoffman

"Youth and the International Congregational Council"

On July 4, 1962, 90 young people from all over the world converged on Rotterdam to participate, along with 450 adults in the 9th annual International Congregational Council. Why? For one reason we felt that we as youth had a responsibility to the church in learning how the international organization of our church operated, what powers it had, etc. Also, we were anxious to meet the youth of other lands, learn about the way they participated in their home church, exchange ideas, and it's always fun to say, "Well now my friends from Zealand, or Holland, or Sweden."

At one of the meetings designated as the "Youth Own," we asked ourselves a number of questions. One of the most important concerned youth in general at the I.C.C. was the question, "Should youth be at the international meetings and if so, why?" One person said that since we had no voting or speaking powers, that we did not need to be at the meeting. Someone else said that we did not have these powers because we were not really full delegates to the meeting, but there to observe the council so that we might later participate in it more maturely and with a greater understanding of how the council operates. Personally, I feel that it is important for youth to participate in the international meetings of the church for two reasons. First, it is as I have said important to the future life of the council. Second, I feel that we as youth have something to offer the adults in the way of a youth outlook toward the matters being discussed.

The future of youth at the I.C.C.? Since we felt that we as, not youth, but as young members of the church had the right of representation on the executive committee. Also, we felt that we had the right to have a full delegate's powers. In retrospect I would say that here we got off on the wrong foot. Instead of bringing this up at the I.C.C., we need to show the adults of, in our case, the convention that are wanting to take responsible action in the life of the church. In this way, if they felt a young person should be their representative to the I.C.C., that person will be so appointed. But we also had another idea about youth representation. It was suggested that a year previous to the I.C.C., an I.C.C. for Youth be held and a number of people from this youth meeting be sent as delegates to the full I.C.C. to be next year.

Discussion Questions

1. Is it necessary to have an international meeting? Why? Should youth be at this meeting? Why?

2. What is the role of youth in the world church?

   a. youth ministry concept as in Europe and as proposed in America.

   b. youth group seperate — as practiced in America.

3. Is the church state or state church good? Is church and state separation better?

This area of concern could be worked into an Outreach or Action program. However, do not forget that world missions, work camping. the ecumenical movement, etc., are also concerned with Outreach.

Resources

People — Rev. Clyde Fields, Elon College, N. C.; Bruce Hoffman, 2609 Wade Avenue, Raleigh, N. C.; John Kernodle, Jr., 2465 Edgewood Avenue, Burlington, N. C.; Anna Peeler, Box 6164, Charlotte, N. C.; Dr. J. Earl Danieley, Elon College, N. C. Any of these people would probably help in an evening program.

Pamphlets and Books — "Summer Service Opportunities," The World Council of Churches, **What Divides Protestants Today.** Any book or pamphlet concerning the Outreach Program area can be used.

Filmstrips and Movies — Consult the film library as put out by the Southern Convention Offices.

IF I WERE A CHRISTIAN...

FAITH
...What Would Be My Relation to God?
WITNESS
...What Would I Look For in Life?
FELLOWSHIP
...What Would Be My Relationship To Those Near Me?
CITIZENSHIP
...Which Would Come First? School, Community, Church.
OUTREACH
...What In The World Would I Do?

The above topics were discussed at the Pilgrim Fellowship Officers' Camp held at Moonelon, Elon College, North Carolina, August 5-14, 1962. They are hereby made available to any youth group to use as program resources.

OFFICERS INSTALLED FOR YOUTH GROUPS

At Pleasant Grove, Rev. Dolan Talbert installed new officers and counselors for both the junior and senior Youth Fellowship groups at their joint meeting January 13 at the Pleasant Grove Church.

Junior officers and counselors are: president, Linda Simmons; vice president, Lib Jones; secretary, Dianne Brady; treasurer, Jimmy Brown; ushers: Bernard Leonard, Ted Leonard, Jerry Brown; counselors: Mr. and Mrs. Leland Jones.

Senior Officers and counselors are: president, Nancy Brown; vice president, Recil Leonard; secretary, Linda Brady; treasurer, Phyllis Brady; faith chairman, Rhonda Brown; fellowship chairman, Paul Thomas; action chairman, Tommy Brown; ushers: Billy Leonard, Bobby Brown, Larry Brown, Tommy Brown, Jimmy Brown; counselors: Mr. and Mrs. Eddie Brady, Mr. and Mrs. Norman Brown, Mr. Odell Brady.

EUTAW CHANGES NAME

Mrs. Kenneth E. Riley, Secretary

The Eutaw Community Church of Fayetteville, North Carolina in an annual church conference held January 24, voted to change the name of the church to Eutaw United Church of Christ. It was the feeling of the members that since the church had voted to become a part of the United Church of Christ, and had approved the United Church constitution, the church ought to adopt a name which would identify it with the United Church of Christ. It was pointed out that "it is with pride that we belong to a church which seeks to bring Christian people with different theological views into a fellowship where there is Christian unity. In our United Church of Christ this Christian unity is achieved without sacrificing any of the historic freedom which we have enjoyed as a part of the Congregational Christian heritage." (Statement by minister.)

E. VA. CONFERENCE WORKSHOPS ON OUR CHRISTIAN WORLD MISSION

The Committee on Missions of the Eastern Virginia Conference has set the following schedule for workshops to be held in Eastern Virginia to better acquaint the entire church membership of the missions program of the United Church of Christ.

Places and Dates

Wakefield — February 11
Holland — February 12
Rosemont — February 13

Schedule

6:30 P.M.—Dinner
7:30 P.M.—Worship Service led by host pastor
7:45 P.M.—Our Christian World Mission — Mrs. F. C. Lester, Southern Regional Secretary of the Council for Lay Life and Work
8:45 P.M.—Film

When it comes to the last accounting, his books will balance who has:

Added to the world love,
Subtracted wrong,
Multiplied good and
Divided not any man's heart from God.

—World Christian Digest

The Church School Is Measured By Its Fruits

Richard N. Rinker

Somehow, during the past few generations, the church school has been guilty of misinforming a large number of children, young people and adults drowsing through its classes. The fruits of this misinformation are manifest in today's generations: Christians satisfy their religious needs by stating their "faith" as a moralistic adherence to "good" patterns of behaviour. Personal faith is not in a living God, really, but in a livable ethic — a way of acceptably behaving in modern society. This expression of "faith" has not sprung up just spontaneously from the midst of our confused and secular society. It has been nurtured by the failures of past "faiths," of past systems of education, of past emphases and goals.

To be sure, we justify this attitude by affirming the importance of the biblical commandments. We further rationalize by emphasizing the actions of Jesus of Nazareth without giving serious thought to the implications of his acts or the relationship to God they indicate. Our behaviour, as witness to our faith in the "good" ethic, implies little more than a truce between people; any thought of constructive and positive service because of our relationship to God is usually lacking. We do **not** do this. We do **not** do that. Therefore, we are "good" Christians. This continues to be the thrust of Christian education on many sides.

It has been suggested that Christian education was more soundly based in generations past, that it was more effective in its application to life. The fact is, however, that the present emphasis on behaviouristic humanism, eg., modern Christianity, had its start back in past generations because of what Christian education lacked in positive and significant attitudes toward the Bible, the Church, and the total man-God relationship. Dwelling either on the shallow literalism or temporal emotionalism prevalent in much of the religious experience of past generations, to the exclusion of genuine understanding and deep insights into the relationships between holy truths and social needs, the highly personal and exclusivistic religion overlooked changing needs and self-appraisal for further growth. Religious truths were superficial and that which is superficial remains ineffective in the testing of time. They were truths which were not allowed to plant roots in further truths. Shallow bases served but temporarily and the sands of life's storms quickly overcame and buried them when the strength of the moment had faded and gone.

This was no deliberate failure. It was just another corollary of the society then developing in an age of intimated changes and creeping romanticism. Rapid change did come and more realistic attitudes did prosper, but the foundations hopefully though futiley laid to hold fast against these "evils" were too shallowly placed and rebellion, rather than continued appreciation, was the reaction in the thinking of succeeding generations. Religion became not more literal or emotional, though these still persist, but more practical, more a matter of socially-justifiable behaviour, bendable, twistable, distortable.

Three Primary Tasks

There have been, as there now are and shall continue to be, three primary tasks for men and women facing the challenges and opportunities of daily life. To these tasks church schools need to address themselves; to these tasks boys and girls must be led with ready hearts. The tasks are these: to grow in relation to God, to develop trustful and responsible relations with others, and to become a whole person.

In the past, the relation to God was a stagnant association, passive and negative. In the present it is a sophisticated, neutral, and meaningless phrase without significance in life except as a starting point from which to diverge in academic discussions and moralistic formulations.

In the past emphasis was placed on personal salvation and individualistic priority with God; trustful and responsible relations with others very often were prevented because of this. Sin became a barrier rather than a common affliction among men. Today trustful and responsible relations between persons depend on equal social status, proper backgrounds (or lack of them), similar likes and dislikes, stability, conformity, and the rest of the suburban-itis which seem to be rapidly spreading beyond suburbia.

In the past, emotionalism and romanticism split the wholeness of people. Today intellectualism and sophistication result in the same split with different composition. The wholeness of the person is inviolate until it becomes advantageous to dissect social, religious, or political segments: this dissection is generally the condition of our lives at any given moment — we try to forget religious directives to favor social comfort or prestige, or we try to forget social relationships in order to gain politically or economically.

Somehow, during the next few generations, the church school has to be responsible for informing a growing number of children, young people and adults drowsing in its classes of these three vital tasks if life is to have any meaning whatsoever. If the church school does not do this, there is no other institution that can or will. If the church does not support the church school, indeed, if the church does not become totally involved in Christian education of a drowsiness-disturbing character, then the chaos and clamor of people going socially mad in rapidly spinning whirlpools of secular complacency will only become more chaotic and loud.

Good Tools Available

Many tools will be needed to accomplish this purpose. One tool is already at hand and being developed. This tool is the product of more than ten years of study and preparation. It has been tested and proven effective when applied according to its stated usages. It requires work and dedication if it is to do the job which needs to be done. This tool is the United Church Curriculum. The tasts basic to its structure and content are these: to help people grow in relation to God, to help people develop trustful and responsible relations with others, and to help people become whole persons. It directs its users to the accomplishment of these tasks in a planned and soundly-based set of materials. These materials will be available in their final form late this spring. The nursery and kindergarten courses are already being used with success. If your church school has not already started to use these tools, obtain samples and study them carefully according to your purposes.

Jesus Calls For Vital Religion

Background Scripture: Mark 7:1-8,26.

Devotional Reading: I Corinthians 3:16-23.

Memory Selection: **This people honoreth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrine the commandments of men.** Mark 7:6,7.

THE LAW AND TRADITIONS

The Jews recognized and accepted three phases or frameworks of the Law. There were the Ten Commandments, the Books of the Law, (the first five books of the Bible which they called the Pentateuch), and the traditions. There arose a group of men called scribes who did not think that the first two sections or collections of Laws were sufficient. They thought that every detail of the life of the Jew ought to be "spelled out" with a definite and detailed law. Hence they took the general principles of the first two divisions named above and spun out detailed laws for every conceivable course of conduct. And the trouble and tragedy of the situation in Jesus' day was that traditions had the force of Law, and even usurped the place and power of Law.

This does not mean that traditions are always bad. Indeed traditions are sometimes good and excellent. It is a tradition of the sea that members of the crew must give their lifebelts to passengers if there are not enough to go around. The captain is always, under tradition, the last to leave his ship. And there are many other fine traditions, family traditions, national traditions, even religious traditions which ought to be preserved and observed. But traditions must not supercede law or eternal principles.

Principles, Traditions, Regulations

With the above section as a background, let us consider in more detail today's Lesson. One of the battlegrounds between the scribes and Pharisees and Jesus was in the matter of traditions and regulations. For instance the scribes had drawn up a mass of detailed laws concerning eating and washing utensils. The words clean and unclean as used in today's lesson have nothing to do with hygiene, but with ceremony. For instance, if a Jew by chance happened to touch a Gentile while on the street or in the marketplace, he was thereby rendered "unclean," ceremonially unclean that is. He had to wash his hands in a certain way to become clean again. Or again there were detailed laws concerning the washing of pots and pans. Here again it was not a matter of hygiene but of ceremony. A hollow vessel made of pottery could contract uncleanness inside but not outside. That is, it did not matter what touched it outside, or who touched it, but it did matter who or what touched it inside. A flat plate without a rim could not become unclean at all; but a plate with a rim could. And so on in finitum and ad nauseam. The Jews insisted that total and literal obedience to and observance of these rules and traditions and regulations was religion. The man who observed them was religious, no matter what kind of man he was, no matter what spirit he had in his heart, no matter what kind of conduct he expressed. Religion for them was keeping ritual laws, observing ceremony, obeying petty rules and regulations.

Jesus said "Not so." Religion is primarily and essentially a matter of inner spirit. Not rules but principles are paramount. Loving God and loving one's fellowmen is true religion. Jesus laid down no rules and regulations; he established great and abiding and universal principles.

Now all of this has point for us today. There are those who think that religion means going to church, saying one's prayers, giving to the church, doing "church work," and such things. It would be foolish to say that these things are not desirable and important. But they are not the test of religion at all. One may do all these things and live an un-Christian life. He may have malice and envy and hate in his heart, he may harbor prejudice against the people of other races and religions, he may be living a "double life," he may be embezzling from his employer, he may be doing a number of such things and all the while be going regularly to church and performing his "religious duties." Jesus is insisting that **religion be vital.** He said that it was the things within a man that defiled him. What defiles a man is his own actions, which are the product of his own heart. Practice and not profession is the vital test.

Perhaps all this can be illustrated by a simple story. An elderly man was giving his testimony in a religious service some years ago. He said "I have done many things which are bad I guess. I have cheated and lied and stolen; I have made and drunk bootleg liquor; I have run with other men's wives; I have beat my own wife and treated my children cruelly. But I thank God I have never lost my religion!" There are those who see no relationship between ethics and religion. They think that it doesn't make much if any difference what a man does as long as he "believes" or accepts a creed. "Not so," said Jesus. By their fruits shall ye know them. He did not want lip service. There is no point in calling him Lord if we do not obey him.

A Unique Relation

The section of today's lesson dealing with "Korban" is a difficult one, but it is germane to the lesson on the relation between God's laws and men's rules. The Jews had a strange custom. If they said a thing was "Corban, or Korban" it mean that it was dedicated to God and could be used for no other purpose, or presumably it would be so used. Thus, if a man did not want to pay his debts, or support his parents, he could say "Korban" and then do as he pleased with the money. Jesus said that any regulation or rule which prevented a man from helping his fellowmen can never meet the approval of God.

SUNDAY SCHOOL LESSON
FEBRUARY 17, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

THANKS FOR SNOW

By Helen Howland Prommel

Thank you, God, for snow
That lies so white and still
Upon the furrows of the fields,
Upon each winter hill.

Thank you, God, for snow
That guards each sleeping thing—
The hibernating animals,
The seeds that wait for spring.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Children Get Report Cards

Dear Friends:

Last week was report card time for us at the Children's Home. This report card marked the half-way period for the school year. As usual we had those who did real well, those who were average, and some who did not do so well.

We are more than pleased with the fine staff of teachers we have at both Elon College Elementary School and Western Alamance High School. The teachers at both schools work very closely with us at the Home; this is true especially when some boy or girl is not doing what he or she is capable of doing.

Every effort is made to let our children participate in school activities as any other children do. If the grades are average, or above, the child may participate in extracurricular activities such as basketball, football, or baseball.

Right now our boys and girls are interested in basketball. We have a number of boys and girls participating in the Biddy Basketball League this year. This is a league sponsored by the Elon College Exchange Club. In order to participate, the player must maintain at least a "C" average on his or her studies. We have 11 girls and 10 boys participating in this program. We have two young men playing for the Western High Jayvees this year, they are Bobby Byrd and our own son, Wesley. This year we do not have anyone on the varsity.

This next half of the school year, with help of some college students from Elon, we are hoping to help those having difficulty pull their grades up sufficiently to pass. It is our earnest desire that all our boys and girls will make their grades this year.

Rev. W. T. Scott, Jr. of Durham was one of 700 delegates attending the first National Conference on Religion and Race in Chicago recently.

A "Human Rights Day" observance was held at United, Raleigh in December. Mr. Allark K. Lowenstein delivered an address concerning the system of apartheid in South Africa.

REPORT FOR JANUARY 28, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 22.23	
Eastern North Carolina Conference	50.00	
Western North Carolina Conference	50.00	
North Carolina and Virginia Conference	5.00	
Total		$ 127.23

SPECIAL OFFERINGS

Tabernacle Congregational Church, Women's Ass'n., Salem, Mass.	12.00	
Holy Neck Christian Church, Jr. Baraca Class, Holland, Virginia	25.00	
Imanuel Church, Triple F Guild, Beverly, Mass.	5.00	
In Memory of Mrs. Leland McKee Miller		
In Memory of Mr. Robert Collier		
In Memory of Mrs. Willie James		
In Memory of Jimmie Collins		
In Memory of H. T. Brown		
In Memory of L. E. Atwater		
In Memory of Dr. Graham Harden		
In Memory of Mrs. Clyde H. Lea		
In Memory of Mr. L. M. Dowling, Sr.		
In Memory of Mr. J. Marvin Dunn		
Total Memorial Gifts	63.00	
Special Gifts	137.75	
Total		$ 242.75
Total for the Week		$ 369.98

In Memoriam

"Blessed are the dead who die in the Lord."

KITE

January 25, 1963, at the Page Memorial Hospital, Luray, Virginia, A. Frank Kite passed from this life. He was the husband of Irene Huffman Kite and was a beloved and respected citizen of Page County where he spent his entire life.

He was a member of St. Mark's Lutheran Church, Luray. He lived a beautiful, dedicated Christian life. He had many hard blows, one of which was the loss of his only child, Betty Jane, a few years ago. He met all these with serenity, courage and faith. He was devoted to his loved ones and during his last illness expressed his readiness to depart.

He leaves to mourn his loss his widow, who is a member of Leaksville United Church of Christ; a son-in-law, three grandchildren, and a sister, besides a host of friends.

He will be greatly missed, but such a life so nobly lived will be an influence for good on and on, for generations to come. The loved ones sorrow, but with hope in their hearts. May God richly bless each one.

A Friend

WHITLEY

Whereas, God in His infinite wisdom and providence has taken from our midst by death, Elisha Whitley in the 84th year of his life:

And whereas, our Church feels keenly the loss of Elisha Whitley:

And whereas he was a faithful member and officer of this church since 1910:

And whereas he was a faithful Deacon, board member and representative to Conference and Convention over the past one-half century:

And whereas, his faithfulness, cheerfulness and hearty greeting will be sorely missed in our church.

Now, therefore, be it resolved by the Official Board of the First Congregational Christian Church of Portsmouth, Virginia, in stated Conference assembled, that we express our sincere sense of loss at the death of Elisha Whitley.

That we convey our sentiments to his widow.

That we spread these sentiments on a full page of the Official Records of the church.

And that a copy of these resolutions be sent to *The Christian Sun* for publication.

Done this 26th of January, 1963.

Signed:
W. H. Byrd
Chm. of Official Board
B. L. Sawyer
Clerk of the Church
R. A. Williams
Chm. Board of Deacons
Daniel A. Bowers
Pastor

Florida Church Has Interesting History

Rev. R. E. Newton, pastor for many years in the Luray parish in the Valley of Virginia Conference, is the only southern minister who has ever served the Pomona Park (Florida) Congregational Church. He is now retired and living in that community. The following interesting history of the church is taken from the December 27 issue of Palatka, Florida, **Daily News:**

A New England style church building stands gleaming white among the moss-hung live oaks and pines of Pomona Park. Its timbers have been seasoned by the passing of time and visitors know instinctively that here is an edifice whose architectural style is indicative of the period in which it was built in 1882.

The church's origin goes back to 1881 when Rev. Moses C. Welch came to Pomona Park in pursuit of better health. When he regained his strength, it was only natural that he turn again to ministering to those around him, and in this case they were former Union soldiers and their families from New England who had settled in the area.

Families were of different denominational backgrounds, but they joined to form the Pilgrim Congregational Church, an appropriate name since most of them were descendants of the Pilgrims, who had landed in New England over 250 years earlier.

The church was constructed of virgin long-leaf yellow pine and only the heart timbers were used. The building was so firmly built that even after 80 years it is strong and secure. Some additions have been made to it to accommodate the growing congregation of this house of worship which serves as a community church.

Two years after its founding, the church dropped the word "Pilgrim" from its title, as well as its independent character, and became a member of the Florida State Congregational Association. It was the fourth Congregational Church organized in Florida and it was one of 13 sending delegates to Winter Park to help found Rollins College. The Rev. Mr. Welch served as a trustee of Rollins until his death in 1897.

All of the church's ministers, except one, have been from New England or the Middle West. Only one Southern pastor served the Pomona church. He was the Rev. R. E. Newton.

The present minister is Rev. Ralph O. Harpole, Ph.D., a native of Nebo, Illinois.

Founding of the Pilgrim Congregational Church was one of the first things that the settlers of the early 1880's did when they chose their new land, bounded on the west by the St. Johns River, on the north by Dunn's Creek and on the east by Crescent Lake. They were so enraptured by the bountiful land that they called it Pomona, after the Roman goddess of fruit.

Members of the congregation are reminded of the bounty of the land and the firmness of the edifice in which they worship. The little church has had its share of financial difficulties and other problems just as all churches have had throughout the ages, but it now stands strong and beautiful as it ends its 80th year.

Dr. and Mrs. Hardcastle are spending this week in Cocoa Beach, Florida, with their son, Hardy, and his family — Ann and their four children, Scott, Mike, Laurie Ann, and Craig.

First, Portsmouth, has elected a "Planning Committee" for the 1963 church year. It is composed of Floyd Bradshaw, chairman; J. P. Rich, Mack Cherry, W. W. Piland, H. D. Whitehurst and E. W. Welch.

The twenty-fifth anniversary of the Women's Fellowship of First, Newport News will be observed Sunday, February 17, with a special program followed by a tea. All members of the church are invited.

Mr. Richard Boushell has returned to his home church, First, Portsmouth, after serving in the armed forces in Texas for two years. His leadership and faithfulness to the E. and R. Church in San Antonio caused him to receive an official citation from that congregation. Congratulations to this "good soldier of Jesus Christ."

First, Newport News, is in the throes of an attendance crusade which will culminate on Easter. New members were received February 3. The Pastor's Class will begin February 24 and continue through Palm Sunday. Holy Week services are planned, with a joint presentation by the Warwick and First Church choirs of Stainer's "The Crucifixion" on Good Friday. In the meantime, the church will begin a financial campaign on Anniversary Sunday, February 17, to raise $25,000 to pay for new property on Todds Lane and pay off indebtedness on present property.

The Haw River United Church of Christ (Congregational Christian), where Rev. D. W. Jones, Jr., is pastor, recently voted to send The Christian Sun to each home in the parish. Mrs. Nina Williams has been appointed Christian Sun correspondent from this church. With this issue we welcome this church family to our list of subscribers. (Incidentally, the editor still uses the watch given to him by the Haw River church upon his graduation from Elon College in 1918!)

7 Special Temptations Of The Ministry

Rev. Harold Tribble

1. To be approved by my congregation; to be liked by everyone.

2. To fulminate against sins that no one in the congregation is in the least interested in committing.

3. To be bold in theological thinking, but tame and conventional in social and ethical thinking. People will put up with and, even enjoy, theological heresy, but they prefer the man in the pulpit to be orthodox in his political and social views.

4. To water down the austere demands of the gospel, not so much from fear, as out of sympathy with men and women whose difficulties I appreciate only too well.

5. To spend time with people I like and who obviously like me.

6. To choose subjects for sermons and addresses that fit my mind rather than stretch it.

7. To trade on my natural gifts instead of allowing God to work in me and through me.

A Message For Race Relations Sunday, February 10, 1963

"... The Truth Will Make You Free"

"Jesus then said to the Jews who had believed in him, 'If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free'." John 8:32 (Revised Standard Version)

Freedom is dear to the hearts of men everywhere in the world today. The search for freedom and the effort to preserve it have one thing in common. The common element is the universal stress upon deliverance from that which binds or threatens to bind. Very few men in any community are in search of genuine freedom. But multitudes want to be released from or to remain independent of historic institutions or powers which they judge to be binding. In short, most people define freedom in negative terms.

Release from that which binds is only the beginning of freedom. It only makes possible that true self-determination which is freedom. Release from that which binds is not self-determination; it is only the removal of the barrier to it. True self-determination is the expression of inner power.

"Jesus ... said to the Jews who had believed in him, 'If you continue in My word, you are truly My disciples, and you will know the truth, and the truth will make you free'."

What is the truth of which Jesus speaks? What is this new determining and directing power for life? It is Jesus Christ Himself. The eternal reality is manifested through Christ. It is through Him that men know the truth. "I am the way, and the truth, and the life; ..." (John 14:6.)

The knowledge of God involves acknowledging Him in His works and responding to His claims. God discloses His love and man responds in faith. We reach the truth which makes us free by doing it. And doing the truth does not mean mere obedience to commandments, but rather living from Him who is the truth. It means abiding in Him, participating in Him, continuing in His word, being determined in our very being by the grace of God through Christ.

During this year, we observe the one hundredth anniversary of the Emancipation Proclamation. The United States has the peculiar history of being a modern country settled by Europeans in search of freedom, many of whom in turn became slave masters. Slavery is, of course, the lowest point of unfreedom. But it was not the slaves alone who were unfree; it was also the masters. The masters were also unfree because master and slave are correlatives. Neither of them can exist without the other. The master was just as dependent upon the slave for his being as the slave was dependent upon the master. In other words, formerly free Americans created an unfree system of meaning, value and loyalty. Thereafter the lives of those who lived on the system were determined by the values and purposes of the system. The system constituted a new center of meaning, value and direction. Only a few rare spirits found the freedom to transcend the system. Others became slaves to it and all that it stood for, whether their roles were those of master or slave. They were slaves because they lived by the untruth — a system of pride and domination.

We can now thank God, on this one hundredth anniversary, that chattel slavery has been legally abolished. But racism, the false religion which remains, is at the root of all forms of racial segregation, discrimination and doctrines of racial superiority. The racist, like the slave master, makes himself a correlate of the object of his hatred and pride. He says that he hates the object because the object is hateful; but the fact is, hatefulness is the product of the presence of hate, and it is hate which fills the racist's own heart. We are that in which we abide, in which we participate.

Racism must be understood for what it is — a religion competing with the Christian faith. The racist affirmation of superiority and inferiority is not, as is commonly supposed, merely a social theory. Rather, it is an affirmation of faith, a declaration concerning the nature of human being. The racist consciousness affirms the condemnation of one race and the creative destiny of another by Nature. This is conviction concerning the nature of human being, concerning the givenness of human nature. As such it is an ultimate claim.

In contrast to the Christian faith, the racist faith asserts that the essence of man is his own possession. Racism is self-deification. The power of being is man's own possession.

This view is diametrically opposed to the insights of Christian faith. According to Christian faith man is made in the image of God. Herein lies his dignity. The gift of the image is an act of pure grace. The dignity of man is accordingly bestowed. It is not an acquisition, nor is it a quality which he possesses. The glory of the image of God is only reflectively in man. Man finds his life as man only in so far as he lives by love, the Divine Word. The idea that man is created in the image of God means that he is created in, by, and for love. Man is a being-in-relation. He is truly man and is truly free when he responds to God in obedient love.

"... you will know the truth and the truth will make you free."

* * *

The National Council of Churches is indebted to Dr. George D. Kelsey for drafting this Message. Dr. Kelsey is Professor of Christian Ethics, Drew University, Madison, New Jersey.

The
CHRISTIAN SUN

Elon College Library

Elon College Library

Vol. 115 February 12, 1963 No. 7

A Religious Weekly [illegible] Christian Homes

Elon College Library X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

OBSERVATION

The story is told of a loaf of bread that fell from a baker's basket. When it hit the pavement, a crumb broke off and lay beside it. Almost instantly . . . three sparrows made a swoop for the crumb, and when the contest was over . . . two of the birds flew away without a bite . . . while the other carried off the meager breakfast. The loaf was untouched in the frenzy. Only the crumb had seemed a worthwhile prize to the birds. Just a little wider range of vision . . . and a little less greed . . . and each bird could have been more satisfied. The moral is plain. Men . . . like birds . . . quarrel over trivialities . . . and in the heat of doing so . . . let life's bigger . . . more lucrative prizes escape them . . . unnoticed!

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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"New First Family" At Catawba

Dr. Donald Dearborn, for 28 years a member of the faculty at Catawba College, Salisbury, North Carolina, will become president of that 102-year-old Evangelical and Reformed Institution March 1. Dr. A. R. Keppel, president for the last 20 years, has resigned to accept the directorship of the new Piedmont University Center, with offices in Winston-Salem.

When the Dearborn family moves into the president's house, it will be a real "home-coming" for Mrs. Dearborn, for she was living there at the time of her marriage. She was Mary Omwake, daughter of the president who preceded Dr. Keppel! Standing, in the picture above, are the Dearborn children — Katherine, who is doing graduate work at the University of Michigan, Ralph, who is a junior at Heidelberg College (Ohio), and Elizabeth, who is a junior in High School.

A dedicated layman, Dr. Dearborn is a member of the consistory in his local church (First, Salisbury), has served as treasurer of the Southern Synod and as chairman of the first committee on realignment in this area, is a member of the Executive Council of the United Church of Christ, and was a delegate from our denomination to the World Council of Churches meetings at Evanston, Illinois and New Delhi, India.

EDITORIALS

Learning From Lincoln

Since this paper is issued on the anniversary of Abraham Lincoln's birthday, it is appropriate to pause a moment to learn from that great American. Changes have been many since that far-away day in 1809 when he was born, and he helped to make them.

From him we can learn that study is fascinating and profitable. His chance for school was completely inadequate. But borrowed books charmed him while he read by fire-light, and far into the night. He did not have to be made to study. He loved it. Books were only part of his study. He read the messages of nature, and he looked deep into human experience. The Bible was a constant companion, a source of knowledge and inspiration. Lincoln was a learner who turned his knowledge into progress for himself and his country. Splitting rails had its place, but so did the Presidency. He used his knowledge in courts of law and in the councils of his nation. He saw what slavery did to his country, and was sure that no nation could endure half slave and half free.

Lincoln taught unforgettable lessons of courage. From a log cabin in Kentucky to the White House in Washington was a long road. To be an effective attorney with but little formal training called for courage. Debates with outstanding leaders of his day were not easy. Guiding a nation that was divided into warring camps challenged the wisest of men. Then, when the nation was in the throes of war, to free the slaves because he believed that was best for the nation, and because he believed that it was right — this called for a courage not usually seen in man.

From Lincoln we can learn much about humility. He never joined a church, but he was a regular attendant at mid-week prayer meeting. Lest others should attend out of curiosity, a desire to see the President, he sat in a darkened room near enough to hear what was being said. He never blustered and bragged, not even in triumph. His Gettysburg address is a classic not merely because of its phrasing but more because of the humility of the speaker. It grieved him that people had died to save the nation, that reason could not have succeeded rather than war.

"Honest Abe" tells us that "honesty is (still) the best policy." Our age is trying desperately to substitute something else for simple honesty, but no adequate substitute has been found. Of course one can gain a few "bucks" by dishonesty now and then, but those who earn honest dollars are more likely to succeed in saving a fortune that includes their souls.

Subscribers will not receive this homily in time to read it on Lincoln's birthday, but let the writer suggest that between the time it is received and Washington's birthday you take a bit of time for personal and quiet meditation on what really makes a nation great; on the contribution of Washington, Lincoln, and others whose names are inscribed on the list of Great Americans; and what can be done in our time to make our nation carry forward its rich heritage.

* * * * *

"The Believer's Daily Treasure" was Lincoln's favorite devotional book. Published in London in 1852, it contained a scripture quotation and a bit of poetry for each day of the year. Here is the one for his birthday.

POSSESSION OF THE SPIRIT OF CHRIST

Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.
Rom. viii. 9.

Author of our new creation,
  Let us all thine influence prove;
Make our souls thy habitation;
  Shed abroad the Savior's love

Visitors Are Coming

The Laymen's Fellowship of the Southern Convention will have two very important visitors when the men of our churches meet at Elon College next Sunday afternoon.

One of them is the first president of the Churchmen's Fellowship which was organized at Purdue University last summer when the Laymen's Fellowship of Congregational Christian Churches and the Churchman's Brotherhood of the Evangelical and Reformed Church united. Elsewhere in this paper can be found an article by E. Dale Peak who is an active member of the Council for Church and Ministry of the United Church of Christ as well as president of the men's part of the Council for Lay Life and Work. Incidentally, he said that this speech was his first attempt to deliver 750 words to such a group as the council for the Church and Ministry. Mr. Peak is a member of Holladay Community church, Salt Lake City, Utah, and is an executive with United Airlines.

The other visitor is Rev. William A. Slater, general secretary for administration on the staff of the Council for Lay Life and Work. "Bill" Slater felt right at home during recent Assembly sessions in Cincinnati for he was a pastor there for a number of years. More recently, however, he has been on the staff of the Ohio Conference of Congregational Christian Churches, serving in a variety of ways — CHEF campaign, campus ministry, stewardship and missions. His straight-forward manner, common sense and humor will make him an instant favorite with our men in this area.

Relationships are being worked out in the Council for Lay Life and Work. In many new Conferences being set up there is provision for a Council rather than separate organizations of men and women, or in some way combining the functions of both groups. This is a question we will need to face in our area. In the meantime, the men of our Southern Convention are urged to make meaningful their Laymen's Fellowship, which is about to become Churchmen's Fellowship (as per recent notice for change of Constitution noted in this paper), by attending the meeting at Elon College.

Simmons To Be Secretary In Virginia

Rev. Bill Simmons resigned as pastor of Great Bridge church, January 13, to become Field Secretary for the Congregational Christian churches in Virginia. He will assume his new work in mid-April, working in the fields of Christian education, laymen's work, stewardship, evangelism, and church extension.

During the four and one-half years he has served Great Bridge the church membership has doubled, the Sunday school enrollment tripled, the budget tripled, and the youth and laymen's organizations have become among the most active of the conference. A $105,000 building program for a new church sanctuary was completed and dedicated the second Sunday in December.

While at Great Bridge, Mr. Simmons was active in community functions. He was instrumental in organizing the Great Bridge Ministers' Association and was its first president. He also served as co-chairman of the new Chesapeake Ministers' Association until it was fully organized. He has worked with the P.T.A., the Tri-Hi-Y Club, the Ruritan Club, and on the steering committee to form the Parents League for the new city of Chesapeake. He has also served as chaplain and as a member of the Religious Advisory Council to the Tidewater Detention Home for delinquent children. He has also served on various committees in the Eastern Virginia Conference and the Southern Convention.

Rev. Mr. Simmons is a native of Albemarle, North Carolina, and was a member of the First Congregational Christian Church of that city. He was employed with the Wiscasett Mills for seven years before entering the ministry.

During World War II, Mr. Simmons served aboard the aircraft carrier U. S. S. Santee where he saw considerable action both in the Pacific and the Atlantic theaters of war. He is a graduate of the Albemarle High School, Elon College and Duke Divinity School.

As a student Mr. Simmons served the following churches in North Carolina: Pleasant Grove, Grace's Chapel, Lee's Chapel, Turner's Chapel, and Hank's Chapel.

Mrs. Simmons, the former Ramelle Troutman of Albemarle, is a graduate of the Albemarle High School. She has been active in youth and women's work both in the local church and in the denomination. Their three children are: Joe 13, Ann 9, and Jackie 7.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
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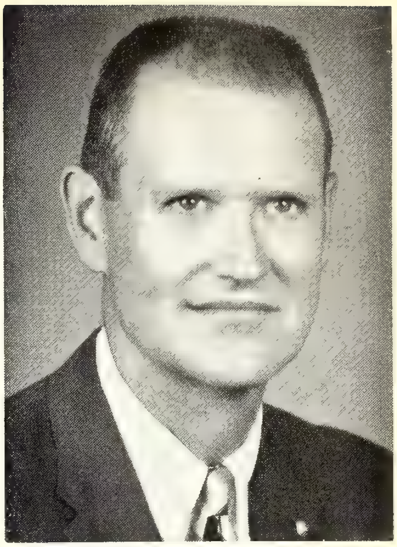
Congregations of Davie Street Presbyterian and First Congregational met with United, Raleigh in observance of Race Relations Sunday February 10, with the pastor of the Presbyterian church preaching and the three choirs sharing in the anthems.



TO SPEAK AT RALLY

E. Dale Peak, president of the Churchman's Brotherhood of the United Church of Christ will speak at the Laymen's Fellowship Rally Sunday, February 17, at Elon College.

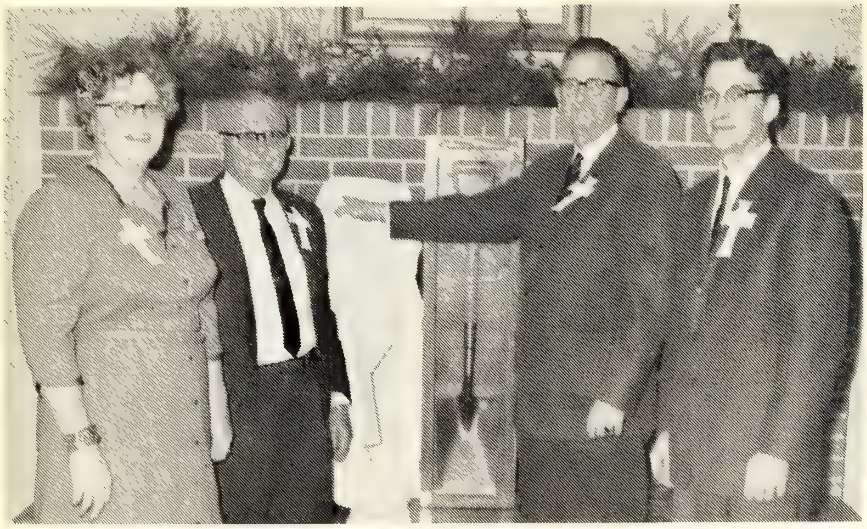
Rev. Richard Rinker met with the Board of Education of the Eutaw (Fayetteville) church January 10, speaking on "The United Church Curriculum."

"A Minister's Income Tax Guide" may be secured from the Internal Revenue Service and "Ministers' Social Security Guide" may be obtained from the Department of Health, Education and Welfare of the United States government.

First, Winchester shared in a School of Prayer led by Dr. Clarence Cranford, Baptist minister of Washington, D. C., and a Preaching Mission, led by Dr. D. Elton Trueblood, Quaker from Earlham College (Indiana) February 3-8. Nineteen churches cooperated in this city-wide program.

Seventeen members were received into Warwick church during December and January. A third Women's Circle was formed last month. Mrs. Victor C. Hayes, wife of the new minister, will present the program on "Rim of East Asia," at the Women's Fellowship meeting in February. A new church paper, "Contact!" is sharing news of the church with members and friends.

Bayside Celebrates Eighth Anniversary



Mrs. Lillian Bibla, chairman of Circle III, Stanley Oddette, Roy E. Twiford and the pastor, Rev. Earl T. Farrell, are pictured at the eighth anniversary service of Bayside church, Norfolk, Virginia.

The Bayside Christian Church celebrated its 8th Anniversary on Sunday afternoon, December 9, 1962. The services were well attended, filling the church to near capacity, which speaks for the love and loyalty that the members have for their church.

Dr. William T. Scott, who was superintendent of the Southern Convention when the church was organized, told the story of the Bayside Church. Dr. L. E. Smith gave the anniversary prayer.

The program included a roll call of the charter members, most of whom were present. Mrs. Margaret Trouland, director of Carol and Chancel Choirs, sang a solo: "Bless This House."

From the chapel the congregation moved to the social hall for the unveiling of the shovel used in breaking ground for the two building projects. Eight young girls greeted the people singing "Happy Birthday." Mr. Roy E. Twiford unveiled the shovel in its new case and announced that it was made by Mr. Stanley Oddette.

Dr. Frank Hamilton gave the closing prayer and refreshments were served to all present.

Circle III of the Women's Fellowship planned the program, decorated the church and served refreshments including a large birthday cake.

Earl T. Farrell

IMPORTANT DATES

February 17 — Laymen's Sunday — Rally 2:00 p.m. — Elon College.
February 22-24 — Council for Lay Life and Work, Cleveland, Ohio.
February 25-26 — Steering Committee — Franklinton Center, Bricks, N. C.
March 5 — Executive Board, Southern Convention, at Henderson, N. C.
March 6 — Elon College Board of Trustees.
March 8-10 — Area Training Sessions for Women, at Franklinton Center, Bricks.
March 21 — Founders' Day, Elon College.
March 24 — Church History Sunday — "One Great Hour of Sharing."
March 26 — Women's Fellowship Eastern Virginia Rally, Norfolk District, Great Bridge.
March 27 — Women's Fellowship, Eastern Virginia Rally, Suffolk District, Mt. Carmel.
March 28 — Women's Fellowship, Eastern Virginia Rally, Waverly District, Richmond, 1st.

Things They Need to Know

LAYMEN GOING OVERSEAS

Every day for a week, January 13-18, a busy group of Christian laymen, about to undertake overseas assignments, learned the answers to the barrage of questions with which they will be faced in their "new" countries:

"Why are you Americans so obsessed with communism?" — "What about racial discrimination in your democracy?" — "Why are there so many divorces in America?" — "Why do you feel your Christian faith is unique?"

These, reported the Rev. Dr. Duncan MacBryde, are only a few which Americans had better be prepared to answer. He is director of the Institute on Overseas Churchmanship of the National Council of Churches at Stony Point, N. Y., and heads its committee on Laymen Overseas.

Among the specialists in economics, other religions, government, foreign policy and other fields who conducted the courses at this session were the Rev. James Robinson, head of "Operation Crossroads — Africa"; Dean Ernest Griffith of the School of International Service, American University; Margaret Morgan and Douglas Crary of the U. S. State Department; and Dr. Winburn Thomas, foreign missions authority of the United Presbyterian Church, USA.

Members of the Institute, some from as far away as Oklahoma and Texas, worked as a group to discover how, as laymen overseas, they may be effective ambassadors of their faith while at the same time being "intelligent interpreters of their own land and culture." Equally important for the Christian layman, said Dr. MacBryde, is a thorough understanding of the culture, political and economic problems, the religions in other world areas.

Pleasant Ridge church has 24 pews which are 13' 9" long which they would like to sell. Write or call Rev. Lynwood W. Hubbard, Route 1, Ramseur, North Carolina, phone 824-2693.

"How to Combat Communism" was the subject of Rev. Alfred M. Campbell at the Eutaw Women's Fellowship in January. Two new members joined the group. The week-day kindergarten has 31 pupils enrolled, and has realized a profit of $857.97 for the church September-December.

Church History Sunday

MARCH 24

Supt. Clyde L. Fields

The Historical Society of the Southern Convention urges the churches of the Southern Convention to cooperate in Church History Sunday proposed for March 24, 1963. The Historical Society recognizes the 300th anniversary of the signing of the North Carolina charter as an occasion to lift up the significance of the church and its history.

Dr. L. E. Smith, President of the Historical Society of the Southern Convention, and Dr. W. T. Scott, Sr., Historian for the Southern Convention will collaborate in preparing a brief historical statement of the history of the Southern Convention for use in local churches on March 24. The Historical Society urges that each local church elect an historian and prepare a local church history for mimeographing and distribution among the members of the congregation on March 24, 1963.

Church History Sunday affords each church in the Southern Convention an excellent opportunity to give proper attention to the meaning of Church History. Too often, Church History is lost for lack of concern in properly preserving the great moments in the life of the local church. It is hoped that each church in the Southern Convention will give proper attention to local church history, the history of the Southern Convention, and other important facets of history in the forthcoming celebration of the N. C. Tercentenary and Church History Sunday on March 24, 1963.

"The Meaning of Suffering" will be used by the Prayer Fellowship at Wake Chapel for study during Lent. According to "The Chapel Challenger," that church now has a threefold method for handling and understanding the Word of God: (1) The verse by verse, textual study of the Bible as used in the Sunday school; (2) the prophetic announcement of truth as contained in the sermon; (3) the detailed treatment of a biblical concept as used in connection with the Prayer Fellowship, which meets weekly on Tuesday evenings.

* * *

Rev. Carl F. Dunker reviewed the homeland mission study book, "Who Cares?" for the joint meeting of the Women's Fellowship February 7.

What Happened To The Disciples?

Jim Parker

(This article appeared in the Liberty News and was quoted in Union Grove Fellowship.)

Have you ever wondered what happened to the 12 disciples. I often have. I knew that Peter was crucified and that Judas Iscariot hung himself, but that was the extent of my knowledge.

C. A. Shelton of Siler City recently sent in complete information on the 12, telling how and where they died. I do not know where he got his information but I'm sure it is correct, because "Mr. Claude" has a head full of assorted facts which he has dug out for himself in a lifetime of avid reading.

John died of extreme old age in Ephesus.

Judas Iscariot hung himself.

Peter was crucified, head downward, during the persecution by Nero.

Andrew died upon a cross at Patrae in Achia, a Greek colony.

James the younger brother of Christ, was thrown from a pinnacle of the temple and then beaten to death with a club.

Bartholomew was flayed alive in Albanapolis, Armenia.

Thomas, the doubter, was run through with a lance at Coramendel in the East Indies.

James the elder son of Zebedee, was beheaded in Jerusalem.

Phillip was hanged against a pillary at Neropolis, a city of Phyrgia, in Asia Minor.

Matthew was slain by the sword in Etihopia.

Thaddeus was shot to death with arrows.

Simon died on a cross in Persia, now Iran.

Open Letter Of Thanks

I would like to use the media of The Sun to thank my friends in the Eastern Virginia Conference for five of the happiest years I have ever had.

I am a Chief Hospital Corpsman in the Navy. I also have ministerial standing in the United Church of Christ (Conference Ordination in Eastern Virginia). I have served churches in five states, including Hawaii.

In Eastern Virginia I have preached in the following churches one or more times, and have served several as interim minister: Bayside, Driver-Berea, Hunterdale, Lynnhaven, Newport News First, Warwick, Great Bridge, Little Creek, Portsmouth First, Shelton Memorial, Hodges Ferry and South Norfolk. The pastors and people of Eastern Virginia have given me so much more in the way of happiness and spiritual inspiration and growth than I could have ever given them that I shall ever be in their debt.

Betty, Nioma and Pam will stay in Churchland (Hodges Ferry Church) until summer, when they will join me in Chicago. At present I am visiting area churches searching for a church in a "neighborhood" community. I have met some fine ministers and congregations. Soon I hope to have the combination of church, schools, transportation and neighborhood solved.

My responsibilities are those of a Hospital Corpsman on duty independent of a medical officer. There are 107 men and officers as permanent crew on the Joy. The assigned reserve crew is about 150 men and officers who train aboard one weekend a month and for two weeks in the summer. Other times we are training naval reservists from the whole midwest. From April until December the ship is out on the lakes constantly cruising as the men get experience. In event of war, the assigned crew would take over the Joy and steam to the Atlantic and join the Cruiser-Destroyer force there. **And they did just that during the recent crisis,** only returning recently. The other men we train would then be assigned to other ships to bring them up to a wartime complement. Since there is no doctor or chaplain assigned, I find many opportunities to "listen" to the problems of the spirit as I treat "problems" of the body.

Please keep me and the men I serve in your prayers, and may the Lord's blessing be with all of you.

HMC Sidney G. Olson
USS Daniel A. Joy, (DE-585)
Randolph St. & The Lake
Chicago 1, Illinois

Casual Christians

By E. Dale Peak

National Chairman of Churchmen's Fellowship

Let's focus on casual Christianity. Like casual integrity, it is contagious. It has spread widely throughout the Protestant faith which claims Luther, Zwingli, and Calvin, to mention just a few men who found themselves in Christ and lived to His glory.

A prescription for this communicable disease — casual Christianity — is for men to swallow their lives in order to be born anew. In what effective ways do churchmen minister to a sick society? Ralph Waldo Emerson's conclusion that "religion divorced from life becomes a cold, dead formalism" is validated too often by lofty-minded, lengthy, well-intended sermons.

The image of our contemporary church is created, not so much by the Sabbath sermon, or the provocative news release, but rather by the kind of life lived by its constituency. Yet the large mass of casual Christians — even those completely outside of the church — see the church in light of its witness to **him**, rather than to **Him** — our Lord. This view is not irrelevant and materialistic; rather it reveals spiritual starvation which, to some degree, is countered now by small groups, Lay Schools of Theology and a turn toward recognizing fellowship rather than the individual as the evangelizing body of Christ.

If orders of worship are deadly automatic; if laymen are kept in a state of mental gymnastics trying to decipher language while basic meanings slip by incognito; if ordinances are executed instead of offered in joy — the laymen lose interest and may cease looking for adventure with God. They are relegated then to the status of an observer, becoming members of a very real mission field — that of casual Christians. They are not re-attracted by verbal testimony alone. The exciting, first adventuresome experience of becoming part of the household of God is still remote and unlikely. At this point any experience less than a person-to-person witnessing and ministry simply appears to manufacture more canned or casual Christianity. Men are driven back into personal caves — into what they sense to be reality.

Is the faith we profess complicated because it is — even in true charity and undergirded by great hope — too professionally exacting?

Is the pastor's objective, on one hand, to theologize the laity so completely to reach a point of neuterism? I call "neuterism" a state of unexciting, bland togetherness, wherein worshippers have earned sheepskins — not as shepherds — but as graduates from all ignorance of institutional precepts.

On the other hand, basic psychological differences in male and female often are superficially considered by congregations which rely almost entirely on the women of the church to carry out the work of the church. For example, a 450-member congregation elected, recently, 130 women and 50 men to fill the established offices and committees. One of the four major groups involving 4 of the 23 committees — Missions and Action — elected exactly one lone man. The Nominating Committee consists of 6 women — no men. That congregation has experienced a 19% annual shrinkage in Operating Budget pledges year after year.

At some point between these extremes, the United Church of Christ can be the gathered people of God. Fellowship not just for fellowship's sake but as a reconciling truth will open one of many doors to the transformation of individual lives. But without fellowship, many a casual Christian most likely will lead an aimless life, forsaking the joy of surrendering his life to Christ, not so much because of choice, but because of conditions.

Stubborn opposition to meeting the elementary needs of persons is prevalent throughout traditional, mainstream Protestant churches. The germ of procrastination, now an accepted fact in social, economic, political, and educational circles, has invaded our spiritual lives, supporting and spreading that communicable disease: casual Christianity. Persons live in the grey climate of half-truth, half falsehood. "Yes, I'll do it" is countered by the alter-ego, which confidently says, "What he **really** means is "I will — some day — maybe."

This devastating condition in our lives hasn't been cured by manipulation of persons, material, or methods. Outreach may be intensified — but unless a vital fellowship pervades the purpose and the plan, Christ's living presence often is not felt and the Christian message fails. Thus man, seeking adventure with God, returns to what he recognizes as a predictable life in organized patterns of reality, setting the church aside as an institution which is "all right — but not for me."

Our prayers for a more personal ministry will be answered for we are fellow workmen with Him and can do all things through Christ who strengthens us. "To everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1.

Those of us privileged by God's will — gathered in the United Church of Christ — are living in a time of crisis. Should we avoid the dangers or make the most of the opportunities revealed by the Holy Spirit?

The Nature Of The Christian Ministry

Rev. Edward W. Brueseke, Minister

Zion United Church of Christ, South Bend, Indiana

As I understand the Christian Ministry — lay or ordained, it is a ministry of Christ, a ministry of the Gospel (or Word) and a ministry of the Church. For me, these concepts are Biblical and normative.

General Observations

To say that the Christian Ministry is a ministry of the Church is to recover Paul's emphasis on the fact that Christ's ministry is given to the Church as **a body of Christ** (I Corinthians 12) and Peter's description of the Church as the covenant **people of God**, whose members all share in the high calling of a **holy priesthood** (I Peter 2). By this norm every member of the Church is a minister and there is no inherent difference between a lay minister and an ordained minister. The difference is one of function and responsibility that is assigned by the Church and can be altered by the Church.

To stress the fact that the Christian Ministry is a ministry of the Gospel (or a ministry of the Word) is to remember that the minister's message is given. He does not invent it or embellish it. He proclaims it. To be true to his ministry of the Word, he dare not truncate it. In no way does he possess the Gospel. The Gospel rather possesses him. Paul gives us a clue as to the relationship of the minister to the Gospel in Colossians 1:23: **And you who once were estranged and hostile in mind . . . he has now reconciled . . . provided that you continue in the faith . . . not shifting from the hope of the gospel which you heard, which has been preached** (kerusso - proclaimed or heralded) **to every creature under heaven, and of which I Paul became a minister** (diakonos - servant).

Above everything else, however, the Christian Ministry is a ministry of Jesus Christ. It is Christ who calls and commissions, charismatically — and there must always be something of the charismatic in the Christian Ministry. My favorite text for an ordination or instalation service is I Corinthians 4:1: **This is how one should regard us, as ministers of Christ and stewards of the mysteries of God.** The Revised Standard Version of the New Testament reads **servants of Christ** and the New English Bible translates this phrase **Christ's underlings.** I like the King James Version best at this point. To me it is more accurate and more meaningful.

The Greek word to be translated here is **huperetes.** Nowhere else in the New Testament does Paul use this term and it is reasonable to suppose that he chose it to convey a special meaning in this context. Whereas **diakanos** has primary reference to the servant who waits on tables and implications for the Church's service **to** the world, **huperetes** has primary reference to an assistant or aide-de-camp and implications for the Church's service **for** the Lord. This is why I prefer the Latin word **minister.** In this context it means **minor official** or **inferior officer** and I believe it refers to laity and clergy alike. To belong to Christ's royal priesthood is to be commissioned to act for him in the world — officially and the official relationship we bear to Christ needs to be stressed. Lest we take ourselves too seriously, however, we do well to underscore the fact that we are at best **minor** officials and **inferior** officers.

Normatively then, the Christian Ministry is a ministry of Christ, a ministry of the Gospel and a ministry of the Church. Without detracting from or down-grading any other ministries — lay or ordained, let me now bear a witness to the ministry I know best — the parish ministry.

In Defense of the Parish Ministry

The January 1963 issue of the REDBOOK magazine plays up **The Conflict Between Churchgoers and Their Ministers.** This article like many others in recent years suggests that **the Protestant ministry is a problem profession.** Without denying the fact that Protestant ministers have problems and in some instances are problems to themselves and to the Church, I want to go on record as being thoroughly unconvinced that the Protestant parish ministry need be the problem or have the problems some would ascribe to it. On the contrary, I want to proclaim from the housetops that the Protestant parish ministry can be one of the most challenging, exciting, satisfying and creative vocations a person can know.

Surely the institutional church, from top to bottom will tend to inhibit a minister and cramp his style. Such is the nature of institutions, ecclesiastical or otherwise. We cannot live without them and we must always be on our guard, lest they become not our servants but our masters — or in this case lest they presume to be Christ's master. We cannot live without institutions but we do not need to become slaves to them and we will not — if we remember our norms and recall that we are ministers of Christ, servants of the Gospel and representatives of the Church — the body of Christ — the covenant people of God.

Special Significance of the Parish Ministry

But now for some specifics. First, I believe the parish ministry more than any other ordained ministry, can be more directly — the ministry of the Church. The Church is after all not just a congregation of people assembled periodically for superficial togetherness — whether in worship, study or conference. Neither is it a general assembly or a general dispersion of office holders, administors and field representatives. The Church is a community — a body of people, organically related, bound together at the very least by a common tradition but better yet, by a common faith and a common life.

JOY

Years ago an elderly Negro lady who had remained intensely happy all her life was asked to disclose the formula for her happiness. "How," she was asked, "can I find the happiness you have found?" "To find **joy** in life," she answered, "you must do as the letters in the word suggest. You must put Jesus first, **Others** second, Yourself last."

This simple formula neatly resembles the three main responsibilities of any Christian minister, for you are called to:

Witness to Jesus — through word and deed, at work and play

Serve all **Others** — with time, talents, all

Discipline Yourself — through prayer and self-control

Is there **Joy** in your ministry?

In Zion Messenger
South Bend, Indiana

Where better can you really encounter the church, than in a local situation, where there is the sharing of a common life, in depth and with continuity? Now, this doesn't happen in the contemporary local church, automatically. It can happen in the local church, however, and if it doesn't happen here, sooner or later, it won't be happening anywhere. A creative, dynamic, Christ-oriented local church is of the essence. To be called to minister in a local church — to have an opportunity to serve as priest to a congregation of sinners, rabbi to a synagogue school of learners and chief elder to a fellowship of saints in the making, is no mean challenge.

Second, I believe the parish ministry plays a crucial supporting role in relation to all other ordained ministries in the contemporary church. This to me is self-evident. Without the financial support of local churches, conferences, instrumentalities and General Synods, not to mention seminaries, colleges, benevolent institutions, etc. would wither on the vine. Without the moral support

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(The two articles on these pages were presented as papers for discussion at a meeting January 29 of the Council for Church and Ministry of the United Church of Christ, and are printed by permission of the writers and Council Director Harold Wilke. — Ed.)

of local churches, the whole ecclesiastical structure, including the local church will suffer for lack of trained, devoted and inspired leadership — and how well we know this. To whom can we look for leadership in challenging and training the local church to become creative, dynamic and Christ-oriented? Among ordained personnel, we must depend primarily on our parish ministers.

Third, for me the parish ministry is a stewardship of a City of God. The second half of the text we quoted from I Corinthians 4:1 speaks of ministers as **Stewards of the Mysteries of God.** One of the greatest mysteries to me is the way God gives the care of souls into the keeping of ordinary mortals like you and me and even more, the way he entrusts into my care, a whole community of people — a local church. For me the local church is a little City of God and like the privileged servants in the parable of the pounds, we have been given a stewardship over cities. As a steward of a City of God, the parish minister has many roles to play, not least of which is that of pastor — that all inclusive role which makes him an administrator of a community (not a business) and implies that in everything, he is a teacher (as the root meaning of the word suggests).

A Postscript on Frustrations and Joys

There are frustrations in the ministry — inevitably. Let me name just three of them. First, there is the double standard frustration. Ministers used to worry about the double standard their parishioners applied to them — one standard for the laity and another for clergy, with reference to cards, smoking, dancing, etc. Now we need to be concerned about a more subtle double standard that we sense but do not quite have the courage to face — the fact that our parishoners measure success by worldly standards (and so do we) while God keeps on insisting on humility, integrity, discipline and sacrifice.

A second frustration is the frustration of unrealistic expectancy. We keep asking, **why don't people come to church?** With all the reasons people can give for not coming, we ought to marvel that they come at all.

A third frustration is that of inverted concern. By this we mean that as ministers (lay and ordained) we take ourselves too seriously and get frustrated when people do not respond to our great effort and concern; whereas we do not take God seriously enough and realize that **he is able to do exceedingly abundantly above all that we ask or think.**

Joys

If I were to single out three of the great joys of the parish ministry, I would list them as:

1. **The Joy of Working With People** — Just to be allowed to teach, guide, counsel and fellowship with people, in the trusting intimacy of the church is a privilege and a joy.

2. **The Joy of Making History** — If you had your choice between being a government clerk in the Congressional Library or the leading citizen of a frontier town in early America, which would you prefer? I would much rather be making history than recording it. To me the parish minister is not only on the frontier of the Church. He is on the frontier of the world, where culture is really fashioned and he can make history, if he wants to.

3. **The Joy of Being a Steward of the Mysteries of God** — Finally, there is the joy of being a **steward of the mysteries of God.** We have already called attention to the parish minister's high calling as steward of a City of God but there are other mysteries that God has entrusted to our care: the sacraments, the scriptures — indeed, the very Christ himself. His good name and his good news has been given into our keeping.

Obviously, there are many more things that can be said about the Christian Ministry and its joys and frustrations. Let me simply repeat in conclusion what I said near the outset: I am thoroughly unconvinced that the Protestant parish ministry need be the problem or have the problems, some would ascribe to it.

United Church Shows Progress

Cincinnati, Ohio, January 28 — The United Church of Christ, after its first full year of operation today reported a substantial increase in giving to the national and international work of the Church.

Contributions for 1962 were 8.53 per cent above the total reached by the two partners to the union in 1961, the Rev. Dr. Ben Mohr Herbster, New York City, president of the denomination, announced here today. He stated the United Church of Christ had the largest percentage increase in giving reported by a major Protestant denomination for 1962.

United Church members gave $10,820,288.68 for the work of United Church mission boards and agencies in 1962, $850,646.26 more than the $9,969,642.42 received separately in 1961 by the Evangelical and Reformed Church and Congregational Christian organizations.

Dr. Herbster also reported that 485 Congregational Christian churches which had not voted to join the union at the time the constitution was adopted in July, 1961, have since voted to join the United Church. The total of Congregational Christian churches voting "yes" to the union now stands at 4,150 of the 5,458 congregations in 1961.

This means, Dr. Herbster said, that approximately 1,225,000 out of 1,432,486 Congregationalists in the United States are now members of the United Church of Christ. Total membership in the United Church is estimated at 2,043,000. This includes 817,951 members of the former Evangelical and Reformed Church which entered the union as a body. In addition, 28 new churches were established under the denomination's auspices during 1962.

Jimmy Washburn, grandson of the late Rev. L. I. Cox, is chairman of the Business Board of United, Raleigh for 1963. The trustees of the estate of the late Prof. L. L. Vaughan have reported to this board that the remaining $19,002 of a grant loan from the Building Society has been paid off by his estate.

Small group discussions at United, Raleigh include the Theological Study Group, which meets twice a month in the evening and is considering Paul Tillich's book, "Dynamics of Faith," under the leadership of the minister, Rev. Collins Kilburn, and the Devotional Life Group, which meets each Wednesday morning for an hour at the parsonage.

Life As A Missionary Teacher

Mr. and Mrs. Peter Davies
American Collegiate Institute
Goztepe
Izmir, Turkey
Summer, 1962

Hello everyone;

Rosalie and I are teachers, as you know, at the American Collegiate Institute in Izmir (formerly Smyrna), Turkey (formerly Ionia on this coast). ACI is a junior and senior high school including the first year of college for approximately 600 girls ranging from about ten years through twenty. All classes except for Turkish history and literature classes are taught in English. I teach an assortment of classes: Phonetics to the beginners (at the beginning of the year they knew no English and I knew no Turkish — and we communicated; they could tell by my tone of voice when I was chewing them out), Reading to the Orta (Junior High) I's (ugh!), Composition and World Literature to the seniors (you should have seen my teaching the **Divine Comedy** to Muslims, especially when we discovered Mohammed tucked away in one of the lower circles.). Rosalie is **the** music department here, teaching Orta III, Lise II, and Lise III music appreciation and history. She also whipped together a Glee Club and fought Turkish musical practices in search of good old Western harmony. Outside of music she has a class in American Literature with the Lise I's.

In addition to our teaching hours, there is the usual American style steeplechase of committees to work in spite of and escape from — what a world-wide scourge this could be. We're getting on to the ways of teaching Turkish youth — it's not the easiest thing in the world — it takes more than singing "Getting to Know You" we've found. Don't ever believe any luggage-stickered tourist who has had a two week tour of the world when he nods his head ever so sagely and says: "You know, people are people all over the world. All the same." Send him back for a term of **living** and **working** somewhere and he'll soon realize his naivete. Living abroad is most broadening — and sometimes you're broadened in ways you don't want to be broadened. And sometimes you're broadened when all you want is to be left alone. But we wouldn't trade this experience of being a foreigner for anything in the world, not even for a malted milkshake, a sirloin steak, sizzling strips of bacon, a canned ham, Aeroshave, and ever so many canned things.

(Continued on Page 15)

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Western India -- Marathai

WAI

One hundred and ten miles southeast of Bombay; on holy river Krishna, surrounded by mountains. Market town for a number of villages. Related institutions: Pierce Memorial Hospital and Clark Abbott Home for Widows and Children.

February

17—**Miss Katherine Mix** has been in Wai, India since 1929. She supervises the Operating Theatre and Wards, seeing that the patients receive their daily portion of Multi-purpose food and milk, sent out by the Church World Service. She is manager of the Wai Station School which has two hundred children, most non-Christian. She is also interested and takes part in all church and community projects. She is now in U. S. for furlough year.

CEYLON

18—The Ceylon Mission of the American Board has worked among the Tamil-speaking people of the Jaffna Peninsula since 1816. The Christian community which has grown out of the work of this Mission numbers only about 5,000 residents in Jaffna.

PARANTHAN

A rural outpost of new settlers, about 60 miles south of Jaffna.

19—**Miss Dorothy Appleby** is English. She was the assistant nursing superintendent of a small hospital for tea planters in South India when her desire to do missionary work came to the attention of the Ceylon Mission. She resides in a simple clinic, located in an isolated area greatly in need of a medical ministry. Once each week she will be assisted by different members of the staffs of our own two Mission hospitals in the north.

VADDUKODDAI

Village one mile inland and eight miles northwest of Jaffna.

20—**Mr. and Mrs. Coeneraad Bavinck** are Dutch. He is chaplain at Jaffna College, and teaches Bible, manual training, and English. He is also in charge of the Youth Work of the Jaffna Diocese of the Church of South India. There he leads the local Boy Scout group. She, besides being a mother to three children and teaching one of them, conducts a Sunday church school in one of the villages. She is also involved in village evangelism.

21—**Rev. and Mrs. Sydney Bunker** have headed Jaffna College for the past 25 years. He is trying to provide a greater measure of understanding of the changes — political, social, religious — which are taking place in a new-old nation like Ceylon. He teaches math and she English and works with Sunday church school in whole diocese.

22—**Mr. and Mrs. Edson Lockwood** taught at American College in Madurai 1927-36 and then were transferred to the Ceylon Mission.

Ecuador

23—The United Andean India Mission has major stations at the following points: Picalqui Farm and Uyumbicho and Cajas. The four-fold program centers in church, agricultural, educational, and medical ministries, with many phases of social service. Its work is supported by the Evangelical United Brethren, Presbyterian Church, U. S. United Presbyterian, U.S.A. and the United Church of Christ. There are ten persons on the missionary roll of the United Andean Indian Mission School.

A Page for Young People Edited by Connie Trueblood

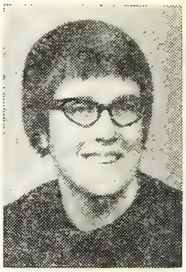
Youth Faces The Future

Connie Trueblood

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.



Betsy Jones

What The Youth Ministry Means To Me

Betsy Jones
Southern Convention Action Chm.

Youth Ministry means to me to serve our church; to take an active part in its life. We, as young people as well as responsible Christians, need to serve the church just as our elders do. For example, if the local church is having its annual business meeting, all the young people in the church should attend, so that they can have a voice in what the church is doing. In the same respect, the parents and older members of the church should let the young people have a place in the church. The young people are the churchmen of tomorrow, so they should have the experience now. They should be considered just as important as any other member of the church.

"When I was a child I spake like a child, but when I grew I put away my childish ways." At the ages between fourteen and nineteen, we as teenagers of today as well as leaders of tomorrow have already put away our childish things and are now prepared to belong, as an integral part, to the church of our fathers, mothers, and/or friends.

The Plan for Youth Ministry considers two ingredients essential in a church's youth ministry. They are:

1. Co-ordinating or integrating all the ways in which a church seeks to provide help into one over-all program, with the various parts contributing to a general purpose. To say this is to say that every aspect of the church's Youth Ministry should be seen as a part of the whole, and not looked upon as the entire program in itself. For instance, the Sunday evening fellowship group can not accomplish the purpose of the youth ministry by itself. It may very well provide a valuable portion, but it will be only one portion and will need to be integrated into the entire program.

2. Mutual responsibility and involvement of youth and adults, with mutual trust and respect for persons, is basic. To say this is to assert that youth have a right to share in the design of all parts of the youth ministry, and will look to the experience and judgment of trusted adults in helping to shape this program. For instance, the church school class would grow out of mutual involvement, and youth would have a voice in its design rather than simply coming as spectators to an adult show.

The content of the youth ministry will attempt to bring persons and program areas together in such a way that persons will be helped to know who they are and will receive guidance in deciding what they will do. The five basic areas of emphasis to be included in the youth ministry are: (1) Christian Faith, (2) Christian Witness, (3) Christian Outreach, (4) Christian Citizenship, (5) Christian Fellowship. These program areas coincide with the United Christian Youth Movement (U.C.Y.M.).

I think for the plan to work the key to success lies, first, in how we can help the church, and, second, how the church can help us.

YOUTH SUNDAY OBSERVANCES

Hunterdale

Young people led the worship and Rev. Harold Tribble, Jr., pastor preached on the topic "Going Somewhere?" for the service at Hunterdale January 27. Young people also taught the church school classes.

Those sharing in the service were: Wayne Blythe, musician; Shelia Gardner, invocation and Lord's Prayer; Nancy Blythe, song leader; Mary Hu Bridges, announcements; Ricky Carter, children's story; David Bradshaw, responsive reading; Bobby Burgess, scripture lesson; Chester Burgess, missionary for today; Betty Bradshaw, goals of Pilgrim Fellowship; Crissie Blythe, morning prayer; Gale Burgess, offering, Earl Blankenship, benediction. A youth choir provided special music.

Southern Pines

Worship leaders for the morning service at Southern Pines January 27 were: Betty Garner, president of the youth fellowship; Ian Gouldsbrough, chairman of the fellowship commissions; and Becky Austin. Topic of Rev. Carl Wallace was "The Adult Problem of Youth," based on Proverbs 22:6. Ushers for the Youth Sunday service were Charles Garner, Marcum Stearn, Lynn Daeke, Bill Shockley and "Chris" Pottle.

TEEN COMMANDMENTS

1. Stop and think before you drink.
2. Don't let your parents down; they brought you up.
3. Be humble enough to obey. You will be giving orders yourself some day.
4. At the first moment turn away from unclean thinking — at the first moment.
5. Don't show off when driving. If you want to race, go to Indianapolis.
6. Choose a date who would make a good mate.
7. Go to church faithfully. The Creator gives us a week. Give him back an hour.
8. Avoid "following the crowd." Be an engine, not a caboose.
9. Choose your companions carefully. You are what they are.
10. Or even better — keep the original Ten Commandments.

In Union Grove Fellowship

THE PERFECT CHURCH

I think that I shall never see
A church that's all it ought to be:
A church whose members never stray
Beyond that strait and narrow way;
A church that has no empty pews,
Whose Pastor never has the blues
A church whose deacons always deak,
And none are proud, and all are meek;
Where gossips never peddle lies
Or make complaints or criticise;
Where all are always sweet and kind
And all to others' faults are blind;
Such perfect churches there may be,
But none of them are known to me.
But still I'll work and pray and plan
To make my church the best I can.

So. Synod Standard

Light By Living

Henry E. Robinson

Light has long been a symbol of religious faith. Jesus said: "I am the light of the world." He also said to his disciples: "Ye are the light of the world." John says: "God is light." When we start to interpret what this symbol means, we invariably resort to "lives." In this month, the shortest in the year, the birthdays of Lincoln and Washington fall. It is the month of Youth Week, Boy Scout Sunday, and Brotherhood Week. The emphasis is on understanding, human rights, citizenship, and character building.

The Statue of Liberty in New York Harbor holds high a torch. If one were to be asked what that light stands for, he would answer in terms of these great virtues exemplified in the lives of great Americans. The best America has to offer mankind is the best of its citizens, past and present, who by their lives exalt tolerance, brotherhood, and justice for all.

Youth Sunday Observances

Liberty Spring

Young people of the Junior High and Senior High Fellowships conducted the worship and taught the lessons in all of the Sunday school departments and classes January 27 at Liberty Spring, near Suffolk.

Sunday morning, February 3, they were responsible for the morning worship service. Carolyn Byrd, president of the Senior High P. F., spoke on "The Christian Way to Think About God." Call to worship was given by Joel Harrell, president of the Junior High group. Others sharing in the service were: Larry Perry, Linda Presely, Betty Byrum, Kaythren Lynch, Payne Carr, Ellen Perry, Paul Carr. Organist was Kaye Savage, the Pilgrim Fellowship choir furnished music and the offertory was sung by Susan Tucker, Janet Lynch, and B. Holland. Ushers were John Pierce, J. M. Perry, Michael Brinkley and Bob Byrum.

Wednesday, February 6, the Women's Fellowship entertained at a party for the two youth groups.

Asheboro

Oscar Fowler, ministerial student at Elon College from Holy Neck church, Holland, Virginia, was the speaker for the service at Asheboro February 3. The service was led by Michael Morgan. Others participating were Mike Burns, Elizabeth Benbow, Sandra Williams and Donnie Bowers. The prelude was played by Johnny Griffin. Ushers were Terry Moore, Steve Craven, Jerry Williams and Laris Allred.

The Christian Temple

Richard Bassham led the worship service January 27, with Jane Clements reading the scripture lesson and Pat Holland offering the service prayer. The pastor, Dr. Frank Hamilton, preached on "Dare to Be A Square."

The Senior High Pilgrim Fellowship went to Richmond February 3 for a meeting with a similar group in St. John's Evangelical and Reformed Church.

Great Bridge

A "Dialogue Sermon" was used by young people at Great Bridge when they led the service January 27. Participating in that were: Donald Dobbs, Leroy White, Joyce Powell, Linda McClain, Clark Nichols, Dorothy Prentiss, Ray Jackson, Carol Brendsel and Jimmy Jackson. Others sharing in the service were Sandra Godfrey, Russell White, Richard Bray, Douval Simmons, Joe Simmons, Billy Staley and Darlene Brinkley. The Youth Choirs provided special music.

LYNNHAVEN P. F. ACTIVITIES

Charan Enroughty, Reporter

During the Christmas holidays the Lynnhaven Colony P. F.'ers visited an old folks' home in Ocean Park. They took presents of soap; cigarettes, etc., which were greatly appreciated The P. F.'ers also went Christmas caroling.

A pot-luck supper was held Sunday, January 27. Each member was asked to bring someone who had not been a regular attendant, or someone who was interested in joining the group.

YOUTH COUNCIL AT WARWICK

A nine-member Youth Council has now assumed responsibility for the total youth program of the Warwick church.

This promising development arose out of a discussion with ten concerned parents and young adults at the parsonage on January 4 and a Youth-Parent Advisory and Planning Meeting, attended by eighteen on January 6.

The Council includes 5 adults and a representative from each grade, 9 through 12.

The first meeting under the new leadership was held on January 13 with 16 teenagers and 5 leaders present. (Average attendance before Christmas had been about 7.) The program included folk dancing. Table tennis, darts and shuffleboard equipment has been secured as a start in the development of recreational activities. The closing meditation was led by Laura Ball and "Butch" Cherry.

The January 27 program was an evening with the Youth Group of Temple Sinai, for supper and a discussion of the meaning of Judaism. Sixteen were present from each Fellowship. February 3 our young people were host to the Temple Sinai group for supper and a discussion of the United Church of Christ.

The Youth Council is an arm of our Board of Christian Education, under whose general oversight it will function.

Leading Youth To Serve

Richard N. Rinker

The three-fold statement of the Christian's purpose — to worship, witness and serve — has effective accomplishment only when we direct our responses to God's love through the total experience of relationship to God. They are so inextricably intertwined that two are incomplete without the third. Worship without a compulsion to witness is barren. Witness without service is hypocrisy. Service without worship is empty charity.

We lead our children and young people through the taken-for-granted mechanics of worship. They may or may not respond by finding the genuine meaning of personal communion with God. We demand of our young people a verbalizationalized response to an automatic invitation to unite with the institution responsible for the spiritual wellbeing (sic!) of their parents. They may or may not find in this pseudo-commitment the satisfaction of witnessing.

Our ineffectiveness pays off when we see our children and young people face the challenge of service. Worship has been formalized, as has witnessing. Should we expect service to be any more than further formalization! An infrequent offering for someone vaguely beyond the immediate comfort of "our" church. This is less service than balm, one suspects.

Meaningful Worship

Two efforts remain to be made by local churches in helping young people gain responsive attitudes in their Christian purpose and overcome the lethargy of their predecessor-generation. The first is in worship. The need is to escape from the "canned" and stilted worship which has marked so many of our youth activities, and begin helping them worship in meaningful ways. This is not merely a matter of memorizing new patterns and begin using them until they are worn: it is a matter of experimenting and growing in our understanding of young people living in Today. "Meaningful" certainly must include well-presented educational programming in the meaning, development and tools of worship. It also must involve practical guidance and practice in the preparation of prayers, litanies, use of scripture . . . but it can never be confined to these things. Preparation has to lead to opportunities for leadership in worship in a real worship situation with the church fellowship sharing.

Of basic importance is the need to realize that young people want and require to worship according to patterns and procedures which seem to them to be helpful, after getting sound education in worship's meaning and tools. We plunge them into this experience without knowledge too often. Would we expect them to drive a car without an understanding of how to use the tools of driving or the knowledge of personal responsibility and opportunity involved? In worship, knowledge will hopefully lead to patterns and procedures which might seem uncomfortable for adults accustomed to the forms of their established worship habits. It would never become a total revolution away from past ways and forms, but it would emphasize the fact that each generation seeks to respond to God in worship in ways which truly reflect their understanding of Him for their day as well as for past days.

Meaningful Witness

The second effort which needs to be made by the local church is in the area of witnessing. Two points. One, how are others in the fellowship witnessing to their faith in God? Two, the basic statement of willingness to witness made by a young person should be the experience of uniting with the church fellowship. What is the church doing to create an awareness of the importance of this experience? Is it a highly dramatic, or emotional, or artificial, or frightening, or rushed gesture? Or is it a deeply personal, satisfying, ongoing and challenging experience supported by the total witness of the whole fellowship? Are high ideals of the moment doomed to topple because the rest of the fellowship has no foundation to sustain the ideals, or communication with the young person to reaffirm with him what he has made a part of his basic witness?

The Youth Ministry concept developing within the United Church of Christ can offer much in this area of support and communication, and justifies thorough study by each local church — not just the youth group — as a realistic self-examination and evaluation is made.

Result: Service

From these two basic efforts in worship and witness there may well come a result. The result will be in the form of a need. It will be the need to do something and to be dissatisfied with the infrequent offering for "faraway relief" with which we have become conditioned to be content and satisfied. Some young people have given evidence of this need. It has come as they mature and when they have reached maturity. It has come in a willingness to serve God by serving others in a sacrificial way. For some it has become a call to fulltime Christian service in the ministry, Christian education, social service, or missions. For others it is still becoming, and it is becoming because they have had the chance to give to themselves through such endeavors as Student Summer Service or Camp Moonelon Efficiency Staff which are efforts not just to get some necessary work done but to assist in the growth of young character and direction. It has come in a willingness to serve God, in adult years, by giving a week or more of their time to the ministry of counselling and teaching in a summer camp, to help young people find depth and meaning — to express their witness that young people might see it and be led by it to make their own.

Worship - witness - service. Where have we permitted this inseparable response to God to lose its effectiveness by neglect or Christian provinciality or complacency? Where shall we begin to overcome our failures to lead and challenge?

Members of the New York City Police Department have presented a check for $1,750, on behalf of their Charity Fund, to Dr. Dan Potter, executive director of the Protestant Council of the City of New York, "in recognition of the service it performs for the good of the entire community." That's news!

Rev. Bland Leebrick was one of four persons honored with special citations at the annual banquet of the New Market Area Chamber of Commerce held January 24. Mr. Leebrick received the community safety award for directing a town-wide safety program last fall. He was also elected as one of the new directors of the Chamber of Commerce.

"You Are The Christ"

Background Scripture: Mark 8:27 - 9:1.

Devotional Reading: Philippians 1:12-21.

Memory Selection: **Whosoever will come after me, let him deny himself, and take up his cross, and follow me.** Mark 8:34.

WHAT MEN THINK OF CHRIST

"Whom do men say that I am?" asked Jesus. The reply was varied and illuminating. Some said Elijah, some John the Baptist, and some Jeremiah. Others said he was one of the prophets. His character had so many facets that they could not "catalogue him" with unanimity, but they put him in famous company — he was an incarnation of some old Jewish hero and prophet. It was all very interesting, but it did not answer the pivotal question.

As of old, men give many answers to the question as to who Jesus Christ was or is. A good man, a great teacher, a good example, a great prophet, the greatest prophet, a gentleman, the greatest religious genius who ever lived, and so on. These answers are good as far as they go, but they do not go far enough.

What Think Ye of Christ?

"Whom say ye that I am?" asked Jesus. He wanted to know what they thought of him. He wanted to know if they were beginning to understand him, to see him in the light of the unfolding purpose and program of God. It is interesting to know what men think of Jesus Christ. But the pivotal question is, "What do you think of Christ?" What is he to you? Is he only a man, the best man who ever lived? Is he only a historic figure? Or is he the Christ, the Son of the living God? Every man is called upon to render a verdict on Christ. Whom do you think he is? What think ye of Christ?

Thou Art the Christ (The Messiah)

"Thou art the Christ," or, as Barclay puts it, "You are God's Anointed One." (The words Messiah and Christ are synonymous, the one being the Hebrew term the other the Greek term, for The One Who Should Come.) Even though Peter and the disciples did not know all the theological implications of the words "Thou art the Christ," it was evident that they saw in Jesus their Messiah. But only in part. For immediately Jesus began to set them straight on the matter of his Messiahship. And when he did this they were appalled. When he told them that the Son of Man, another term for the Messiah or Christ, should suffer many things . . . and be rejected . . . and crucified or killed, Peter rebuked him. The Messiah rejected, crucified—NEVER! For in Jewish thinking their Messiah was to be a conquering hero, defeating and destroying their enemies, restoring Jerusalem, gathering the Jews from all over the world into the new city of Jerusalem, ruling the whole world from Palestine and Jerusalem in particular, and ushering in an era of peace and prosperity and goodness that would last forever. It was imperative that Jesus make clear to his inner circle the nature and method of the Messiah.

Rebuking Peter, Jesus said, "Thou savourest not the things that be of God, but the things of men," or in simpler language, "These are not God's thoughts, but men's." We need to learn this lesson. There are those who think that God will establish his Kingdom by some supernatural, cataclysmic event. That is not God's way. He will do it by the slow, painful, sacrificial way of love. When Jesus went to the cross he was dramatizing a cosmic principle and process. And the encouraging fact is that that is just the way it works out. God is willing to sacrifice and suffer to bring in his Kingdom. Even when later Jesus rode into Jerusalem publicly declaring his Messiahship, he rode in meek and lowly, upon the foal of an ass. He offered himself not as a military Conqueror, but as a voluntary Crucified One.

SUNDAY SCHOOL LESSON
FEBRUARY 24, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Voice of the Tempter In the Voice of a Friend

How little did Peter understand the true nature of the Messiahship. And if he could, he would have prevented Jesus from going to the cross. Thus it often happens that the Tempter speaks through the voice of a friend, or even a member of the family. In Tennyson's story of Gareth and Lynette, he tells of how Bellicent the mother of a young knight who wanted to become a member of King Arthur's Court tried to keep him at home with all kinds of promises. But Gareth answers:

O Mother,
How can ye keep me tethered to you — Shame.
Man am I grown and man's work must I do.
Follow the deer? follow Christ the King,
Live pure, speak true, right wrong, follow the King—
Else wherefore born?"

A man's foes are sometimes those of his own household.

The Way of Discipleship

"If any man will come after me, let him deny himself, and take up his cross, and follow me." The denial of self is the primary law of discipleship. This does not mean denying things to one's self, but denying one's self, saying "No" to self. If a man will follow Christ he must ever say no to himself and yes to Christ.

Finding Life By Losing It

Like many other things, life can be lost by not using it. If we live selfishly, seeking first our own profit, ease, security, if we try to make life as long and trouble-free as possible, we are losing life all the time. But if we forget self and live for others we find life, and life indeed.

Those attending the Assembly of the United Church of Christ in Cincinnati January 27-30, from the Southern Convention were: Superintendent Clyde L. Fields, Minister of Christian Education Richard N. Rinker, Elon President J. Earl Danieley, and Editor and Mrs. F. C. Lester. The Convention of the South was represented by Supt. J. T. Stanley and Associate Superintendent Percel Alston. Those from the Southern Synod included President Harvey A. Fesperman and Rev. Robert W. Roschy.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Youth Week Observed

Dear Friends:

This past week was Youth Week in our Elon Community Church. As in other church-community activities our girls and boys participated. On Tuesday night the Junior-Highs had their banquet and program as a special event in the observance. We had twenty-two boys and girls present from the Home. A group of our girls sang "How Great Thou Art" as a part of the program. On Thursday night the Senior-High banquet was held. This was attended by fourteen of our girls and boys. On Sunday I, along with the following from our Home, participated in the 11:00 o'clock service: Sandra Ferrell, Trudy Bolton, Patsy Beaman, Brenda McFatter, Billy Joe Lambert, Bobby Byrd, Johnny Cowan and Wesley Snyder. Dr. Andes, our minister, very fittingly used for this service the topic, "On the Cutting Edge of Life."

On Saturday of Youth Week we were real happy to have members of the Pilgrim Fellowship of our Suffolk Church visit our campus. This group came to Elon Saturday and visited the College and Home on Saturday afternoon. Saturday night they saw Elon lose a heart-breaker (69-68) to Western Carolina. My family and I, along with a number of children from the Home, also witnessed this game. You will be interested to know that through the courtesy and kindness of Coach Bill Miller our boys and girls are given passes to all the Elon College home games.

The youth group from Suffolk Church left for home on Sunday after attending morning worship service at our Elon Church. We were highly impressed with this group of fine young people. The people of our Suffolk Church have every right to be genuinely proud of their youth!

The hope of tomorrow lies in the youth of today. As you know, the theme of Youth Week was, "To Fill the Emptiness." Let us who are adults accept our rightful responsibility in helping our youth to fill any emptiness they might feel in their hearts with a wholesome and healthy spirit — namely, the spirit of Jesus Christ!

REPORT FOR FEBRUARY 4, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 84.50	
Eastern Virginia Conference	124.00	
Eastern Virginia Conference	2.00	
Western North Carolina Conference	16.16	
North Carolina and Virginia Conference	50.00	
Total		$ 276.66

SPECIAL OFFERINGS

Women's Fellowship, Congregational Ch., Tryon, N.C.	30.31	
Mrs. Willard Young, Tryon, N. C.	10.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
In Memory of Mr. Ben Andrews		
In Memory of Mr. Willie C. Wilkins		
Total Memorial Gifts	10.00	
Special Gifts	255.06	
Total		$ 320.37
Total for the Week		$ 587.03

TOYS FOR MIGRANT CHILDREN

Little children of migrant farm workers need and deserve our concern and help. This was made known to us in a challenging way by the Migrant Committee of the North Carolina Council of Churches at the meeting of United Church Women held in Winston-Salem recently.

Individual women and local church Women's Fellowship groups could aid in a project presented by the Albemarle Council on Migratory Labor. Rev. A. Heath Light and the people of the Christ Episcopal Church will make available to all who are interested a set of patterns for making stuffed toys for Migrants. Write to the Christ Episcopal Church at Elizabeth City, North Carolina, or to Mrs. Clyde Fields, Box 546, Elon College, N. C., for sets of patterns.

Directions are included with the set of patterns for stuffed toys so as to enable anyone to make beautiful and useful toys. The instructions remind us to use shredded foam rubber or nylon hose for stuffing in the toys made from washable cloth or other fabrics for the outer cover of the toys.

Perhaps local groups already have patterns for making stuffed toys. Feel free to send stuffed toys or request sets of patterns for making same to: Christ Episcopal Church, Elizabeth City, North Carolina.

Mrs. Clyde Fields
Member Migrant Committee
N. C. Council of Churches

CHOOSING A NAME

Our church in Winchester has voted to use the name United Church of Christ (Congregational Christian), because "Our church voted to become a part of the United Church of Christ; our denominational name is the United Church of Christ; and many of our Valley churches have already adopted the denominational name."

Now they have to decide what individual name to use preceding the denominational name. (Some of our other churches face this same problem.) The E. and R. church in Winchester is also named "First." It was established in 1740 and ours in 1911, so it has a little "edge" on the use of the name.

The process our church is using in choosing a new name is this: Every member is asked to submit a name, with the reasons why he thinks it a good one, to Committee Chairman C. A. Pugh before April 1. At the April quarterly business meeting four will be selected, and those four will be voted on at the July meeting. Democracy in action!

Incidentally, the writer of this news item thinks it would be a fine time for many of our churches to get rid of names which no longer have meaning, although they once designated the location or a local historical happening now lost in the dim past . . . and the present name is so ridiculous sounding as to be almost sacrilegious. . . . She won't name them, just asks you to take a look in the Annual!

E.C.L.

MISSIONS

(Continued from Page 9)

Become A Missionary And "See The World"

So that you don't get the idea that we've turned into a couple of harmless old drudges, we have to tell you where we've been and where we're going. We've now got the itchiest feet since Marco Polo, I'm sure. Since our arrival here via Casablanca (one rug and a hassock), Gibraltar (photographs), Parma (blown glass and an ink sketch), Naples (a cameo and an ash from the crater of Vesuvius), Athens (didn't have time to buy anything), and Istanbul (a beautiful sunset arrival), we've seen more of Turkey than most Turks. Last fall we began to really learn the meaning of living in Ancient Ionia — some of the finest sites of Greek and Roman cities are here, not in Greece. Last fall began with Ephesus (about an hour away), Bergama (Ancient, Pergamum), Laodicea, Hieropolis, Colossi, and on and on. Christmas we went off to Tarsus (birthplace of Paul) via Ankara (new and modern capital of Turkey — reminded me in some ways of Chicago). On another holiday we spent two weeks in Istanbul staying with friends on the Bosphorus and seeing all the places we never expected to see: Aya Sophia, the Blue Mosque, Topkapi Palace (but the harem was closed — it's now a museum), the Grand Bazaar, and the Golden Horn. In the spring we traveled to the sites of Miletus, Priene, and Didymus (marvelous Ionic temple there). And last month we were off on a whirlwind driving tour through Turkey as far north and east as Samsun on the Black Sea and including such stops as Bursa, Ankara, Kutahya (famous for centuries for its ceramics — we'll show you some when we come back). Next Friday we leave Turkey by fishing boat for the Greek island of Chios; to Athens; to Korfu, Greece by plane; to Brindisi, Italy by boat; to Rome, to Florence, to Paris, to London, to Cardiff by rail, where my grandmother and aunts are awaiting us. I haven't been back "home" since I was eight, so as you can imagine all will be most exciting.

Turkish Missionary Life

How do we live? Not luxuriously but well enough. Our apartment is a penthouse perched on top of the Orta classroom building, nicely new and very spacious, including a crowd sized balcony. The view is something we'll never part with willingly. Turkish food? Same ingredients we have, but they mix it up together and grind even the nicest cuts of meat into hamburger. I like hunks of meat, so we eat American style when we can. We live off the domestic market and get wonderful fruits and vegetables, but because of the smallness of Turkey's canning industry you have to take what's in season.

City vs. Country

Izmir is a strange mixture of ultramodernity and backwardness. This coastal area is the veneer of wealth and westernization in Turkey — our girls emulate the latest Parisian fashions and hair styles while our workers scrub in baggy pants and head wraps. In Izmir you see the most modern Italian trolley buses (far superior to the CTA in Chicago), street venders' donkeys, the villagers' horses and carts, taxis featuring record players — they'll play the record of your choice, classy old horse drawn Phaetons, and an occasional camel train. The hills around our campus are a booming apartment zone; apartments of the latest design are replacing the country cottages and truck farms around our school walls. Outside Izmir the country people live in mud brick villages and for daily travel use horse or oxen drawn carts. Some villages have electricity and some don't. All villages try to have an elementary school and the larger towns try to support a senior high. Illiteracy is still a great problem here; one of our school projects this summer is to have a course in reading and writing for one of the villages outside of Izmir. Our students will teach under the supervision of some of our faculty. This Izmir valley area is a rich one; it produces grapes, olives, tobacco, oranges, and truck vegetables. The peasantry is healthy and well fed, but infant mortality is very high. Their wealth is used in peasant ways (jewelry worn by the women and rugs are their bank accounts). In the interior on the Anatolian plateau the life is harsh and has nothing idylic about it. Well, so much for a neophyte's view of Turkey. I suppose that the most surprising thing for me has been seeing the great gap which separates the city Turk from the agricultural Turk.

All churches of the community are invited to come to Union Grove, near Asheboro, for the World Day of Prayer service at 7:30 p.m. March 1.

During the Assembly of the United Church of Christ in Cincinnati, Dr. J. E. Danieley preached at St. Paul church, where Rev. Richard Jackson is pastor, and Rev. Melvin Dollar and Rev. and Mrs. F. C. Lester spent a delightful evening reminiscing in the Jackson home. They send greetings to their many friends in the Southern Convention where they served Centerville, Spring Hill and Waverly churches before going to China, and Chapel Hill upon their return.

Mr. Paul Green of Chapel Hill, noted playwright (and originally from the Christian Church) is the leader for the sixth annual Norfolk Community Understanding Conference to be held at the YWCA February 15. The theme is "Human Relations Through Drama." Sponsors include the Norfolk Council of Church Women, with which many of our women's groups are allied.

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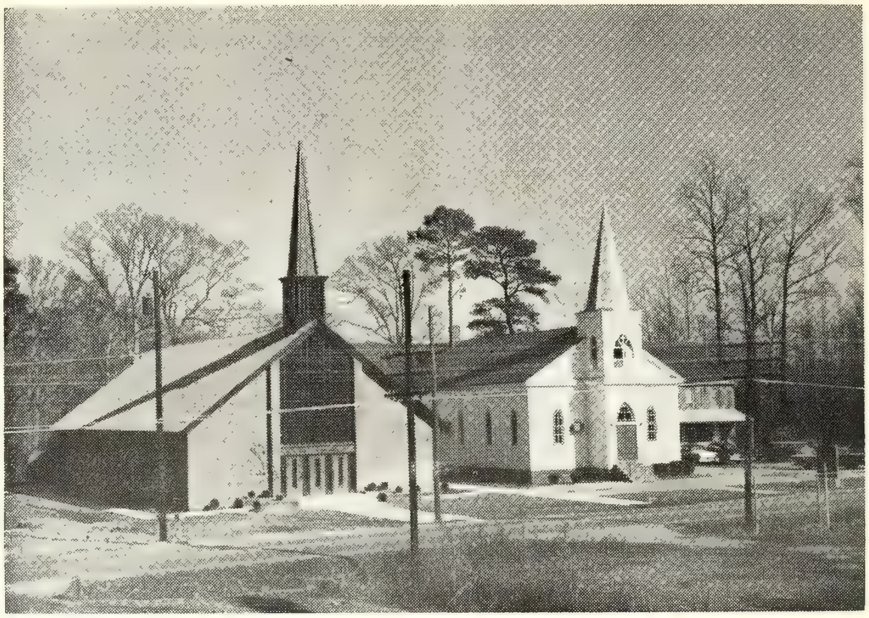

The New And The Old At Great Bridge

There is always a note of sadness when the old gives way to the new. There was a sadness about the worship service held at the Great Bridge church Sunday, December 2. The congregation knew very well it was the last regular worship service to be held in the old church they loved so much. Many of those present were carried to the altar of that church as infants and were dedicated to God by their parents. As little children they were taught about God and Christ in that same building. Later they were baptized and received into full membership of the church at the same altar. From that same church they received the marriage vows which united them for life with their mate. When death took a loved one, from the old church they received comfort and assurance. As the benediction was pronounced and the people filed out the doors, they knew that one page of history in the life of the Great Bridge church had been written forever.

However, the following Sunday the tears and sadness gave way to rejoicing. The congregation held its first service in their new $105,000.00 sanctuary with the largest attendance in the history of the church. Dr. Clyde Fields, superintendent of the Southern Convention; Dr. L. E. Smith, former president of Elon College; and Mr. W. H. Baker, president of the Eastern Virginia Conference were present to share in the service of dedication. The pastor of the church, Rev. Bill Simmons, delivered the dedication sermon, using for his topic, "Opportunity or Disaster."

The ground-breaking service for the new sanctuary was held on Sunday, May 6, and construction was begun immediately. It was completed in December. The new sanctuary has raised the seating capacity from 235 to 500. The attendance for the worship services is already averaging well over a hundred more than in the old church.

With Great Bridge becoming one of the fastest growing areas of Tidewater, the future of the church looks hopeful and promising.

The CHRISTIAN SUN

Vol. 115 February 19, 1963 No. 8

A Religious W[illegible] for Christian Homes

Mrs D E Sellers 2-64
624 Fountain Place

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

"... Friend, you enter this church not as a stranger but as a guest of God. He is your heavenly Father. Come, then, with joy in your heart and thanksgiving on your lips into His presence, offering Him your love and service. Be grateful to the strong and the loyal, who in the name of Jesus Christ built this place of worship and to all who have beautified it and hallowed it with their prayers and praises. Beseech His blessings on those who love this Home of Faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit. May that blessing rest on you both on your going out and on your coming in."

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

Subscription office:
Elon College, North Carolina

New Editor Of "United Church Herald"

Rev. J. Martin Bailey of St. Louis, Missouri, has been chosen editor of **United Church Herald**, official organ for the United Church of Christ. He will assume the post held by co-editors Dr. Theodore C. Braun and the late Dr. Andrew Vance McCracken since its first issue in October, 1958.

Mr. Bailey has headed the promotion, advertising and circulation offices of our denominational magazine since July, 1960.

Eminently fitted for this new post, "Mart" Bailey has both an Evangelical and Reformed and Congregational Christian heritage. Furthermore, he has his Bachelor of Divinity degree from Eden Theological Seminary and his Master's degree in Journalism from Northwestern University's Medill School of Journalism.

Author of several books in the field of Christian education, among them **Windbreaker** and **Youth in the Town and Country Church**, Mr. Bailey and his wife (the former Betty Jane Wenzel) co-authored **Worship With Youth**, a recent publication of Christian Education Press.

Mr. and Mrs. Bailey have two daughters, Kristine Elizabeth and Susan Ruth.

EDITORIALS

Washington

This week we are reminded of George Washington, who was born February 22, 1732. We remember him not merely because his birthdate comes on Friday — many other birth dates occur this week also — but because he was the kind of person who caused people to believe that

"He was first in war,
first in peace,
and first in the hearts of his countrymen."

How could a man excell in all these ways? Was it because he lived before the day of specialization? Hardly!

War was a dirty business then, as it is now. But freedom seemed to be worth any sacrifice, and so Washington placed his wealth, his honor, and his life on the altar for his country. Wisdom might have told him that he couldn't win with a ragged army stymied in the snow, but his vision saw struggling colonies becoming a great nation under the blessings of Highest Heaven. So, he prayed at Valley Forge, kneeling in the snow alone. Soldiers rallied to his leadership, and the vision became reality.

The borning nation needed a President; one who believed in its future, knew how to build its foundations, and could rally leadership from groups widely divided not only in miles but also in ideas. George Washington, the soldier, was again called to service. The first President of the United States of America helped to fashion a nation, "under God," which has endured longer than most democracies, and has become a blessing to the entire world. It takes wisdom, courage, perseverance, and faith to lead people and build nations. In peace, as in war, Washington was out front in the leadership of a growing nation.

It is not strange, then, that this extraordinary leader found a place of respect and love in the hearts of his countrymen. The long years have not removed him from this central place of affection. Of course he was not perfect, no one claims that he was a god, but the vestryman from the little church on the Potomac lived his faith, and still lives in the hearts of his countrymen.

That's why we remember February 22, and why we give thanks to God for the revelation of what a man can be in our kind of world.

Lent Is Coming

During this unusually cold winter when influenza lays many of us low, it may be difficult to believe, but Spring is coming. Days are lengthening, the cycle of the seasons is exactly on schedule, and beautiful flowers will bloom again soon.

In the calendar of the Church we call this period Lent, which word is closely related to our word Spring. Lent encompasses the forty week-days leading up to Easter, the time when the spring of the soul blossoms full blown on the day of the Resurrection of him who was and is Life, and life abundant.

Lent begins February 27 this year. It will be followed by the World Day of Prayer March 1. To multitudes of Christians around the world these are exceedingly important dates. For forty days they will undertake to deny themselves, to make sacrifices, to draw near their Savior, to find their place in the plan of God for his world. On the World Day of Prayer they will add their prayers to those of all nations and races in a united petition to the God of the Universe, "our Father," for his holy blessings on our unhappy world which he sought to redeem by sending his Son to dwell among men. This chain of prayers will begin in the Pacific and end there. It will be like a golden cord girdling the globe and binding all men into human brotherhood under the benediction of the One Great Father.

Lent and the Day of Prayer can be just words, and dates; or they can be beginnings, unfoldings, revelations, magnets, mile-posts. Forty days filled with prayer in a search for Christian reality can open new vistas, discover new depths in the soul, enrich the spirit with the conscious nearness of the Holy Spirit, and in a multitude of unexpected ways add joy and meaning to life.

Refreshing Opportunities

Workshops for Christian leaders in eastern Virginia last week made possible a long-desired opportunity for your editor to see many friends in that area and to relive in memory and conversation experiences of yesteryear. The weather was cold and rainy, and flu cancelled one of the meetings, as it had done schools in Holland and Norfolk. But there were people in the meetings, and how to do church work dominated conversations. In so far as one could judge by those who attended these sessions at Wakefield and Holland, our church people in that area are alive to the needs of people, and are eager to make the Church a channel of blessing that will reach around the world in friendly service.

The little brick church at Union is a gem. It was built out of love and sacrifice, in part at least as a memorial rather than the center of a growing community, and will render service to a small group.

Care for the aging, especially ministers who can no longer actively serve, is taking on an unexpected form in that area. Jerry McCauley is recovering from a stroke, and is able to drive his car some. A member of the Waverly church is building him and his wife a house that will be theirs as long as they need it. The Franklin church has supplied a house for their beloved minister and wife, Rev. and Mrs. Tucker Humphries. Henry Crutchfield, a North Carolinian, is building himself a home near Wakefield where he can live later among his watermelons, for which he is famed. While the Convention debates what to do, churches and individuals are doing the necessary, and sometimes the exceedingly nice, things to take care of their aging ministers.

Churches Make News; We Print It

Rosemont, South Norfolk, is having a "School of Missions" on the theme, "Partners With God on the Rim of East Asia" February 17 and 24 and March 3.

Our Richfield, Ohio, church (where Rev. William P. Smith, formerly of our area is pastor) brought a Cuban family from Miami to their community in January.

"Boy Scout Sunday" was observed at Oakland, Chuckatuck, Virginia, February 10, with Mr. J. Samuel Glasscock bringing the message. Boy Scouts and Cub Scouts of the community, with their leaders and parents, were guests.

Our Warwick church is responsible for the World Day of Prayer program to be observed March 1 at 10:30 a.m. at the Grace Methodist church, Warwick, with four other churches participating.

At Fuquay-Varina, the World Day of Prayer service (March 1) will be held at the Presbyterian church, with women being responsible for the morning service and laymen for the evening one.

Sunday afternoon, February 10, a Junior Fellowship was organized for those in grades 4, 5, and 6 at Oakland church, Chuckatuck. The meeting was held in the home of Mrs. Russell Garner.

Beverly Hills, Burlington, has voted to plan to pay the $400 balance on its building debt by May 1 and celebrate the event on Homecoming Day, May 1.

Randall Beaver is the new student assistant minister to Rev. Carroll Lewis at Rosemont, South Norfolk. He shared in the morning worship service for the first time February 3 and February 10 led the evening devotional service in observance of "Boy Scout Sunday."

One of the community functions some of our churches serve is indicated by the notice which appears regularly on the Apple's Chapel bulletin: "Thursday, 12:40 - 1:00, Bookmobile stops at church. Come and get good books to read."

The deacons at Mt. Zion, Mebane, have initiated a program of ministry to shut-in members of the church under the chairmanship of Billy Walker.

Provocative topics of Rev. Joe A. French at First, Henderson: "The Long Comings of the Church" (January 20) and "We Are Climbing Jacob's Ladder" (January 27). The choir used the spiritual by the same name as the anthem at the latter service.

"What's New?" was the subject of Rev. Daniel Bowers at First, Portsmouth, February 3. The youth choir furnished special music. That evening all young people of the church were entertained at supper and shared in the program which followed.

IMPORTANT DATES

February 22-24 — Council for Lay Life and Work, Cleveland, Ohio.
February 25-26 — Steering Committee — Franklinton Center, Bricks, N. C.

March 5 — Executive Board, Southern Convention, at Henderson, N. C.
March 6 — Elon College Board of Trustees.
March 8-10 — Area Training Sessions for Women, at Franklinton Center, Bricks.
March 21 — Founders' Day, Elon College.
March 24 — Church History Sunday — "One Great Hour of Sharing."
March 26 — Women's Fellowship Eastern Virginia Rally, Norfolk District, Great Bridge.
March 27 — Women's Fellowship, Eastern Virginia Rally, Suffolk District, Mt. Carmel.
March 28 — Women's Fellowship, Eastern Virginia, Waverly Dist. Rally — Richmond, First.
March 29 — Women's Fellowship, N. C., Halifax Dist. Rally — Pleasant Grove.
March 30 — Women's Fellowship, N. C., Asheboro Dist. Rally — Pleasant Hill.

April 1-3 — First Regional Leaders' Meeting — Central Church, Atlanta, Ga.
April 4 — Women's Fellowship, N. C., Greensboro Dist. Rally — Parkway, Winston-Salem.
April 7 — Palm Sunday.
April 8 — Women's Fellowship, N. C., Sanford Dist. Rally — Hanks' Chapel.
April 9 — Women's Fellowship, N. C., Raleigh-Durham Dist. Rally — Hayes Chapel.
April 10 — Women's Fellowship, N. C., Burlington Dist. Rally—Long's Chapel.
April 14 — Easter Sunday.
April 23-24 — Biennial Session of Southern Convention Women's Fellowship—Union Ridge Church, near Burlington, N. C.

May 4 — May Day at Elon College.
May 5-12 — National Family Life Week.
May 13-15 — Ministers Convocation.
May 25-27 — Commencement at Elon College.

July 3-5 — General Council, Congregational Christian Church — Denver, Colo.
July 5-11 — General Synod, United Church of Christ — Denver, Colorado.
General Synod, United Church of Christ — July 5-11, Denver, Colorado.

Vol. 115 No. 8

THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

"Operation Doctor"

Nineteen doctors and nurses, most of them from the United States, are now at work in the Congo under the program "Operation Doctor" of the Congo Protestant Relief Agency. In the past two years, 24 others have completed voluntary terms of from three months to a year, CPRA reports.

Now at Kimpese, Kivu, Tandala and other centers, fighting persistent disease and the ravages of malnutrition, the doctors and many of their wives have left lucrative practices at home and, for the most part, have paid their own transportation to bring their healing skills to the Congo people.

Of the 19, says CPRA, seven are serving with their wives, all registered nurses with two exceptions. Dr. Walter Shelly's wife is an obstetrician, and the wife of Dr. Andreas Hernes, a veterinary of Bod, Norway, is a general practioner. The Shellys are from Bethlehem, Pa. Others of the doctor-nurse husband-wife couples are from Goshen, Ind., Sayre, Pa., Oak Park, Ill., Mountain Lake, Minn., and Manitoba, Canada.

From the reports of those who have completed their terms come tales of courage and discouragement. Almost unanimously, the doctors express their "shock" in initial reactions to the diseases, dirt, "filthy living conditions" and vastness of their task.

"They tell me I am the only doctor for over 300,000 people," says one. Writes another, "The endless stream of people with every disease possible goes on and on." Yet they finish their reports in the spirit of one doctor who wrote: "My heartfelt thanks to those who made it possible for me to be here. I hope others will be able to have this opportunity to help in some small way in caring for God's children and at the same time receive so much themselves."

The CPRA is the relief agency of the Congo Protestant Council through which the churches channel medical supplies and other relief materials to millions of Congolese and Angolan refugees in the Congo. Its headquarters is in Leopoldville.

The movie "Martin Luther" was shown at the church family night supper and program at Tryon February 17. This was shown in connection with the current church school study of the Reformation.

WORD FROM ANGOLA

Dr. Robert McGowan, missionary in Africa for two terms, is now in the U. S. for an indefinite time, because of conditions there and his family situation — Junior High age children.

In his Christmas letter, he writes thus:

"From my observations before leaving Angola, and from what I have learned since, I am firmly convinced that the church is stronger today than it has been in the past. New leaders are arising from the people, to replace the killed pastors, teachers, and nurses. In persecution, (as history has shown) strength is being found. At risk of life and physical punishment, the church continues to grow, she solidifies her dependence on her Lord and Maker, she becomes ever more interested in helping those about her, and she extends the Gospel into new fields in spite of danger. There are many stories of individual heroism that could be told, but the important thing is that the church is strong and is meeting the challenge of today. Would that this could be true of all our churches here in the United States!

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Ecuador

PICALQUI

Sixty miles northeast of Quito.

February

24—**Rev. & Mrs. Eugene Braun** are agriculture and medical missionaries. His tasks include supervision of a mission farm and agricultural classes and direction of the agricultural extension program. He also does preaching, teaching and visitation. Mrs. Braun supervises the local medical program which consists of an outpatient clinic and a medical visitation program to surrounding areas.

25—**Rev. and Mrs. Paul H. Streich** are senior missionaries of the United Andean Indian Mission in northern Ecuador, a work supported by four denominations. Their major responsibility is the supervision of educational and evangelistic activities. The schools include primary boarding school, adult education, handicraft, visual aid programs, recreation, Sunday schools and vacation schools.

Honduras

26—Mission work in Honduras was begun in 1921 and since has been extended to several areas. Special emphasis has been given to evangelism, education and the ministry of healing. Since 1951, when eleven congregations met to form the Honduras Synod, the number has increased to nineteen, served by fourteen pastors. Honduras has great economic, social, moral and religious needs.

27—**Rev. & Mrs. Elmer Gumper** served as missionaries in Honduras from 1937 to 1951 and were reappointed in 1961. They have done evangelistic and theological training and worked in the church school with youth and women's groups.

28—**Mr. and Mrs. John Kenneth Trauger** were appointed in May, 1962 as career missionaries for evangelism and general church work in Honduras.

March

1—**Mr. and Mrs. John Harold Will** were appointed in January, 1962 as career missionaries to Honduras. They are attending the Missionary Orientation Center at Stony Point, New York and the Spanish Language School at San Jose, Costa Rica, during their first year of service.

CONCEPCION DEL NORTE

2—Small mountain village about sixty miles from San Pedro Sula, accessible by jeep and primitive airstrip but in bad weather only by muleback. A center for village evangelism. Honduran nurses assist in a newly constructed clinic and dispensary.

Morning At Valley Forge

It is a rare privilege to visit the shrine of Valley Forge. The road leads through the glorious Pennsylvania hills, over a modern motor highway, past a majestic boulder upon which is mounted a bronze tablet telling the story of the heroic, ragged, barefoot army which tramped over snow and ice to that strategic range in which nestles Valley Forge. There the father of our country kept his pitifully small band of heroes intact at the most serious moment during the War of the Revolution.

Washington was fundamentally a good man. He believed fervently in the power of prayer. There is a tradition that he was seen repeatedly during the early morning hours in the garden of his simple headquarters at Valley Forge, on bended knee in devotion.

One of his prayers after his inauguration reads: "Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government (order); to entertain a brotherly affection and love for one another and for their fellow citizens of the United States."

Washington was an amazingly virile and lovable aristocrat with a devout belief in our republican democracy. His judgment, executive ability and his humanity endeared him to all. He so thrilled and fired the imagination of his fellow citizens that, in those hallowed frozen forests overlooking the winding Schuylkill River, he forged with prayer and patriotism the greatest nation of all times.

Whatever may be the conditions—economic, atmospheric, or pathological — that at this tragic moment of world history have filled all lands with the wildest imaginable discord, it must be obvious to everyone that the greatest immediate human need is international harmony, which is the synonym of peace. George Washington stressed this very thought in his prophetic Farewell Address, when he said: "Harmony, liberal intercourse with all nations, are recommended by policy, humanity and interest."

Washington's wisdom has been an inspiration for large numbers of our leading men and women in every decade since his time. He had the uncanny foresight of seeking to build a nation upon the bedrock of strong patriotism, unquestioned integrity, opportunities for all, high ideals, and love of God. May our great land, conceived in prayer for peace, bring new concepts of living to all the peoples of the world.

Dr. James Francis Cooke in
The Etude

TODAY'S PRAYER

By John Marvin Rast

Wake Forest Baptist Church, Winston-Salem, N. C., has inaugurated a "Meals on Wheels" program to meet the dietary problems of elderly shut-in persons.

The meals which meet the specific needs of each recipient are obtained from the diet kitchen of Baptist Hospital, and are delivered — one hot and one cold meal a day — by church volunteers.

The service is provided for anyone unable to shop and prepare food.

Witness by word is not outmoded, but it will ever require the overflow into deeds.

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."
(I Timothy 4:12.)

Gracious God, our Father, impress upon us our minds and consciences opportunities of serving Thee through serving Thy children who have need, and grant that we may respond in the spirit of Christ. —Cincinnati Inquirer

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A MEDITATION

John G. Truitt, D.D.

+ + +

COMMUNICATIONS

"Come near, ye nations to hear; and harken, ye people." Isa. 34:1.

We live in a day of astounding effectiveness of communications. Within the past few years, not to say months, there has been miraculous progress made in communications. Isn't it delightfully interesting to read the line here in Isaiah: "Come near, ye nations, to hear!" Well, as a matter of fact the nearness of nations is overwhelmingly crowding! Nearer and nearer together we come every day. The great Atlantic a few decades ago put us quite a distance from Europe. Now Russia sits at our southernmost door and bathed herself within our Monroe-doctrine door! Come near! How near!

Now our President of the United States does at times take his office aloft, and travels the sky-ways at 600 miles per hour, being able from that so swiftly moving office to talk over radio-phone to the capitol cities of the nations of the earth. Sounds as though I am being extravagant with my descriptions, but I am not even up-to-date.

But as far as we have gone, and as fast, it is still quite interesting to read in Isaiah: "Come near, ye nations, to hear." Because we can see the nations back there thinking in "international" terms, and, at the same time, forgetting God, and feuding and fighting! They paid little heed to what they heard from God then; and so many of us pay but little heed now.

They were being warned then; we are being warned now. Ah, yes, the very words of Isaiah have been preserved across the multiplying centuries: "Come near, ye nations, to hear; and harken, ye people; let the earth hear, and all that is therein; the world, and all things that come forth of it; for the indignation of the Lord is upon all nations." The fury which is set forth in the succeeding verses sounds terrible, sounds modern. Only thing, my friends, God has given us Jesus since that day, and mercy has been multiplied; the revelation of God's love has been enriched by Jesus' life and death and resurrection. We should indeed, "Come near, ye nations, and hear."

REPORT TO N. C. COUNCIL OF CHURCHES

Social Patterns In North Carolina

The following message, which was drafted for the Committee on Human Relations of the N. C. Council of Churches by Dr. H. Shelton Smith, was presented by him at the January Council session. As a result, members of the Assembly pledged approximately $18,000 *(payable over a three-year period) toward a special budget with which to employ a full-time director of Christian social action who will give major attention to race relations.* $12,000 *more is needed to complete the budget of* $30,000 *projected for the next three years.*

Analysis and Appraisal

Once more, the Committee on Human Relations ventures to sketch briefly the **status quo** in North Carolina with respect to racial patterns and to pinpoint some areas in which the Christian conscience is acutely challenged.

1. Education

Let us begin with public education, a hot point of concern ever since the United States Supreme Court issued its decision of 1954. About 8,400 more Negroes were attending mixed classes in the seventeen southern and border states last fall than were doing so in the spring of 1962. When the current academic year (1962-63) began, 255,367 Negroes were enrolled in integrated elementary and high schools, or 7.8 per cent of the total number of Negro pupils in the region. This means that more than ninety per cent of the Negro public school population was still segregated.

The situation in North Carolina is of particular interest to us. Of the 339,841 Negroes enrolled in public schools in the fall of 1962, only 901 were in mixed classes. That amounted to less than one third of one per cent of the total Negro public school population in the state. Actually only three of the fourteen states now in process of integration had fewer Negroes enrolled in mixed classes. Has North Carolina really acted in good faith with the Supreme Court's admonition to desegregate "with all deliberate speed?" Obviously not. Our state has the dubious credit of being the father of the Pupil Placement device, and certainly that device has been employed with remarkable effectiveness in holding to the minimum Negro admissions to our public schools. Meanwhile, our Negro fellow citizens have been forced to engage in expensive and agonizing litigation in order to breach the wall of segregation at all. In Durham, for example, two suits dragged on for years, and only recently resulted in a decision favorable to the plaintiffs.

We in North Carolina claim to be a progressive state, but our dismal record in this important field of human justice seriously damages that claim. After more than seven years, we still content ourselves with what is called "token integration." But are we aware that token integration implies merely token civic morality? Token obedience to the supreme law of the land does not meet the demand of the Christian conscience.

On the level of higher education, the North Carolina wall of segregation has been cracked in several institutions, including state units at Chapel Hill, Raleigh, and Greensboro, and in such private institutions as Davidson, Wake Forest, Duke, Meredith, and Queens, but the Negro students in these institutions constitute but a small fraction of the total Negro collegians in the state. Church colleges are especially called to renounce racial discrimination, and yet many of them still practice racial exclusiveness. To be sure, the secular law does not compel them to integrate, but the law of love in the ethic of Jesus lays a far more serious obligation upon them than does the law of the state. We therefore beseech these segregated colleges to abolish their racial walls and open their doors to all qualified persons.

2. Civil Rights

We now focus the Christian conscience upon the broad field of civil rights, beginning with the right of the Negro to equality of employment opportunity. Speaking before the North Carolina Press Institute on January 18, Governor Sanford said: "Reluctance to accept the Negro in employment is the greatest single block to his continued progress and to the full use of the human potential of the nation and its states" (**Greensboro Daily News**, January 19, 1963.) In that same eloquent speech, which is unmatched for its vision and courage by any other southern head of state, the Governor announced the appointment of a 24-member North Carolina Good Neighbor Council "to encourage employment of qualified people without regard to race," and "to urge youth to become better trained and qualified for employment." He is asking mayors and chairmen of county commissioners to form similar councils in their local communities; also, he plans to convene this spring a state-wide conference of leading businessmen and industrialists for the purpose of implementing his program. As an earnest of his sincerity, he has instituted procedures designed to open employment for qualified Negroes in state government jobs. Said the Governor, "We call on church leaders, pastors, civic organizations, to support the objectives of the Good Neighbor Councils in their own effective ways." Let us gladly heed this timely and urgent call.

If fully developed, the Governor's program will be an important factor in removing economic discrimination against our Negro fellow citizens. Regardless of his education and technical skill, the Negro is usually forced into the lower-paying and unskilled types of employment. This means that he not only is doomed to sub-standard living (including poor housing, inferior medical care, and cultural poverty), but that he is robbed of all incentive to train himself for the more remunerative types of work. As Governor Sanford observed, no state can enjoy maximum economic growth and human progress until it employs all its people without regard to race. But aside from all utilitarian considerations, the Negro has the fundamental right to earn his daily bread in terms of his fullest human capacity. Anything less is neither democratic nor Christian.

Another form of discrimination against the Negro is reflected in the exclusivist policy of many public facilities, such as hotels and motels, restaurants and cafeterias. Since the sit-in movement began, many lunch counters and similar facilities have abandoned the color bar, but recent demonstrations, as in Greensboro and Durham, indicate that North Carolina still has many strongholds of resistance. Numerous white consciences are profoundly disturbed by the widespread use of the trespass charge to break up this trend toward the achievement of equal civil rights for all people who are hungry regardless of their color. We are well aware of the owner's insistence upon his legal right to determine whom he will serve a meal, but we would remind him of a higher law: "Whatever you wish that men would do to you, do so to them."

Another aspect of racial discrimination manifests itself in the policy of most North Carolina hospitals, public and private. Rare indeed is the hospital which will permit a Negro doctor to bring his patient to it and make use of its operating room and other facilities on the same basis as white doctors. Furthermore, the Negro patient does not, as a rule, receive non-discriminative treatment in the assignment of rooms and other facilities. Despite the growing number of technically trained Negro nurses, most hospitals, public as well as private, fail to employ them non-discriminately. Thus the incentive to take technical training is inevitably stifled. A few hospitals are nobly striving to break through this color barrier despite deep-seated white resistance in many quarters. To these valiant pathbreakers we churchmen not only say "Godspeed," but we rededicate ourselves to bearing a more vigorous witness in their behalf.

3. What of the Churches?

Finally, what shall be say of the churches, whose ultimate mandate is the word of God in Christ? A sampling survey indicates a growing concern among at least a minority of them to loosen the wall of racial caste and lay the spiritual basis for inclusive community. A few, as the Baptists, the Disciples of Christ, and the United Church of Christ, have full-time workers on the state level whose primary purpose is to encourage better Negro-white relations. Interracially constituted conferences are becoming more frequent, a significant example of which is the statewide Methodist Interracial Convocation which will meet at Greensboro next July. The American Friends Service Committee, with the support of the North Carolina Yearly Meeting of Friends, has for several years promoted a program of Merit Employment with the purpose of inducing industrialists, merchants, and other businessmen to employ Negroes on a non-discriminatory basis. An increasing number of interracial youth camps are being held by the various communions. The volume of church literature directed against racism is undoubtedly increasing rapidly.

Nevertheless, we are bound to confess that the churches are as yet making extremely slow headway in this crucial sector of human relations. Complacency still characterizes the majority of North Carolina Protestants. By and large, there is no agonizing sense of the un-Christian character of segregation and its attendant consequences.

Looking deeper, the churches themselves are victims of the very disease which they seek to cure in society at large. To our shame, the church is more completely segregated than any other major organized society in the state. Thus the biblical injunction, "Physician heal thyself," is the supreme call of the hour to the churches. In the words of the World Council of Churches, "Let the church be the church." That is to say, in the present context, let the church open its doors to all followers of Jesus Christ regardless of skin color. Thank God, a few churches in this state have already taken this step and are experiencing a new sense of Christian community.

4. A Cooperative Task

By common consent, the attack upon racism requires both denominational and interdenominational action. For the first time in American history the three major faiths (Catholic, Protestant, Jewish) have just held in Chicago a national conference with the purpose of launching a concerted nationwide drive against racial discrimination. Every state council of churches should unite in this campaign with complete dedication. We in North Carolina of course want to be a part of this movement, but we are from the outset seriously handicapped by the lack of a full-time director as a member of the State Council staff. For years some of us have urged the importance of such an employed worker, but the Council has never been able to provide the funds for his salary. This is a deplorable situation. Since, as the recent Chicago Conference said, "Racism is our most serious domestic evil," the Council must either speedily meet this crying need or else bear the stigma of impotency and unfaithfulness to Christ. Thus we earnestly plead once more that the Executive Board take immediate steps to place a competent social-action director on the staff of the Council within the year 1963.

W. R. Grigg and H. Shelton Smith
Co-chairmen of the Committee on Human Relations

With Our Southern Convention Women

Carey Andes, Public Relations Chm.

The Southern Convention Women's Fellowship will meet in biennial session at Union Ridge Church, near Burlington, April 23-24, 1963. The meeting will begin in the early afternoon of Tuesday with a business session, followed by a banquet and evening session. On Wednesday, the election of officers and other business will take place. The Convention closes at noon on Wednesday.

Two outstanding church leaders will bring the major addresses at this Women's Convention: Dr. Everett Babcock, Treasurer of the United Church Board for World Ministries, and Dr. H. Shelton Smith, Professor of American Religious Thought, Duke Divinity School. Dr. Babcock will speak concerning the mission of the church around the world, while Dr. Smith will discuss the church of the future, especially in the South.

The theme for the Convention will be "Creating and Renewing The Church." This will be the Golden Jubilee Year for the Women of the Southern Convention, and the banquet will be planned to honor especially all past presidents of the Southern Convention Women's Fellowship.

The Spring Rallies for the Women's Fellowship of the Southern Convention will use the theme "Meeting the Challenge of the Sixties." The meetings will be in the form of Workshops, using leaders who attend the training session at Franklinton Center, Bricks, North Carolina, March 8-10.

Dates and places for the Rallies are:

Eastern Virginia

March 26 — Norfolk District, Great Bridge, Chesapeake; March 27 — Suffolk District, Mt. Carmel; March 28 — Waverly District, Richmond.

(Continued on Page 15)

Rosemont Tries Something New

Mrs. Hubert O. Walker

Tables dressed in black and white! Highly polished old kerosene lamps twinkling up and down the tables! Slices of golden crusted bread, pure white milk served from crystal clear pitchers! An impressive reading by Mrs. C. L. Richardson telling of the meaning of our sharing; our bread; our milk; our light and our money; and most of all . . . our CHRIST. A lovely solo "Let Us Break Bread Together" sung by Mrs. Dorothy Gallup.

In this hushed, quiet and prayer-like atmosphere, some of our ladies very humbly served the Sacrificial Meal to the Women's Fellowship of the Rosemont church. This is the first meal of it's kind (as far as is known) ever served in the church. There was a deep feeling of appreciation during this event. We might do well to wonder if simplicity doesn't encourage reverence. The money donated during this event, $30.80, will be used to further missions in some manner. There were 32 participating.

After the meal, the regular quarterly business meeting of the Women's Fellowship was conducted, presided over by the president, Mrs. C. E. Cherry, Jr. One of the most interesting things on the agenda was the discussion of plans to form a "Senior Citizens Club." Our minister, Rev. C. W. Lewis had highly endorsed this plan. If any of our readers have met with any degree of success along this line, I'm sure the committee will welcome your ideas.

The banquet and book-review usually held at this time of the year by the fellowship will be held the first Sunday in March. A different approach is being used this year. The last two Sundays of February, 17 and 24, at the evening service our minister will hold a "mission school" for the purpose of discussing the world theme, "The Christian Mission on the Rim of East Asia." The entire congregation is invited to participate; both in school of missions and the banquet.

1963 Observances

Sponsored By The National Council of Churches

Jan. 6-13: Universal Week of Prayer
Jan. 18-25: Week of Prayer for Christian Unity
Jan. 20-26: Church and Economic Life Week
Jan. 27 - Feb. 3: Youth Week
Feb. 10: Race Relations Sunday
Feb. 17: Universal Day of Prayer for Students
Mar. 1: World Day of Prayer
Mar. 24: One Great Hour of Sharing
Apr. 14 - June 2: Easter to Pentecost
Apr. 28: National Christian College Day
May 3: May Fellowship Day
May 5-12: Christian Family Week
May 19: Rural Life Sunday
Sept. 1: Labor Sunday
Sept. 29 - Oct. 6: Christian Education Week
Oct. 6: World Wide Communion Sunday
Oct. 20: World Order Sunday
Oct. 20-26: Churchmen's Week
Oct. 27: Reformation Sunday
Nov. 1: World Community Day
Nov. 10: Stewardship Day
Nov. 17-23: Share-Our-Surplus Week

For further information write Office of Information, National Council of Churches, 475 Riverside Drive, New York 27, N. Y. This is a calendar of observances established by member denominations working together in the National Council of Churches and promoted through N.C.C. program units in their behalf. The holy days of the Christian calendar are omitted.

LAITY DISCUSSED

The Women's Fellowship of the Northview Community Church met at the church January 24 for their first meeting of the New Year.

With the president, Mrs. Alene Rogers, presiding, the meeting was opened with Mrs. Annie Ruth Millikin giving the devotional followed by prayer. Mrs. Odessa Cox gave a very interesting program on "Do You Believe? Will you minister?" It was on the "Laity of the United Church of Christ." The program ended with a down-to-earth open discussion on the subject with all members present taking part. The closing prayer was by Mrs. Sarah Norwood. A brief business meeting was held after which a social hour was enjoyed.

Mrs. Odessa Cox

Vacation Church School Workshops

All who plan to be directors or teachers in your Vacation Church School this summer are urged to attend your Area Vacation Church School Workshop in March!

Co-sponsored by the Southern Synod and the Southern Convention, six area workshops will be held. The meetings will begin at 10:00 A. M. and close by 2:30 P. M. Each one is asked to bring his own snack lunch (the host church will furnish the beverage) and a 50¢ registration fee will be charged.

There will be classes for teachers of Kindergarten, Primary, Junior and Junior High groups plus a class for Directors. Each one should bring his own materials (teacher's guide and pupil's book) with him if he has them. The Co-operative Series will be recommended materials.

Mrs. Melvin Moose, from the Southern Synod, and Miss Dorothy Ballinger, from the Southern Convention, are serving as co-chairmen of this program. Select the area site nearest to you and plan to attend this most helpful workshop!

The Area Vacation Church School Workshops will be held:

March 19: Elon Community church, Elon College, N. C. (For Burlington area)
First E&R Church in Charlotte (evening meeting — for central N. C. area)
March 20: Shallow Well church in Sanford (For Eastern North Carolina area)
Faith, Brookford, N. C. (evening meeting — for western N. C. area)
March 21: First E&R church, Greensboro, N. C. (For Greensboro area)
March 26: Zion church in Thomasville, N. C. (For Davidson County area)

Please call this to the attention of your Board of Christian Education or to whomever is responsible for the Vacation Church School in your local church!

Dorothy Ballinger, Chairman
Children's Work in the Southern Convention

Our Ministers Write Their People

How Big Is Your Church?

Rev. Frank R. Hamilton
The Christian Temple, Norfolk

The other day a small boy said to me, "I know you; you're the preacher at the big church on the corner." His comment set a train of thought moving — "the big church on the corner." How many of us think of our church as the building on the corner, without thinking of its bigness? Many people think of the church generally as a building or buildings. It is a structure so many feet high, so many feet wide, no matter who is measuring it. It just represents an edifice of certain square feet in dimension.

We of the Temple feel that we have a "big church." Usually in so saying, we are thinking of the physical size of the building, and it is a "big" building. It is a great and wonderful building, so much so that we call it "a Temple" and "the House of God." This is because it is a source of inspiration for us, the place where we gather to worship, and because it is a place of instruction for us, where we gather to learn how to grow in grace and in the knowledge of God. In such a sense it is big, not because of its physical size but because of the values it represents and offers in our own lives.

But when we divorce ourselves from the idea of the big building and the thought that it is a source of spiritual resources, what do we have? Is it really "big" with us, in the most important sense? Does it come first in our thinking, first in our planning, first in our devotion and dedication? How does it rate in relation to and in proportion to our other interests?

Is your church foremost in importance in your interests? Is it first in your allegiance, first in your loyalty? Does it come before the golf course, before the symphony orchestra, before ballet lessons? Does it come before bowling? I wonder when I am told, "You will not see me at the Board meeting tonight; this is my bowling night!"

Another way to put it is this. Is your relationship to God, to your Maker and Savior, secondary with you, so much so that the institution of His establishing and furthering receives second or third or fourth place on your priority list? Is the church to which you are affiliated by your own choice and by your own profession no longer important in your life?

Does it have a share of your time, of your money, of your labor? Do you, after all, do anything constructive and helpful for its ongoing mission? How big is it, in your estimation, this fellowship of the redeemed in Christ?

Carl Sandburg says, "You have to feel, if you are in the church, that you are part of the greatest organization on earth, the one that is going to outlast all the rest of them. You've got to feel the importance of your own individual participation in its life." Do you? How big is it, your church?

The Man Of The Year

Rev. Victor C. Hayes
Warwick, Virginia

"The minister - church is finished!"

When Emil Brunner said this, he meant that no church has a future if it leaves the sole responsibility for proclaiming the Christian Gospel to the minister. He meant that laymen must take an ever more central place in the purpose and strategy of the church. For only when minister and people truly understand that they share a **common** task, will the Gospel advance.

That is why we nominate the Layman (which includes, of course, the Laywoman) as Man of the Year for 1963!

The vast majority of Christians are lay people, not clerics. And the 20th century has seen striking advances in the degree of lay participation in the church's life and government. Lay member-visitation, stewardship campaigns, and the increasing army of lay men and women involved in the task of Christian education, have transformed the life of the churches.

Now the spotlight swings from what the layman can do **within** his church, to what he can do **out in the world** where he works and where he must witness. Visitation-evangelism must be stressed. And the very strength of the Christian faith of the future depends greatly on the sincerity and reality of lay people living, speaking and acting as Christians where they live and work.

Our task for 1963 is to find ways whereby all of us, minister and people alike, are increasingly involved in the total ministry of the church. This issue of **Contact** shows a new start has been made. Now one-third of our membership have taken positions of leadership and responsibility. Especially, our Board of Deacons and Deaconesses has been enlarged and re-organized to inspire and enlist an increasing concern for evangelism and recruitment.

The world mission of Jesus beckons with startling, renewed urgency. The layman is God's Man of the Year for **1963!**

In Contact
"The Unambitious Journal of the C. C. Church of Warwick."

God Is No Respecter Of Persons

By Rev. Carl F. Dunker
Pastor of Wake Chapel

Today, when racial tensions "appear" to be greater than any time in history, and when newspapers are capitalizing on particular tense and explosive situations, I would like to recall a situation that happened in our church a few months ago.

Last November, when our Mission on Renewal was in progress, a Negro worshiper came in, sat in the back of the sanctuary, and worshiped with us.

None of you barred him from the church. None of you asked him to leave. None of you exploded in the pew. None of you created an ugly scene. None of you stormed through the front door.

Some of you, though, did shake his hand, and behave in the highest manner of your calling, for God "is no respecter of persons."

Your respect for the man will never make the headlines of our big newspapers and leading magazines — it doesn't make good reading material for the masses — but it has not gone unnoticed by our Father in Heaven.

In The Chapel Challenger

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Youth Editor Tells Of Activities

Previous to this issue of the "Youth Page," your editor has written but a few words of her own to you P.F.'ers. Thus, in the following letter, she delineates some of her other duties as vice president of the Southern Convention Pilgrim Fellowship and tells something about herself.

UNITED CHURCH RETREAT

I have just returned from a United Church Youth Ministry Retreat held at Franklinton Conference Center, Bricks, North Carolina. Representatives from the Southern Convention, Southern Synod and Convention of the South were present. Rev. Richard Rinker, Mr. Bob Sydenstricker, Mary Ann Barnes and myself represented the Southern Convention; Rev. Sam Nelson, Ellen Smith and Penny Dollar represented Eastern Virginia Conference.

I arrived at Bricks a little after noon Saturday, February 2. My fellow retreaters were terminating their noon meal. A newcomer to Bricks, but an oldtimer to Moonelon, I was surprised at the refined dining "room" — not "hall." Actual tables, not benches! After a few moments of introduction around the table, we gathered our suitcases and found rooms in another building. Boy! Was I in for a surprise. We slept (attempted to sleep!) in rooms quite similar to those found in a college dormitory. (Moonelon should have such sumptuous beds and spotless showers!) Of course, Franklinton Center conference grounds are not as scenic as those of Moonelon. Nevertheless, Bricks does offer many comforts of home; indeed, it is a nice place to visit.

At 1:30 p.m. the Retreat actually began with the opening worship. Immediately following this brief service, Rev. Judson King related the history of Franklinton Center to the group.

Among the "V.I.P.s" present were Rev. Sam Nelson, Rev. James Cress, and Rev. Percel Alston; each man gave a description of the youth work in the Southern Convention, Southern Synod, and Convention of the South, respectively. A panel discussion, "The United Church in North Carolina and Virginia" followed. We then divided into small groups. Among the questions pondered were "What part do young people play?" "What are some of the difficulties? the opportunities?" (By the way, Mary Ann Barnes and "yours truly" were discussion leaders.)

Southern Convention Plans

Free time was spent in making new acquaintances or renewing the old. Time was also allotted for each group to meet as their respective Convention or Synod. Your Southern Convention officers discussed the following: Tentative dates for Spring Rallies; programs for Spring Rallies; The Youth Ministry; P. F. Officers' Camp; Date for next meeting.

For several months we have pondered about a "catchy" title for Officers' Camp. If you will remember, last year's theme was "If I were a Christian. . ." and the year before the theme was "Youth — Whence and Whither." Nevertheless, Rev. Richard Rinker, fondly tagged "Rev.," invented a title for this year's camp that equals the calibre of the previous titles. Here it is:

The
U
in
YoUth
Ministry

"Rev." also reminded us that Vocations Retreat will be held at Moonelon April 19-21. There is no cost for this session.

CHRISTIAN CHURCH VOCATIONS RETREAT

Friday, April 19 through
Sunday, April 21, 1963

Camp Moonelon
Elon College, North Carolina
Director: Rev. Carl E. Wallace

For juniors and seniors in high school interested in learning more about the needs and opportunities in Christian church-related vocations.

Registration forms will be sent to local ministers, youth advisors and church school superintendents. There is no charge for this retreat.

Opening time—6:00 p.m. on the 19th

Closing time—1:00 p.m. on the 21st

The next Southern Convention officers' meeting will be held the week-end of March 1 in Suffolk, Virginia.

More Retreat Activities

Back to Franklinton activities:

After a delicious supper, a role play, "The Youth Ministry," was presented by members of the group. General discussion followed.

That night few slept. The males were quartered downstairs from the females. Some of the lively girls pulled a mattress into the hallway (upstairs) and commenced "somersaults" and "double flips." The next morning this remark could be heard, "Those girls sounded like elephants doing the Mumbo!"

The group attended worship services Sunday morning at Franklinton Center Church. Joan Knight (Convention of the South), Dannie Leonard (Southern Synod) and "yours truly" took an active part. (The prayer response, "A Litany for Youth" is printed in this issue.) A quartet of our members also took part by singing a spiritual. After lunch and a friendship circle, we departed to our respective homes.

* * *

Back Home

Meanwhile, a bowling party back home (Lynnhaven Colony Youth Group) had been held. The previous weekend a "Potluck Kidnap Supper" was given. Approximately 60 persons were present. The program — "This Is Your Life" — was directed toward the surprised and delighted Harry Corr.

Plans are being made for a Spring Retreat.

* * *

About Connie

All the other Southern Convention officers have submitted articles to the "Youth Page" concerning themselves; it has been brought to my attention that **I** have failed to write an article about Connie Trueblood. Because this week's issue has empty space (because **you** have failed to submit articles), I am forced to write the following:

I'm 63½ inches tall and weigh 111¾ pounds — I have a fiery temper, yet I am not a redhead — Due to a loving family, I am "spoiled rotten" —I enjoy **good** food, but despise pizza — I study a lot; good grades are considered important — I easily get into a "rut" — I love the seashore, boating and swimming — Although I am not athletic, I enjoy such spectator sports as wrestling, basketball, and football —I go steady and love it! — I like to have fun; I like to be serious — My activities for this year include: National Honor Society, Keyette Club treasurer; Trinity Tri-H-Y, Senior Class treasurer, Senior Class Steering Committee; also Prom, Senior Day and Last Will and Testament committees.

Well, that is all I can think of to write about me. So **please** send me articles about you and your P. F. group activities.

Please note the change in my address and **use it!**

Connie Trueblood
8025 Honeygrove Road
Virginia Beach, Virginia

I am eagerly waiting to hear from you.

P. F.'ingly,
CONNIE

Litany For Youth

LEADER O GOD, WHOSE SPIRIT INCARNATE IN THE YOUNG CARPENTER OF GALILEE HAS CHANGED THE WORLD AND DOTH CHALLENGE EACH GENERATION WITH FRESH VIGOR AND RENEWED HOPE, WE PRAY NOW FOR THE YOUNG IN YEARS AND THE YOUNG IN HEART.

Response We beseech thee, O Lord, to hear our prayer and grant us thy petition.

LEADER What former generations of our elders have spoiled by ignorance, carelessness, or selfishness, strengthen the new generation to cure by righteous dedication in thy service.

Response We beseech thee to hear us, O Lord.

LEADER Inspire the minds and guard the character of our youth, and preserve their integrity against the day of challenge. Mercifully grant that in the springtime of their years that they may not strip the blossoms from their tree of life to make transient garlands of pleasure, only to find that when the summer opportunity has passed that there is no fruit in autumn.

Response Hear our Prayer, Merciful Father, and grant us this petition.

LEADER Save them from flippancy, self-indulgence, cynicism, deadening unbelief, and purposeless living; guard them from vulgar tastes and sensual preoccupation.

Response Hear our prayer and deliver us, we pray.

LEADER Deliver them from the confusion which mistakes license for freedom, from the tyranny of unworthy desires and subservance of the undisciplined crowd. Grant them thy truth that they may be free indeed.

Response Hear our prayer and deliver us, O Lord, we beseech Thee.

LEADER We pray for the dedication of their zest and radiance, for their untamed hopes which have power to renew the earth, for their creative spirit which may banish corrupt customs and outworn traditions and thus clear a highway for righteousness and the promise of peace.

Response Hear our prayer, O Lord, and grant us thy spirit.

LEADER Harness their unbroken strength in thy holy service, temper their recklessness with moral insight and courage, yoke their spirit of daring with the maturity of an independent and enlightened mind, and sustain in them the hope that inspires venturesome deeds; and so lead them from youth to age that they may stand undishonored and unashamed among their children to pass to them the torch that will light a better world.

Response Lord, have mercy upon us and grant us the joy of thy eternal presence. Amen.

YOUTH ACTIVITIES AT BEREA

Mrs. Lowry A. Daniels

January 27, national Youth Sunday, the Senior High Pilgrim Fellowship of Berea Christian church (Driver, Virginia) conducted the morning worship service under the supervision of Rev. L. L. Pearce, minister. Those participating were David Hackney, Dickie Holland, Linda Nelson, Marvin Outlaw, Paul Whitley, and Johnny Williams. The theme concerned problems and responsibilities of youth today.

Since June of last year the youth have been participating in various activities and projects such as: sponsoring an ice cream social, sponsoring a Sunday School Christmas party, delivering Thanksgiving baskets to shut-ins in the community, sending a representative to camp, and providing nursery care during morning worship service.

During the coming year, the youth hope to share responsibilities and serve Christ more fully in the church.

Church Spectaculars And Youth

Richard N. Rinker

Spectacular productions have made themselves beloved by television advertisers and ticket office sales managers. The spirit of the unusual, the sensational, the stupendous, and the more gigantically colossal, has influenced most of life. In view of the fact that it would prove difficult, at best, to surpass an infinite God eternally productive in terms of quantitative considerations (to say nothing of His qualitative attributes!), one might contentedly imagine that the drive for the sensational would remain beyond the stained glass and pot luck fellowship of the Church. Alas! such is no longer the case.

The sensational has come into its own as a means whereby young people are attracted, presumably, to the (sigh!) fellowship. Ping pong ball throwing contests, underwater fishing expeditions, two thousand mile weekend canoe trips — perhaps this is a bit exaggerated — are rapidly becoming the curricular activities for the youth of our churches.

It is not always clear whether these events are used because young people (a) desire new experiences, (b) need to be reached at their own level, or (c) because a feeling of guilt persists with regard to the "old" methods which have not seemed to achieve the desired goals of religion, whatever they are, and so demands attention to new ways.

Moreover, it becomes increasingly difficult to evaluate the reactions of young people to unusual experiences. Some of their responses have become nearly reflexive. They cast a veneer about the young person which may be concealing normal indecision, lack of self-confidence, ignorance of the "proper" way to react, or just plain disinterest. These become semi-automatic protective characteristics for use against anything unusual, not for the particular experience of the moment. Any usable areas of the experience within the particular situation may never reach the attention of the individual because of the rapidity with which the veneer is cast.

Children and adults cannot become involved in life as a teenager must. Maybe this is one reason for the defensive reactions. Teen-agers are an uncomfortable amalgam of acquired childhood habits overlaid with the youthful drive to achieve adulthood. To make this tense combination more frustrating, adults fluctuate between thinking of young people as children and as almost-adults.

The impression of inner-conflict and self-contradiction in their words and actions is a genuine picture of the way many of the younger set exists. Sometimes what is termed "anti-social" behaviour comes out. At other times, harmony and accord with what society claims to be "acceptable." Young people know full well that they are dependent, but this in no way interferes with their expression of the symptoms of their strong desire for independence. If the desire were not present, they could never become mature adults.

Local churches, and denominational programs, must give continuing consideration to the "standard" responses of young people and recognize them for what they are — superficial reactions covering deeper responses. There must be an awareness of the unique involvement potentially characteristic of youth; the habits of childhood rubbing against the goals for adulthood. It is not possible to minister to the needs of youth without this minimum bit of understanding. With this much we can continue.

Believing that the superficial responses and unique involvements may be stereotyped for all young people — that they all fit into a handy mold — is a a point of unfortunate lack of consideration. Here is where we often fail most miserably in living with young people; we do not look for individuals, but collect groups and expect everyone to fit neatly in.

Young people need to be met as persons possessed of particular needs, definite qualities, and singularly unique ways of absorbing and making use of the knowledge and experience they acquire. The spectacular is fine if it is used with understanding and careful planning. To use it merely for the sake of using it, as though magically young people would be served, could well prove to be deadly.

Failure of "old" methods has frequently been the result of a lack of understanding. Today we know more about ourselves, about inter-personal relationships, and about the maturing young person. There is no method which can act as a shortcut to understanding. Knowing them and appreciating them as individuals must be a basic part of any church's ministry to youth.

ELON STUDENTS SHARE IN HENDERSON YOUTH SUNDAY

Rev. Joe A. French

Our Henderson Church observed Youth Sunday February 3 with a group of eight students from Elon College participating in all the services.

Senior High Pilgrim Fellowship of which Bobby Stainback is president, invited the Elon students some two months ago to spend the day here and share in its services.

The students arrived for Sunday school and provided leadership for three adult classes.

The morning worship had been planned by the youth and the Senior High members composed the choir for the service. Larry Lassiter was the leader. The Junior Choir, which is directed by Agnes French, sang a special number for the service, and Judy Seaman, a freshman at Elon, sang a solo.

The subject for the Elon students was, "Christian Vocations." Doris Ann Morris, a junior at Elon, introduced the students and the subject for discussion. Sally Maurer, freshman, talked about the vocation of college chaplain and Dave Lent, freshman, reported on prison chaplaincy. Allen Tyndall, a senior at Elon, talked about the military chaplaincy and Leanna Sellars and Jerry Cameron, freshmen, reported on the great variety of opportunities for Christian Vocations on the mission field. Jewell Bass, sophomore, closed the service with a prayer.

The Elon students had supper at the church with the local young people and then shared with the four age groups of P. F. in their regular meetings. Bob Gwaltney, senior at Elon, led the Senior High discussion and the others shared in the program of the other groups.

The messages of the students at the morning worship were informative, both to the youth and the adults of the church, as they gave an insight into Christian vocations. The Pilgrim Fellowship program was enlivened by the sharing of the students in their program. It was good to have the Elon College students at Henderson Church.

Worship And Work In Jesus' Life

Background Scripture: Mark 9:2-50.

Devotional Reading: James 2:14-26.

Memory Selection: **My meat is to do the will of him that sent me, and to finish his work.** John 4:34.

THE GLORY OF THE MOUNTAIN TOP

We cannot tell exactly what happened on the Mount of Transfiguration. We can only bow in reverence as we try to understand it. It has a double significance. It had significance for Jesus. He had just made his decision to go to Jerusalem and that decision was a decision to face the Cross and accept it. Had he done the right thing? He must be sure before he went on. That he had done the right thing was evidenced in two ways. First there appeared unto him Moses and Elijah, the supreme representatives of the Law and the Prophets. It was as if these greatest of the law-givers and the greatest of the prophets were saying "Go on." It meant that they saw in Jesus the consummation of all they had dreamed of in the past and looked forward to in the future. Furthermore, when the voice came out of the cloud — and a cloud for the Jews symbolized the presence of God — it was as if God himself were saying to his Son "Go on. You are acting as my Beloved Son should and must act."

The Transfiguration experience also had significance for the disciples. The announcement that Jesus had made just prior to this experience that he must suffer many things and be crucified had left them with baffled minds and broken hearts. What they saw gave them something to hold on to, even when they could not understand. Cross or no cross, they had heard God's voice acknowledge Jesus as his son. And it fitted them to be witnesses of his glory.

From the Mountain Top To The Valley

It was a great experience for the three disciples, so good that Peter wanted to stay there. That was natural. They were away from the hurly-burly, the hustle-bustle of life. But they could not stay there. Even as they were enjoying that rich and rare experience, their fellow-disciples were wrestling with a case of dire human need. It is always thus. Mountain-top experiences are designed to prepare us for service in the valley. From the worship of God we ought to return to the service of our fellowmen. There is a double meaning in this experience of the disciples. Work without worship becomes dull and wooden and boresome and fruitless. Worship without work becomes unreal, and out of touch with the world and its needs.

Solitude But Not Solitariness

By way of elaboration of the above paragraph, it should be said that there is a place for solitude in life and religion. We need at times, and often to "be still and know that God is God" to allow our souls to "wait silently upon God." Minds and hearts grow in solitude when exposed to God. But although there is a place for solitude in life, there is no place for solitariness. I think it was John Wesley who said there was no such thing as a solitary religion. The true rhythm of life is to be found in solitude, and social fellowship and service.

Greatness Through Service

"If any man desire to be first, let him be the servant of all." That seems like the words of a wild-eyed dreamer and idealist. The fact of the matter is, it is the plainest commonsense. The really great men, the men who are remembered, are the men who did not say, "How can I use the state and society to further my own prestige and personal ambition?" but the men who said "How can I use my own personal gifts and talents to serve the state and society?" There is a story of a man of Sparta who was one of three hundred to aspire to the governership of that city. He lost, and when one of his friends expressed his sympathy, the man replied "I am glad that there were three hundred men better than I, to govern Sparta." Here was true greatness expressed in a sincere way.

SUNDAY SCHOOL LESSON
MARCH 3, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

A Lesson In Tolerance

John had seen a man casting out demons by the use of the name of Jesus. He wanted to stop him, indeed he did stop him, because "he was not one of our company." Gently Jesus rebuked his ambitious and intolerant disciple, and gave him a lesson in tolerance, a lesson greatly needed then and now, and hard to learn. This is no blanket approval of a man not having convictions of his own. It is not a matter of agreeing with everybody in what they say and believe. But it is a plea and a command for a tolerant spirit because of several factors.

a. Every man has a right to his own thoughts, a right to think things out and through and to come to his own conclusions. That is a right which we must respect. William Penn once said "Neither despise nor oppose that which thou dost not understand." There is more than one way to God. Cervantes once said, "Many are the roads by which God carries his own to heaven." It is foolish and dangerous for a man or a Church to think that he or it has a monopoly on salvation. Intolerance is a sign both of ignorance and arrogance.

b. A man also has the right to do his own speaking. Of all democratic rights, one of the dearest is that of liberty of speech. To be sure there are limits to free speech. The man who tries to destroy morality, or to remove the foundations of civilized and Christian society, must be combatted. Voltaire once said "I hate what you say, but I would die for your right to say it."

c. It must be kept in mind that the test of any doctrine or belief is the kind of people it produces. The main question is not "How is the church governed?" but "What kind of people does it produce?"

d. One thing more, the Christian thing in the matter of tolerance. We may hate a man's beliefs, but we must never hate the man.

"He drew a circle that shut me out—
Rebel, heretic, a thing to flout.
But love and I had the wit to win—
We drew a circle that took him in."

Increased means and increased leisure are the two civilizers of man.
—Benjamin Disraeli

The longer we dwell on our misfortunes the greater is their power to harm us. —Voltaire

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Lenten Services In Holt Chapel

Dear Friends:

For sometime now we have felt that somehow we should use Holt Chapel more often. You who have visited our campus know that we have a most attractive house of worship.

At present we use the chapel each Wednesday night for mid-week services. Then each fall and spring we have a series of Sunday night services.

The basement is used for socials from time to time by our boys and girls. It served last year as a meeting place for our Boy Scouts until they re-worked one of our storage buildings and made it into their own scout hut.

After discussing the matter with our pastor, Dr. W. J. Andes, and the board of deacons of the Elon College Community Church, it was decided that we should have a series of morning worship services on our campus during the Lenten Season. The children will continue to attend church school at our Community Church, but they will return to Holt Chapel for the 11:00 o'clock worship service. This series of services will be on the five Sundays in March.

Since a number of our children have expressed a desire to join the Community Church, some attention will be given to this area during these services. Also I will conduct a churchmanship class for those wishing to unite with the church. This will be conducted on a week-day during the same five week period. Then on the first Sunday in April, which is Palm Sunday, all of us will return to the Community Church to hear Dr. H. S. Hardcastle who will be the visiting minister on this Sunday. Also those from our Home wishing to unite with the church will do so at this service.

Should you be in the vicinity of our Home on any Sunday during March and would like to come by and worship with us, we will be happy to have you. Of course you understand these services will be planned and carried out on the children's level.

Rev. William A. Slater, general secretary of the Council for Lay Life and Work, preached at Elon College Community Church last Sunday.

REPORT FOR FEBRUARY 11, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 433.00	
Eastern North Carolina Conference	26.00	
Western North Carolina Conference	7.77	
North Carolina and Virginia Conference	272.24	
Total		$ 739.01

SPECIAL OFFERINGS

D. M. McLelland, Burlington, N. C.	10.00	
Bethel Christian Church, New Hill, N. C.	10.00	
Fellowship Bible Class, Monticello Church, Brown Summit, N. C.	10.00	
Adult Bible Class, Third Avenue Christian Church, Danville, Virginia	15.00	
D. Presley Duke, Jr., Suffolk, Virginia	5.00	
Business and Professional Women's Club, Burlington	6.00	
Imanuel Church Women, Imanuel Ch., Hartford, Conn.	300.00	
Clayton Christian Church, Clayton, N. C.	5.00	
Ladies Aid & Needlecraft Club, First Congregational Church, Wellfleet, Mass.	10.00	
H. H. Waters, Newport News, Virginia	5.00	
A Friend, Congregational Church, Washington, D. C.	1.00	
In Memory of Mr. Lonnie Wagoner		
In Memory of Mrs. Claudia Stanfield		
In Memory of Mr. M. C. Faucette		
In Memory of Mr. H. E. Rudd		
In Memory of Mr. H. Tut Brown		
In Memory of Mr. Glenn Huffman		
In Memory of J. M. Dunn		
In Memory of Mrs. Louise Glass Dibrell		
In Memory of Mr. Ben Andrews		
In Memory of Mrs. Virgie Beale Kernodle		
Total Memorial Gifts	70.00	
Special Gifts	987.75	
Total		$ 1,434.75
Total for the Week		$ 2,173.76

Sunday evening evangelistic services will be held during Lent at Apple's Chapel with guest ministers doing the preaching.

Slides on Korea were shown as a feature of the February Women's Fellowship program at Mt. Zion, Mebane. Mrs. Mary Wilkerson, friendly service chairman was in charge of the program, during which Miss Lillian Sharpe told of projects of the year.

"Separating the Men from the Boys!" was the interesting topic used by Rev. Kenneth Register at Beverly Hills, Burlington, February 10.

"The Meaning of Suffering" is being studied the first four Sunday evenings in Lent at Beverly Hills, Burlington.

A "Service of Dismissal" for Rev. W. T. Scott, Jr., was held at Durham Sunday afternoon, February 10. The sermon was by Rev. Warren T. Carr, minister of Watts Street Baptist Church. Others sharing in the service were Rev. Julius H. Corpening, minister of Temple Baptist Church, Durham; Dr. W. J. Andes and Rev. DeWitt Myers of the Southern Convention; and Mr. Guy E. Allin, moderator, and Dr. Robert Bonar, chairman of the deacons, of the local church.

One Great Hour Of Sharing

March 24, 1963

This year (1963) is the 15th anniversary of the One Great Hour of Sharing appeal. The United Church of Christ depends upon this source of income to support the work of the Division of World Service of the United Church Board for World Ministries. It is through One Great Hour of Sharing that the church can provide for catastrophies that seem to be the inevitable lot of millions of people each year. It is reassuring that the United Church of Christ can help provide immediate need as well as the long-range rehabilitation that is necessary when disaster strikes.

In 1962 our denomination was among the first to respond to the earthquake disaster in Iran, the floods in Hong Kong, the dispossessed hungry horde of returning refugees in Algeria, the drought catastrophies in Brazil, and many other areas around the world where people were in a hopeless condition.

The amount of service the United Church can administer depends on the Church's response to the One Great Hour appeal. We hope that each of our churches will endeavor to promote this worthy project.

There is available in the Southern Convention Office, Box 336, Elon College, North Carolina, the following Audio-Visuals for the promotion of this project:

FILM—16mm

HUNGER, 28½ minute black-and-white film, tells of the hungry people of the world. There is not only hunger of the body but hunger for shelter, health, freedom, peace and justice. Through this film we can see the great need of the world.

FILM STRIPS—35mm

MORE THAN WARMTH (New), 78 frames, color, with sound recording, 15 minutes. This filmstrip gives information and countless ideas on the procedures to be followed for inter-church cooperative promotion, collection and handling of a "clothing drive."

SON OF AHMAD, 73 frames, black-and-white, with sound recording, 15 minutes. A teen-age Pakistani refugee is made to see the concern of Christian people as they minister to his needs.

A NEW LANGUAGE FOR KIM PO, 48 frames, color, with sound recording, 13 minutes. Go with Kim Po as he visits the destinations of many of the relief supplies sent to the desperately needy people of Korea.

THE CHURCH AND HUMAN NEED, 98 frames, color, with sound recording, 16½ minutes. Our churches' programs for helping people in need are made vividly clear.

TRAVELIN' MAN, 72 frames, color, without recording (written script only), 15 minutes. Sammy, the travelin' man, takes you on a tour of mercy through many countries in the name of the Church. He distributes food, drugs, and clothes to those in need.

EXILES IN THE HOLY LAND, 79 frames, color, with sound recording, 16½ minutes. This filmstrip explains the needs of Arab refugees and shows how funds & supplies from the churches help these people to live and hope again.

NEW FILMSTRIP TO USE WITH "ONE GREAT HOUR"

ONE TRAVELER, 84-frame filmstrip, color, with sound recording, about 20 minutes. This filmstrip shows you how you can be two people, and yet **one traveler** going down two roads. One road shows the fascinating new opportunities for service now available in your church's relief and rehabilitation program overseas. The other road describes the opportunity for personal service overseas for well qualified people. See this filmstrip, and discover that both are essentially the same road in Christ, both based on truly sacrificial gifts given for the betterment of the lives of our fellow men. (For youth and adults.)

Order from Miss Ruth Dunn, Southern Convention Office, Elon College, N. C.

Posters, envelopes, folders, & children's leaflets may be secured from The Stewardship Council, 1505 Race Street, Philadelphia, 2, Pennsylvania.

Twenty teams of 2 men each were provided by Oakland church, Chuckatuck, for a community survey February 17. Other churches cooperating in the census were: Mt. Zion Congregational Christian, Wesley Chapel Methodist, Benns Methodist, White's Grove Baptist, and Ebenezer Methodist.

SUCCESSFUL TRAINING SCHOOL

The Greensboro Area Training School for Christian Growth for the United Church of Christ was held at the First Congregational Christian Church, Greensboro, North Carolina February 10-13. There was an average attendance of 132 for the four sessions, with 14 churches represented.

The dean of the school, Reverend Carl T. Daye, announces that the Planning Committee for the 1964 School would meet on Sunday, March 31, at 3:00 at the First Congregational Christian Church in Greensboro, and at that meeting the officers for the 1964 School will be elected.

"Women of the Bible" are being heard on "Eternal Light" over NBC radio this month and next at 12:30 p.m. on Sundays. Women to be portrayed are: Miriam, Queen Esther, Deborah, Naomi, and Abigail.

In Memoriam

HOWELL

The Mt. Carmel Congregational Christian Church, Walters, Virginia, wishes to pay a tribute of love and respect to the memory of Mr. Linwood H. Howell, who passed away on January 24, 1963, at the age of 68.

The members of this church hereby express their profound regret in the loss of this member;

That we bow in humble submission to the will of our Heavenly Father, who doeth all things well;

That we extend our sympathy to his family and loved ones;

That a copy of this memorial be sent to the family and to The Christian Sun for publication, and a copy be entered upon the church records.

Mrs. Otis Joyner
Mrs. E. W. Beale

SOUTHERN CONVENTION WOMEN

(Continued from Page 7)

North Carolina

(Note changes from some of the dates originally scheduled.) March 29 — Halifax District, Pleasant Grove, Virginia; March 30 — Asheboro District, Pleasant Hill, Liberty; April 4 — Greensboro District, Parkway, Winston-Salem; April 8 — Sanford District, Hank's Chapel, Pittsboro; April 9 — Raleigh-Durham Districts, Hayes Chapel, Garner; April 10 — Burlington District, Long's Chapel, Haw River.

The date for the Valley of Virginia Rally will be announced later.

BROTHERHOOD

(Used by Edna Bresko at the recent session of the Eastern Virginia Women's Fellowship Executive Board, the following is a summary of a message given by Rev. Vincent Harding of the Mennonite House, Atlanta, Georgia, to an interdenominational women's workshop on human relations.)

Multitudes, multitudes, in the valley of decision! For the day of the Lord is near in the valley of decision.
Joel 3:14.

A revolution now sweeps around us, the world is passing by, as schools, restaurants move ahead; and day by day, a silent church becomes more and more irrelevant to the new society. Obviously, there is no easy way to go. In our frantic efforts to be Christ's disciples, we find that we are socially unacceptable. Thus the valley of decision may be a place in which we discover that following Christ brings with it the agony of the cross.

Archbishop Fulton Sheen illustrates the difference between Christianity and Communism. He said that the Communists have marched up to Christ of the cross, torn him from the cross, cast him aside, and have marched off bearing the cross — the cross of suffering, ridicule, and rejection for their cause. On the other hand, we of the western world, have walked up to the cross, taken Christ off, and have walked off with a gentle Jesus, meek and mild, leaving the cross and its costliness behind. Neither of these, of course, is the true faith. For just as there is no real Christian cross without Christ, so, too, there is no true Christ without His cross. In our valley of decision on brotherhood, each of us must make his own choice.

We have a decision we must now face — a calling to open Christ's church to all men. T. S. Eliot may be speaking to all of us through his play, "Murder in the Cathedral." There, in his dramatic recounting of the life of Thomas Becket, 12th century Archbishop of Canterbury, Eliot dwelt on the conflict between Thomas and the King, between the way of our Master and the way of the world. Then, near the closing of Thomas' life in the play, Eliot portrays the priests of the Cathedral as they urge Thomas to lock himself in the sanctuary and to bar it against the King's knights who seek to kill him. They cry out:

Priests:
Bar the door, Bar the door.
The door is barred.
We are safe. We are safe.
The enemy may rage outside, he will tire
In vain. They cannot break in.
They dare not break in. They have not the force.
We are safe. We are safe.

Thomas:
Unbar the doors! Throw open the doors!
I will not have the house of prayer, the church of Christ,
The sanctuary, turned into a fortress.
The church shall protect her own, in her own way, not
As oak and stone; stone and oak decay,
Give no stay, but the Church shall endure.
The Church shall be open, even to our enemies.
Open the door!

Priests:
My Lord, these are not men, these come not as men come, but
Like maddened beasts. They come not like men, who
Respect the sanctuary, who kneel to the Body of Christ,
But like beasts. You would bar the door
Against the lion, the leopard, the wolf or boar,
Why not more
Against the beasts with souls of damned men, against men
Who would damn themselves to beasts.
My Lord! My Lord!

Thomas:
Unbar the door!
You think me reckless, desperate and mad.
You argue by results, as this world does,
To settle if an act be good or bad.
Unbar the door! Unbar the door!
We are not here to triumph by fighting, by strategem, or by resistance,
Not to fight with beasts as men.
We have fought the beast and have conquered.
We have only to conquer now, by suffering.
This is the easier victory.
Now is the triumph of the Cross, now
Open the door! I command it. OPEN THE DOOR!

The door is opened, and within a few minutes' time, the King's knights murder Thomas (for God has never promised safety to those who do his will, only his eternal presence with them). However, in the final moments of the play, the people of Canterbury are granted that great vision which helps them see that Thomas' death, resulting as it did from his refusal to close Christ's church to any man, was indeed a blessing upon them all. It had caused them to see God and themselves. Therefore they could sing out:

O God, we thank Thee
Who hast given such a blessing to Canterbury.

Forgive us, O Lord, we acknowledge ourselves as type of the common man,
Of the men and women who shut the door and sit by the fire;
Who fear the blessing of God, the surrender required, the deprivation inflicted;
Who fear the injustice of men less than the justice of God;
Who fear the hand at the window, the fire in the thatch,
The fist in the tavern, the push into the canal,
Less than we fear the love of God.
We acknowledge our trespass, our weakness, our fault;
We acknowledge
That the sin of the world is upon our heads; that the blood of the martyrs and the agony of the saints
Is upon our heards.
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.
Blessed Thomas, pray for us.

* * *

O God, grant us the spirit of brotherliness and understanding that we may learn to live with wisdom and mutual helpfulness, with men of every race and condition, so that we may give them our best and receive from them their best. For Jesus' sake. Amen.

The

CHRISTIAN SUN

Elon College Library

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Vol. 115 February 26, 1963 No. 9

A Religious Wee[illegible]or Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

The World Day Of Prayer

The World Day of Prayer, observed on the first Friday in Lent, is sponsored by women of the major Protestant and Orthodox communions. It has a meaningful history of more than 75 years behind it. Prayer and giving for the world-wide mission of the Church have been its primary purpose. It has traditionally brought people together across the denominational, racial, national and cultural boundaries to pray for the needs of the world and to make an offering for the carrying out of the Church's mission across the world.

This World Day of Prayer is truly world-wide in character. Basically the same service is used by groups in approximately 150 countries. This provides an extra-ordinary opportunity for fellowship at a deep level with Christians all over the world. Increasingly persons from many parts of the world are involved in shaping the service. There is here a very real possibility for Christian unity in the act of prayer.

The World Day of Prayer observance has five elements if it is true to its traditional purpose and meaning.

First is an awareness of and a commitment to the reality and power of prayer.

Second is a concern for the need of all peoples for the message of the Christian faith.

Third, the observance should be open to all, whatever may be denominational, racial, national, or cultural distinctions; participation of all persons of a community is actively encouraged.

Fourth, the same theme and service are used as the basis for world-wide planning and observance of the day.

Fifth, gifts are made for the united outreach of the Church through interdenominational efforts related to the mission divisions of the National Council of Churches.

The World Day of Prayer began with the dedication and vision of one woman. In the providence of God it has grown to involve millions of women across the world. In gratitude and humility we are called to play our part in this world-wide fellowship of prayer and witness.

Organ of the Southern onvention of Congregational hristian Churches, an Acting onference of the United hurch of Christ.

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EDITORIALS

The Beginning

When Wednesday comes and Lent begins this week many people in all nations and races will start on a different schedule of activities. They will begin thinking of Christ more often and with greater devotion than is customary. They will leave off certain foods, expenses, and habits. They will seek more diligently to make their lives conform with the pattern presented in the life and teaching of Jesus of Nazareth. They will begin anew to live like a Christian should. In so doing they will "grow in grace and in the knowledge of our Lord and Savior."

For those of us in "free churches" who have not been accustomed to pay much attention to a Church Calendar, who do not conform to ancient church customs, who set no seasons for spiritual growth, for us it will be a great BEGINNING if we really enter into the observance of Lent.

In order to get the most out of this beginning of something new, it will be well to read literature prepared for the occasion. Our denomination has literature for us, and especially good is the **Daily Devotional Guide.** The Bible contains the story of Jesus, and it awaits our daily study. There are many books written especially for Lent — books by great Christians who share their wisdom and experience with all who will read. Materials are ready; are we ready to read?

Prayer is the seasoning that makes life palatable. Morning and evening prayers are exceedingly helpful, especially when there is quiet time for meditation. Perhaps more important is the habit of constant prayer — what St. Paul considered and urged, "pray without ceasing." To do this does not mean resigning the job, or neglecting the housework. A typist can find time for little prayers; the "boss" does better when he prays rather than storms; the house-keeper can keep out spiritual cobwebs by constant prayers; and farmers have a delightful altar in fields and forests.

Let Lent be a real beginning in your religious growth.

Alcohol Is Still Destructive

Recently Judge Walter E. Crissman sentenced a Greensboro (N. C.) 22 year old mother to prison for 13 to 16 years because she allowed her 3-year-old invalid daughter to die of starvation. This was a horrible crime, committed by one who had hardly reached her prime and who must spend the best years of her life in prison.

The reason for telling this story is not to join in the repetition of things that are degrading, but rather to point out something that is happening in our so-called civilization right at home. The woman is quoted as saying that she began drinking soon after marriage and would often "drink for days." She stated that when she was drunk she didn't care for anything or anybody and "that was the way I was for a lot of the time."

In passing sentence the judge made this significant statement:

> **"I have been on the bench eight years and I can say about 90% of all criminal cases which come before me are caused by alcohol . . . yet we embrace it and the greatest majority participate. That is her downfall now. The neglect she exhibited was born of alcohol."**

By vote the people of Greensboro sell alcohol, as do citizens in most of America. Beautiful advertisings of alcohol come into our homes in lovely magazines. Television shows seem to have difficulty in completing the picture without showing drinking parties and urging people to "have a drink." It is said, and on reasonably good authority, that youngsters learn to drink at home. The amount of alcoholic beverage used by the American people is greater than in any other nation the world has ever known, so it is said by those who are supposed to know. People die from its use, and millions must be treated annually because they are sick from a disease caused by their drinking. The great killer on the highways is alcohol — not speed, though speed may be caused by alcohol, and not defective automobiles. (The way to cut down on highway deaths is to cut out alcohol for drivers of cars.)

Multitudes made light of Prohibition and claimed that the "great experiment was a failure." They still do. Who can say that the present experiment of the manufacture, sale, and use of spiritous liquors is a noble success? This writer drove all over the United States of America and into Canada and Mexico during Prohibition days, and still does some driving on the highways. Obviously there was less use of alcohol in "those good old days" than today. Measured by the gallon, when legal and illegal are added, facts will easily show that victory is not on the side of the people, but on the side of alcohol.

How long shall we endure this tragedy? How long can we endure it? Does it mean nothing to us that mothers forsake their babies because they use the drinks we provide? Must the growing generation be saturated with a deadly poison? Is it nothing to you, all who pass by on the other side?

AN IMPORTANT MEETING

A very important meeting was scheduled for February 25, and 26 at Bricks, North Carolina. The steering committee for realignment of the United Church of Christ in North Carolina and Virginia was to meet to hear reports from sub-committees, and to plan for future actions by the three groups involved.

It is impossible for an outsider to prophesy what such a committee will decide, or even if decisions will be made. However it is important for all of us to be aware that our committees are at work, and to hope that they will have wisdom to guide us in developing the very best possible organization for our churches.

Anyone who knows the area at all is aware that there are real problems to be faced, weighed, and overcome. They are all human problems, and if man makes them, man can solve them. This is the faith with which to face the future.

At Tryon the church is considering sponsoring a Cuban refugee family. Vote was to have been taken February 24. Dr. William R. Stevenson, the minister, attended the annual Churchman's Washington Seminary recently.

The Western North Carolina Conference will hold its spring session March 20 in our Asheboro Church. Registration will begin at 9:30 a.m. and the program will be concluded at 4:00 p.m.

At Asheboro World Day of Prayer services will be held Friday evening at 7:30 in St. John's Lutheran church. Our church women were guests of the Evangelical and Reformed Church February 19.

At Bethlehem (Valley of Virginia) the church business meeting was held February 17. The Junior Highs met in a Rally at St. Pauls in Woodstock February 24. The World Day of Prayer meeting was with the E.U.B. church in Lacey Springs. On Feb. 15, Mr. Martin Garren of Greensboro spoke to Sunday School Superintendents and other leaders of Christian Education.

Albemarle church has 117 copies of the new Pilgrim Hymnal which they will sell for $1.25 each. These have been used very little — in fact, some of them have not been unwrapped. Contact Rev. J. E. Neese, 1124 Carolina Avenue, Albemarle, N. C., if you are interested in purchasing them for your church.

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Rev. F. C. Lester, *Editor*
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

At Bayside (Norfolk) the budget for this year amounts to slightly more than $19,000. This church, under the vigorous leadership of Charles F. Pegram, is making rapid progress.

At High Point February 17, when the pastor was absent because of flu, the congregation led itself in worship and in a discussion of "What is a Christian?"

At First Christian Church, Portsmouth, the Women's Fellowship is sponsoring the publication of a local church Year Book in which there will be a calendar of events, a list of all church members with telephone numbers and addresses, and a list of officers and committees of the church.

At First United Church (E. & R.) Winston-Salem, the minister, Rev. A. W. Hedrick, has a class of 16 pupils meeting during Sunday school preparing for church membership. In the Sunday evening services during Lent, there will be a study of "The Meaning of Suffering."

Rev. Weldon T. Madren, pastor of Happy Home Church, had a heart attack on February 8 which sent him to the Anne Penn Hospital in Reidsville for a lengthy recovery. At last report, he was improving.

At Durham February 10, there was a Dismissal Service for pastor William T. Scott, Jr. The sermon preached by Mr. Scott on that occasion will appear in The Sun soon. This is a new type of service for our area but appeared to be very interesting and impressive. Sharing in it were Dr. William J. Andes of Elon College, Rev. Julius H. Corpening of the Temple Baptist Church in Durham, Rev. Warren T. Carr of Watt Street Baptist Church, Rev. Dewitt L. Myers of our United Church in Chapel Hill and Dr. W. E. Wisseman of Greensboro, in addition to several members of the local church. Dr. and Mrs. W. T. Scott, Sr., parents, were also present. The former Durham pastor is now minister of First Congregational Church, Barrington, Rhode Island.

IMPORTANT DATES

March 5 — Executive Board, Southern Convention, at Henderson, N. C.
March 6 — Elon College Board of Trustees.
March 8-10 — Area Training Sessions for Women, at Franklinton Center, Bricks.
March 21 — Founders' Day, Elon College.
March 24 — Church History Sunday — "One Great Hour of Sharing."
March 26 — Women's Fellowship Eastern Virginia Rally, Norfolk District, Great Bridge.
March 27 — Women's Fellowship, Eastern Virginia Rally, Suffolk District, Mt. Carmel.
March 28 — Women's Fellowship, Eastern Virginia, Waverly Dist. Rally — Richmond, First.
March 29 — Women's Fellowship, N. C., Halifax Dist. Rally — Pleasant Grove.
March 30 — Women's Fellowship, N. C., Asheboro Dist. Rally — Pleasant Hill.

April 1-3 — First Regional Leaders' Meeting — Central Church, Atlanta, Ga.
April 4 — Women's Fellowship, N. C., Greensboro Dist. Rally — Parkway, Winston-Salem.
April 7 — Palm Sunday.
April 8 — Women's Fellowship, N. C., Sanford Dist. Rally — Hanks' Chapel.
April 9 — Women's Fellowship, N. C., Raleigh-Durham Dist. Rally — Hayes Chapel.
April 10 — Women's Fellowship, N. C., Burlington Dist. Rally—Long's Chapel.
April 14 — Easter Sunday.
April 23-24 — Biennial Session of Southern Convention Women's Fellowship—Union Ridge Church, near Burlington, N. C.

May 4 — May Day at Elon College.
May 5-12 — National Family Life Week.
May 13-15 — Ministers Convocation.
May 25-27 — Commencement at Elon College.

July 3-5 — General Council, Congregational Christian Church — Denver, Colo.
July 5-11 — General Synod, United Church of Christ — Denver, Colorado.
General Synod, United Church of Christ — July 5-11, Denver, Colorado.

A MEDITATION

John G. Truitt, D.D.

+ + +

THE FATHER'S LOVE

"... return unto Me ..."
Isaiah 44:22.

The Father's love, how great it is! "I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." How beautiful, and how expressive of God's love!

No wonder John, who had seen and served the Lord Jesus wrote: "He that loveth not, knoweth not God; for God is love" (I John 4:8). Or that Jeremiah, the young, weeping prophet wrote: "The Lord hath appeared of old unto me, saying, Yea I have loved thee with an everlasting love: therefore with lovingkindness I have drawn thee" (Jer. 31:3).

Return unto Me is God's call. It expresses His love. It forgives the transgression of those who would return and repent; it blots out their sins; as in another place we read: "And shall remember them no more forever."

This same sort of love is in God's children. "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him. Herein is love not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so love us, we ought also to love one another" (I John 4:7-11).

Loving one another begins right where you are, and stops wherever there is not another! Help us, O God, to grow in knowledge of the Lord Jesus and to be more like Him. Amen.

A LENTEN MEDITATION

How God Invades History

By the Rev. James Z. Nettinga, Th. D.
Executive Secretary
American Bible Society

"History Repeats Itself." To the academic world this is a very familiar phrase. Students of the humanities call repetitive cultural history "a renaissance;" to students of the social sciences, such repetitions, when political, are known as "cycles;" and in the halls of the physical sciences, they are known as "resurgencies."

History, however, does not have to repeat itself. God acts in and invades history. In Christian chronology, he did it four times.

He invaded time: "But when the fullness of time was come, God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4:4-5.)

He invaded the dominion of evil on Calvary. Remember this question of Pilate: "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" (John 19:10.)

Listen to Jesus' reply: "Thou couldest have no power at all against me, except it were given thee from above." (John 19:11.)

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." (John 18:37.)

While the dominion of evil held sway in the darkness of that earthquaking day, God invaded it: "Father, forgive them, for they know not what they do." (Luke 23:34.)

He invaded death that first Resurrection Day. Remember: "I am the resurrection and the life." (John 11:25.) "God hath both raised up the Lord, and will also raise up us by his own power." (I Corinthians 6:14.) "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Romans 6:4.)

On Pentecost, he invaded life with power: "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, ... He will guide you into all truth." (John 15:26, 16:13.)

These words have been the spiritual motivation and the mission trust of the American Bible Society for one hundred forty-six years. During this time the Society has made it possible for more than five hundred million volumes of the Living Word to invade our country and the other countries of the world. This is our great heritage.

That is why approximately six million copies in English and Spanish of The Resurrection Story have been prepared for Easter distribution in hospitals, homes for the aged, migrant camps, correctional institutions and among thousands of spiritually uprooted citizens.

Thus God invades history through man. The Resurrection fact means that he is invading our own times through you and me. As we follow Jesus, the Living Word, on our twentieth-century road to Emmaus, we must bring his Word and his truth more fully to all the world.

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About ※ ※ ※ OLD MILLS

There are many things by which the progress of a people may be measured. Old mills are an example.

The first known grist mill was merely a hollow in a rock where grain was pounded with a round boulder. These prehistoric hand mills have been found in many parts of the world.

The first improvement in the early hand mills came when grinding was substituted for pounding. This was the saddlestone mill, so-called because its upper surface resembled a saddle. The ancient mills of Babylon, Nineveh, Assyria, and Egypt were of the saddlestone type.

In the third century B. C., a great advance in milling took place with the revolving mill in which the lower stone was stationary while the upper revolved. At first, the stone was pushed around by slaves or convicts, but later animal power was used. Many grain mills in the United States are of this two-stone type, and most of them derive their power from water over an overshot wheel.

The first cloth mill in the United States was built at Rowley, Massachusetts, in 1654. This mill's first business was to supply the colonies with cloth that once had to be imported from Europe.

Gilbert Stuart, the most eminent painter of his day, was born in his father's Rhode Island snuff mill in 1775.

Virginia, West Virginia, and North Carolina are the few States that have some corn mills 200 years old or older and still operating. Possibly the oldest corn mill in North Carolina still in use is Cook's Mill near Mebane, built in 1757.

The Spanish missionaries introduced the first sugarcane mills into what is now Louisiana, Florida, and Georgia. The South also constructed the first rice mills.

Old mills — especially grist mills with their overshot wheels and moss-covered roofs — are chronicled in literature. Poets and artists have used them as settings for many familiar verses and cherished paintings. The miller, too, is remembered by writers who received inspiration from this community figure. "The Jolly Miller" written by Isaac Bickerstaff in the 1700's is an example.

No old mill was complete without its cat or dog, sometimes both. These chased the rats, and on rare occasions when no customers or visitors were present, were company for the miller.

Old mills and covered bridges represent an era almost eclipsed in the pages of history.

C. B. Riddle

WINTER PRAISE

By Blossom Bennett

For the wealth of fluffy snowflakes
Clothing earth in purest white,
For each shrub and tree whose branches
Glisten in the morning light,
Lord, who makes the snow and sunshine,
Grateful praise we sing to thee.

For the tiny plants that slumber
Cozily beneath the snow,
Resting till it's time to waken
When the warm spring breezes blow,
Lord, who cares for sleeping flowers,
Grateful praise we sing to thee.

For the lake's smooth frozen surface
Where the children love to play
For long hills where sleds glide swiftly,
For the laughter, glad and gay,
Lord, who makes the joys of winter,
Grateful praise we sing to thee.

For the cheerful glow of firelight
When the frosty night air stings,
For the warmth of home and friendship,
Quiet games and books and things—
Lord, for all our winter blessings,
Grateful praise we sing to thee.

A Layman Points To The Forgotten One

Does your church have students who are preparing for full time Christian service? If so, have you forgotten them? Are you giving them opportunities to serve in your church, assisting in and conducting worship services, assisting with youth groups, serving as visitors, members on the church boards, etc? I am sure that the majority of you give these opportunities to the leaders of tomorrow's churches. However, there are some churches that have forgotten their ministerial students. There is one who has fostered the growth of a student, giving him financial assistance for his college education, and giving him opportunities to share in the services of the church. There came a change in the leadership of this church, and the priviledges previously afforded were slackened. Another change in leadership has come about, and now in almost two years. this young man has been asked to ASSIST only once.

A license to preach was presented to this young man by his conference, and since that time, he has assisted only once in any service of the church during the time of his liscensure. Truly, it seems that he has been forgotten. Within the conference in which he is licensed, there are several churches in need of ministerial assistance, several within a radius of fifteen miles, and not once has this student minister been contacted to serve! Why? Why would a conference and or a convention grant a license and renew it, if they did not plan on using this person in the mission and message of the church? What would be the need to give him the title of Reverend if it was to have no meaning?

It is the hope of the writer of this article that our churches will grant their students all privileges and opportunities of the church, thus giving them opportunities for experience, and TRUE first-hand Christian Education. It is true that a great deal of one's education must come from books, but, there is nothing in a book that quite equals first-hand Christian experience. This, I feel, is so true in the work of the church, especially for students, and is a vital part of the actual business and education of the church.

Where are the leaders of tomorrow's churches born? Within your own individual church! What are YOU doing to help them grow? Are they forgotten?

A Concerned Layman

President Reports To Laymen's Fellowship

C. C. Cunningham, President

For the first part of my report, I should like to present a report which I gave during the recent Area Meeting of the CLLW held at Catawba College setting forth accomplishments and work of our Convention Fellowship.

This may be an appropriate time for such a report as we are nearing the end of our existence as the Laymen's Fellowship and a summing up might appear to be in order. Incidentally, it is hoped that some of our activities might indicate evidences of self-renewal within our organization. We have, I trust, at least begun to realize the potentialities of the laymen's movement and to recognize that our capacity for renewal will depend upon each one of us, the individuals who make up the Fellowship that is meeting here today.

This report is of a cooperative nature inasmuch as the views of several of our key laymen, including Martin Garren and George D. Culclough, were solicited along with those of Clyde Fields, and incorporated into the final product.

I. In alluding to the accomplishments of the laymen's program, each mentioned the importance of our meetings, from the local fellowship to the annual mid-winter rally. There is a feeling that program quality has improved; that for the most part laymen's groups are no longer meeting just to eat, but to promote "Lord's Acre" projects, provide scholarship aid, undergird the work of Elon College and the Christian Home for Children, support "Off to Adventure" TV programs, develop Moonelon — our church camp, and the like. It is believed further that the meetings strengthen and make more meaningful the lives of men in Christian fellowship as they come to realize that the whole people of God have a ministry to perform and that we must apply our Christianity to needs of our region and our nation.

2. All mention the laymen's promotion of and increasing participation in Laymen's Sunday. The increasing quality of lay participation in the church service on this and other occasions appears to reflect a greater appreciation by our laymen of the significance of worship and the worship services of the church. As Martin Garren points out: "Today in a great many churches laymen can take over the Sunday worship services and do creditable and dignified jobs."

3. All of us have been aware of work laymen have done on buildings and grounds to improve the church plant physically, and for some years many laymen no doubt felt that this was their primary duty. But today, while laymen have by no means turned away from such work, they are increasingly cognizant of their responsibility for the spiritual side of the church program. Many are holding church offices, making lay visitations, engaging in church school programs and prayer meetings, and in general becoming more conscious of the "things of the spirit," taking more seriously the injunctions of the gospel. Furthermore, there is greater understanding of the wider ministry of the church, and our laymen are better informed on such matters as missions, benevolences, and socia action.

4. By no means to go unnoticed is the increased knowledge laymen have acquired about the history, tradition and polity of our denomination — followed by a keener sense of fellow-

This Interested Me

By Emily C. Lester

It has been my privilege through the years to attend many types of church meetings. Of course, I have specialized in "women's meetings" of various kinds — rallies, workshops, retreats, Convention sessions for business and inspiration.

Recently it was my especial privilege to be the only woman present for the laymen's Convention-wide rally at Elon College, where 250 men came together for worship, learning, business, and fellowship around the banquet tables. Strangely enough, though a minority of one, I felt perfectly at home and thoroughly enjoyed the sessions.

Dr. Cunningham, president, saw that things moved smoothly and with dispatch. (Part of his report you will find elsewhere in this paper.) The familiar hymns, led by Eastern Virginia laymen's president Bill Baker, were a joy to hear — male voices blended in song, enhanced, of course, by the organ playing of Dean Fletcher Moore. Dr. J. Earl Danieley brought greetings not only from Elon College but from the Council for Lay Life and Work.

The speeches by Rev. William (Bill) Slater and E. Dale Peake (also reported elsewhere in this paper) were clear, to the point, and stimulating. They indicated that our men have progressed beyond the stage of being "patted on the back" for attending such a gathering to the point where they are challenged to renew the Church and the world in our day.

At the afternoon session the opening worship service led by Gordon Wicker, Eastern N. C. president, and the closing prayer by Leon Lambe Western N. C. president, as well as the selections by the 27-member Elon College choir and its director, Professor Charles Lynam, all added to the general well-being of the occasion. E. H. Thompson reported for the laymen of the N. C. and Virginia Conference. The secretary-treasurer, G. Lawrence Wagoner, reported that only two churches have sent in their 1963 dues of 50¢ per member. He will be happy to receive money from other groups — mail it to him at 1005 Twyckenham Drive, Greensboro.

It was interesting to me to see what a large part Elon College played in the sessions: The president is chairman of the CLLW; the Southern Convention laymen's president is head of the history department; the organist is not only head of the department of fine arts but dean of the college; music was provided by the choir and by a quartet at the banquet; prayer for guidance at the business session was by W. Jennings Berry, Jr., registrar at the college; and presentation of the cause of the N. C. Builders Club and the E. Va. Christian Missionary Association was by Robert Baxter, member of the Southern Convention Mission Board, and director of development for Elon College.

Closing moments of devotion led by Rev. Richard Rinker brought a good meeting to a close.

P. S. — Of course, a mere woman would have a suggestion for future meetings! Could some opportunity be provided for "talk-back" by the men attending — discussion of the speeches, or some such, and presentation by them of reports of interesting meetings they have held or plans for future meetings in their local churches and conferences?

ship with men from churches throughout the Convention. And, as Superintendent Fields sees it: "The sense of belonging and participation felt by the men of the Southern Convention is an important asset in our fragmented world." It seems clear that the union stimulated much interest in our heritage, as well as in our tomorrow. History is a mirror in which, if we are honest enough, we can see ourselves as we are, as well as the way we would like to be. The misuse of history is the misuse of the mirror; if one uses it to see not only the good in the image, but to see the image as all good.

5. This has been accompanied by increased theological knowledge. Our laymen appear to know more now than ever before about the great beliefs and principles of Christianity. Laymen today may be heard discussing the meaning and significance of "justification by faith," neo-orthodoxy, and one was even heard recently discoursing on the "Logas Doctrine."

6. Finally, there is the development of a wider, more universal point of view toward religion. "Perhaps," as Martin Garren says, "we are far from true ecumenicity, but many laymen have come a long way from the 'mine is the only denomination' point of view."

Now, as I stated at the Catawba meeting, we are aware of our failure to achieve anything like maximum potential in most or all of these areas, but it would be more than unfair to the fine men throughout our Convention — with whom it has been my good fortune to be associated now for several years — to say less than I have about their **accomplishments.** I am sure that the old gag — that while preachers are paid to be good the laymen are good for nothing — is no longer applicable, if it ever was, to these men.

Do We Really Believe In Christianity?

By Rev. Collins Kilburn, Raleigh

One Sunday morning just a few minutes before the beginning of the worship service as I was trying to pray, the whole situation struck me as fantastic. Why do people come to worship? Why do we want Christian education for our children? Why do we continue to maintain the institutions of the Christian religion, when hardly a one of us really believes in Christianity? I do not mean Christian dogma, but as a direction of the will and as a way of life. "Thou shalt love the Lord thy God with all thy heart, mind, strength, and soul, and thy neighbor as thyself." That is the Christian Way in a nut shell. And who really believes in it? Who even seriously intends to follow in this Way? Who among us intends with all his heart to deny himself, to take up his cross, and follow the Christ? Who intends to give himself completely to the mercy and the will of God? Hardly anyone, it seems to me. Yet we pay a minister to tell us that this is what we should do. We invest our money, our time, our energy in an organization devoted to the teaching of this Way. It is a curious thing. Are we playing at Christianity, as Kierkegaard suggests? When we hear the invitation to abandon all self-concern for the Kingdom, why do we not break out into peals of laughter, for obviously we are not going to do it. We are not even going to consider it a serious possibility.

As I examine myself along these lines I am mystified. Why do we continue to wrestle with something which we hardly consider a realistic possibility? We might say: "Of course I am not a perfect Christian. No one is. Christianity is an ideal to strive for, but not one we can expect to reach." Maybe that is an evasion. Do we in all honesty strive for this ideal above all other things? Besides, when Jesus says, "Thou shalt love...", he is not stating an ideal but a commandment. Commandments are to be obeyed or disobeyed. They are not to be turned into goals or ideals. Suppose you say to your son, "Come home at once," and he replies, "That is a fine ideal. I will strive toward it," and then goes about his own business just as he was before you called?

But still we want Christianity. We cannot live in the Way, but we want it acknowledged. We do not want it forgotten. Perhaps most of us, dimly at least, harbor the hope that maybe someday we will be given the courage and the grace to enter in the Way for at least a moment. Perhaps we feel that such a moment would be worth a lifetime of hoping. Perhaps we suspect that while the Way is realized in our existence in only very small measure, it is nevertheless the final Truth, the eternal order of things.

In The United Church Letter

MELVIN DOLLAR BEGINS FLORIDA WORK

Mrs. Dollar and I are glad to be a part of the Florida Conference, and to be "On the team" with such a wonderful group of ministers and Churches. We have been challenged by the tremendous population growth up and down the State. We are here because we are convinced the United Church should take advantage of these times and opportunities.

I have been called to become Minister of Church Extension so that the Conference may look more closely at the new communities, make surveys to determine the practicability of our opportunities, and to move in and actually establish new Congregations when and where it would be most advantageous. This can be done most effectively by the ministers and local congregations informing me when new developments are about to spring up in their areas. The secret of success in Church Extension is to move in on the ground floor in the early stages of these new communities. I covet your cooperation and goodwill as I endeavor to lead the Conference in this much needed field of service.

I am presently working with our new Church in Southwest Miami. It would be very helpful if our ministers would notify me of any of their people living in this section, so that I may contact them and invite them to be a part of this new adventure. My address is 12555 S. Dixie Hwy., Miami 56.

Melvin Dollar

Mr. Martin Garren of Greensboro will be the speaker for a meeting of Sunday school superintendents, assistant superintendents, department superintendents and chairmen of boards of Christian education in churches of the Valley of Virginia March 15 at 7:00 p.m. at Bethlehem. This will be in the form of a supper meeting, and representatives of E. and R. churches will join those from our Valley Conference.

A Letter From Japan

Rev. and Mrs. Allen Irwin

Sendai, Japan
November, 1962

Allen and I have finished our first semester of teaching in a Japanese college and are well into the second semester. We would like to tell you something about our classes and what it is like to be teaching in a Japanese school.

We moved to Sendai and into a comfortable "Japanese-western" style house in March. You might be interested to know that one of the first duties in making this move, was to make formal calls on the school officials, the Kyokucho (the head of the Association of Churches and ministers) and to call on our neighbors. Unlike the States, here, the newcomer calls at the door of all close neighbors. These are just "door" calls. We told them our name, that we came from Kyoto, and that we would be teaching at Miyagi College and Tohoku Gakuin. After this introduction, the people bow and speak to us when we meet.

School Begins in April

Our first semester begins in the middle of April. I had the feeling that fall would soon be upon us and found it quite hard to orient myself to this change of school schedule. A brief summer vacation interrupts the semester from the middle of July until September 1. We spent the vacation in the mountains at Lake Nojiri. We put in many hours on lecture preparation and language study. We both found time to play golf however, and Allen reached the semi-finals in the golf tournament. We were back in school beginning the first of September continuing the work that we interrupted in July. Then in October came final exams. The second semester began on October 11. Our Seniors graduate in March.

Allen had had a very full schedule because he must prepare lectures and class materials which he is also teaching. This year he is teaching a course in "Understanding the New Testament" to both the Juniors and the Seniors of Miyagi and also to a class of Seniors at North Japan College. From time to time special sessions are held for those who are not understanding the English well enough, to help them with review and preparation for exams. These voluntary sessions have been well attended. Allen is also teaching a course in the Miyagi Kindergarten Teachers Training School entitled "Getting Acquainted with the Teachings of Jesus." This course is taught in Japanese and takes more hours of preparation during the week than all the other work combined. This class, however, is the biggest help for his preaching in Japanese which he does every month. Once each month, we visit one of four small churches lying to the South of Sendai. Allen is the guest preacher on this occasion and sometimes I am called upon to speak also. Allen can

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Honduras

PINALEJO

Village 40 miles west of San Pedro Sula.

March

3—**Dr. and Mrs. Harold N. Auler, Sr.** first went to Honduras as missionaries in 1921. In 1959 they began a two year special term in Ecuador, and, upon completion, returned to Honduras in 1961. The Aulers have provided a large share of the leadership that has helped call this community of faith into new paths of Christian service and mission in Latin America.

4—**Miss Ruth I. Strauss** is a missionary nurse serving in the medical clinic at Pinalejo. She arrived in Honduras in 1958 and shortly afterwards left for Costa Rica, where she completed a course of language study in Spanish. She returned to Honduras and nursing in Pinalejo clinic in 1959. She is well qualified for her work, having served as governess, midwife and staff nurse.

5—**Miss Louise Vordenberg** of the Honduras Mission retired on September 30, 1961, after 37 years of devoted service. She began her work as missionary teacher, continued to work in established schools, distributed tracts, superintended book store, did social work in banana camps, cared for the Bethany Boarding Home for Girls, and assisted with literacy program. Although she has had a variety of jobs, her greatest desire was to see the activity of persons changed in Christ's love and service.

PROGRESO

Sixteen miles from San Pedro Sula. A second important center of the United Fruit Company.

6—**Rev. and Mrs. Harlan R. Levsen** supervise all mission work carried on at Progreso, Honduras, and carry on a program of evangelistic outreach in the surrounding areas. He uses slides, records, and tape recorders as well as stories and sermons to explain to his hearers the nature of the Christian faith. He often distributes vegetable seeds so his hearers can grow necessary crops. Mrs. Levsen teaches primary school and homemaking to older students.

RIO LINDO

Located on the banks of a "Lovely River" between Puerto Cortes and Tegucigalpa.

7—**Mrs. Elise Vargas** has been missionary work in Honduras since 1923. Her specialty is opening up new fields. She is experienced in women's work, children's work, adult literacy, and training church school leaders. She also serves as secretary of the Mission Conference.

SAN PEDRO SULA

Second largest city in Honduras. Population, 59,000.

8—**Rev. & Mrs. Harold N. Auler, Jr.** carry administrative responsibilities and a wide variety of other assignments. He is administrator of the mission high school at San Pedro Sula and chairman of the Honduras Mission. Mrs. Auler has worked with boarding homes, mission grade school, taught piano and accompanied choirs in high school and church.

9—**Miss Louise M. Filger** is principal of Pablo Menzel School in San Pedro Sula. She teaches some classes herself, supervises primary teachers, secretarial staff and 240 pupils. On week ends, she conducts religious services in nearby La Lima.

thus use one Japanese sermon several times. This is good because the hours that it takes to prepare a sermon in Japanese are now probably ten times as great as preparing a sermon in English.

I am teaching typing to Juniors and Seniors. I have three sections of Juniors and three of Seniors. Most of our classes meet for one hour, twice a week. This is a real advance from the previous Japanese set-up of meeting with a class for a two-hour period once a week. Our typewriting room is small; we have just 17 typewriters. They are of every make and the age range is from the 30 year old machines to the two new Royals which arrived last week. I also teach an elective course for Seniors in Business English.

Other Activities

We are both continuing our Japanese classes with a private teacher. Here in Sendai we are forced to use our Japanese much of the time. At first Japanese was an interesting, though difficult novelty. Gradually now it is becoming for us a necessary tool.

We live a 15 minute walk from the campus and spend every day except Saturday at school. We have a hibachi in our office that gives us some heat and also keeps hot water available for tea. Steam heat will be turned on about December 1 in the school. But the temperature will be kept at about 60. We will have to dress accordingly. We take an abento lunch which we heat on the hibachi before eating. Allen and I share an office. In some ways the school reminds me of Navy life. The saluting is replaced by the bow. We both feel that our teaching has been a most rewarding and challenging endeavor.

We have now begun an experiment with a Christian Discussion Group. For a six week period we have a group of 15 young people who are meeting at our home once a week. These are all Seniors from the two Colleges. Some of their questions: "What shall be my aim for life as I start out in the business world? What is the difference between Roman Catholics and Protestants? How must one feel to become a Christian? What made you decide to become a Christian? Can I be a good teacher if I don't like children? How can such a thing as happened in Mississippi, happen in a Christian country?" To discuss deep feelings with others is always a privilege.

We attend the Higashi San Ban Cho Church. This happens to be a Church with a previously Congregational background. It ministers to many students.

SENIOR CITIZENS' CHARTER

Each of our Senior Citizens, regardless of race, color or creed is entitled to:

1. The right to be useful.
2. The right to obtain employment, based on merit.
3. The right to freedom from want in old age.
4. The right to a fair share of the community's recreational, educational and medical resources.
5. The right to obtain decent housing suited to needs of later years.
6. The right to the moral and financial support of one's family so far as is consistent with the best interests of the family.
7. The right to live independently, as one chooses.
8. The right to live and die with dignity.
9. The right of access to all knowledge as available on how to improve the later years of life.

—White House Conference on Aging

Suggestions For Stewardship And Evangelism

The Stewardship and Evangelism Committee of the E.N.C. Conference met in Raleigh February 4, 1963. The committee wishes to suggest the following ideas for promoting evangelism in our Conference:

1. The possibility of simultaneous evangelistic effort in the Conference, or perhaps in the Southern Convention. We should welcome the response of pastors and churches to this idea.

2. Personal evangelism, which may be by Sunday school teachers and officers and other laymen, trained to visit in the homes; or on an unorganized basis as Christian people make their day-to-day contacts with other people.

3. Pastor's Classes may be held for youth and adults. In these classes the pastor will instruct the pupils in what it means to be a Christian and what it means to be a member of Christ's Church.

4. The Lenten season is being used more and more as a time for evangelistic outreach. The season itself reminds us of Christ's sacrifice and triumph for us. Our prayerful efforts may deepen the reminder, leading to commitment.

5. Cottage prayer services have been found helpful in many areas. Several prayer services may be held simultaneously in the same church community, each group studying and praying upon a selected theme or passage of scripture.

6. Perhaps you will think of other ways that you will want to suggest to the committee to be shared with other churches.

In the area of stewardship the committee wishes to make the following suggestions:

1. That the true Christian motivation for giving should be emphasized. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Corinthians 9:7.)

2. That since tithing is not practiced by many members of our churches, these members be encouraged to increase their giving by a worthy percentage. For instance, if they now give 2%, let them increase their giving to 3%, or 4%, or more. When they realize the joy in having a greater share in the work of Christ, it is felt that they will then wish to tithe.

3. Regular giving should be encouraged. The expenses of the church go on even when we are absent.

4. Perhaps you will wish to suggest other ways of improving our stewardship.

Respectfully submitted,
Max Vestal, Chairman
Gordon Wicker
Rev. Conrad Cornelius
Rev. Carl Dixon
Rev. Carl Dunker

Youth Faces The Future

Charan Enroughty

Mary Ann Barnes

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

YOUTH WEEK AT LYNNHAVEN

Charan Enroughty, Reporter

The Lynnhaven Colony P. F.'ers held a "pot luck" supper Sunday, January 27, in honor of our sponsors, Mr. and Mrs. Harry Corr, who are leaving the Pilgrim Fellowship. The program for the evening was "This is your Life," honoring Mr. and Mrs. Corr.

During youth week the PF'ers "took over" in the Sunday school, church, and mid-week service. Brenda Anderson and Pat Self led the opening exercises and Antony Owens had the closing prayer. The following PF'ers taught Sunday school:

Bonnie Carawan, Beverly Cobb, Charan Enroughty, Jane Husk, Susan Lee, Frankie Owens, Carol Richards, Karin Rucker, Eileen White, and Steve White.

Participating in the Church service were:

Howard Self, Sermon; Mike Stevenson, Scripture Lesson; Maureen Bailey, Responsive Reading; Barry Almond, Usher; Mike Finnegan, Usher; Charles Gray, Usher; Dickie Nance, Usher.

Myron Steele led the mid-week service on Wednesday, January 30. The speakers for that evening were Jerry Henish, Connie Trueblood, and Myron Steele.

On February 2 the PF'ers enjoyed a bowling party at Fort Story Bowling alley.

February activities at Bethlehem, Tenth Legion, Virginia, include: Polio Drive by young people; a Valentine party sponsored by the young people February 14; business meeting with written reports from all committees concerning activities of the month February 18; and remodeling of the kitchen by the men of the church.

YOUTH SUNDAY AT ROSEMONT

Young people participated in both morning services of worship at Rosemont January 27. Bringing the message at the 8:45 service were Suzy Phillips, Larry Dunnagan, and Mary Sparkman, while Suzy Phillips, Debra Atchley, Jerry Rhodes and Jimmy Hodges shared in a similar way at the 11:00 service.

Others sharing in the services were Cindy Phillips, Bonnie Bondurant, Donald Miller, Danny Dunnagan, Nancy Lewis, Geraldine Alexander and Judy Halstead. The piano prelude was by Sarmite Berzins and the youth choir furnished special music. Ushers were Linda Hodges, Doris Anne Blake, Blanche Skelly, Janie Hudgins and Sylvia Sawyer.

UNITED CHURCH YOUTH MINISTRY RETREAT

Mary Ann Barnes, Secretary

A retreat of the United Church Youth Ministry, involving the Southern Convention, Southern Synod, and the Convention of the South was held February 2-3, 1963, at Franklinton Center, Bricks, North Carolina.

The retreat began with a bag lunch on Saturday, February 2. During the afternoon sessions were held, the first being a description of the youth work in the United Church. This was given by Rev. Samuel Nelson, Rev. James Cress, and Rev. Percel Alston. Following this, small groups met to discuss some of the problems, opportunities, and properties of the Youth Ministry.

Convention and synodical meetings were also held during the afternoon. At the meeting of the Southern Convention, plans were made for the spring rallies, with the possibility of a presentation by Southern Convention officers on the Youth Ministry. Tentative dates for the rallies were set. Also, a theme for Officers' Camp was decided. The theme will be "The U in the YoUth Ministry." The next executive committee meeting was set for March 1-2, 1963 in Suffolk.

After supper, a role play was given portraying certain aspects of the Youth Ministry. Discussion groups met following the role play.

On Sunday, February 3, meetings of the different geographical areas of North Carolina and Virginia were held. Here various problems involving the Youth Ministry were discussed. Everyone then attended church at the Franklinton Center Church.

The retreat was closed at 1:00 with a Friendship Circle.

WAKE CHAPEL P. F. PRESENTS PLAY

Becky Capps, Reporter

The Senior Pilgrim Fellowship of Wake Chapel (Fuquay Springs, N. C.) presented a play January 20. The play, entitled "No Certain Harbor," portrayed the life of a refugee family in "the city of hope."

The characters in the play were: Linda Reaves as mother; Grace Olie Yancy as daughter and teacher; Carol Holleman, David Holleman and Johnny Jones, students; the young man of the family was Donald Powell, and his American friend, a young naval officer, was played by Jerry Washington. P. F. counselors, Jayne Holleman and Oscar Stephenson, served as directors.

Following the play, Mr. and Mrs. Grover Holleman entertained the cast with a pizza party.

"Christmas in March" is being observed at Great Bridge as the Laymen's Fellowship sponsors a drive for summer clothes to be sent to Puerto Rico. The pastor of this church, Rev. Bill Simmons, spent two weeks in Puerto Rico last summer and knows how much this clothing is needed there.

SPECIAL ACTIVITIES AT ELON

During Youth Week, besides the regular youth programs of the Elon College Community church on Sunday evening, January 27, the Junior High Banquet was held Tuesday evening, January 29, with 49 young people and leaders present. On Thursday evening, the Senior High Banquet was held with 44 young people and leaders present.

Sunday evening, February 3, the Senior Highs attended a County-Wide Rally at the Bethel church where approximately 150 young people met and heard Rev. Winfred Bray discuss the theme: "To Fill the Emptiness." Rev. W. W. Snyder was the guest speaker that same evening for the Junior High P. F., of our church.

YOUTH WEEK AT WINDSOR

Charles Howard Griffin, Reporter

In observance of Youth Week, the young people of the Windsor Christian Church had charge of the morning worship service Sunday, February 3.

Peggy Beale presided and Peggy Grissom was organist. The invocation and prayer were given by Terry Lewis. The responsive reading "The Starry Heavens and Moral Law" was led by Frances Godwin. Purpose of Youth Week was given by Ernest Everett. The juniors had a part on the program by singing "I Would Be True." Linda Vaughn read selections from I and II Timothy, after which Herbert Laine gave the morning prayer. The youth group sang "Father in Heaven." Tithes and offering were received by Jean Holland.

Mr. Richard Milteer from South Norfolk gave a most inspirational message on "I Dare You!" Because this was given by a young person, it was both understood and appreciated by the youth. The benediction was given by Charles Howard Griffin.

Ushers were Tommy Johnson, Richard Keeling, Jerry Garris and Garry Griffin.

The entire service was impressive and each one who took part did a wonderful job. We feel proud to have such fine young people in our church to be the future leaders.

Visitors were a group of young people from Antioch Christian Church and their leader, Mr. Francis Holland.

YOUTH SUNDAY AT SUFFOLK

A combined observance of Youth Sunday and Boy Scout Sunday was held in our Suffolk church February 10. The carol, junior and chapel choirs furnished music and members of the church-sponsored Boy Scout and Cub Scout troops were recognized.

Sermonettes were given by Alex Oliver and Mary Lynn Murphy. Betty Bracey gave a talk on the Pilgrim Fellowship and Bob Johnson gave "Minute for Missions." Others participating in the service were Hubert Young, Jr., Betty Fitzhugh, Jimmie Rountree, and Nancy Herrick, organist. The welcome committee was composed of Ricky Andrews, Ray Early, Tommy Milteer and Larry Rountree, while ushers were Andy Dunn, Wayne Holland, Frank Hall III, Tommy Morgan, Mills Staylor, Jimmie Saunders, Bobby Felton, Bobby Morgan, Bobby Worrell, Thomas Andrews and Richard Smith.

Young people also served as officers and teachers in the church school, with Tommy Savage serving as superintendent and Wayne Marr as his assistant. Sixty-four young people shared in this program, as superintendent of departments, teachers, worship leaders, and musicians.

'TIS WONDERFUL

By Ray Day

(Mr. Day is assistant professor of dramatics at Elon College.)

To see the ripling water
of a cool and limpid brook;
To gaze at a spider's lacy web
in some deep hidden nook;
To hear the gentle whispers of the
balmy summer wind;
To feel the animal's glossy coat
and know that it's a friend;
To watch the storm toss and turn—
the pebbles, the sea, the house;
To hear the cry of a creature as
tiny as the mouse—
'Tis wonderful, this beauty, as down
life's path we go.
That God is still our constant friend,
'tis wonderful to know.

Share Your Minister With Moonelon

Richard N. Rinker

Ministers usually make excellent counsellors and teachers at a church camp or conference. Churches ought to encourage their ministers, those who feel inclined to serve in this ministry to young people at Moonelon, to come for a week representing the concern of the local church in young people and the program carried on by the Southern Convention at Camp Moonelon. I share five sound reasons why local churches should offer such encouragement:

First, dedicated Christian adults are badly needed to work with young people and testify through service to their faith in God and in the young people themselves. Ministers are uniquely prepared to give such testimony.

Second, in a very significant sense, this represents a mission field in which the local church can become active. Nowhere is mission work more needed than among our young people. Ministers can be the outreaching arms of your church sharing in this mission.

Third, the minister gains understanding and effectiveness in working with young people through the camp/conference program. Thus the local church is benefited when he returns to work with and for the local youth.

Fourth, the local church should be concerned with any sound program which agrees in practices and principles with its own understanding of the needs of young people, and should support such programs by the dedicated use of its resources of which the minister is a prime example.

Fifth, according to its means a local church should share in the responsibilities involved in being a part of a wider fellowship, taking its portion of program and personnel obligations seriously by providing through whatever means is available.

Camp Moonelon needs the help of **your** church in sharing **your** minister with **your** camp/conference program in 1963. If he is concerned in becoming a part of this ministry to youth, encourage him and support his concern by urging him to come for a week **including** one full Sunday.

A Devotional Meditation

Mountain Tops

By Edna Bresko

(Used at Eastern Virginia Women's Fellowship Executive Board meeting.)

Read Psalms 90:1, 2, 4, 12.

There is always something awe-inspiring about a mountain top. A new perspective comes to us; little things become great; the great things become small. Hugh trees merge with each other into a carpet of green. Yet the tiny stream glistens like silver.

There ought to be mountain peaks in life. . . We need mountain-top experiences. We need to breathe the fresh air, to feel a sense of nearness to God, when all the world drops out of sight and we are quiet in his presence. "O Thou in whose presence my soul takes delight" expresses the feeling of such serenity.

Life can become monotonous. We can become so engrossed with earning a living, cleaning the house, shopping for groceries, paying the bills, that we forget that there are mountains to climb. Every day may present its challenge to nobler living, to higher attainment. Every new height ascended in thought or in deed opens to us new and thrilling vistas never before glimpsed. Life becomes richer through our conquest of mountain-peaks and hill-tops.

Let there be hill-tops in your life. Let there be moments of high inspiration, when God can touch your soul with beauty and peace.

If I Could

If I could know, when each day dies,
I had brought joy to tired eyes;
If I could know, when falls each night,
I'd helped to make some child's life bright;
If I could know at set of sun
The fruit of some good deed I'd done;
I'd count my life of grander mold
Than if I'd simply gathered gold.

Edwin Carlile

They dreamed the dreams we've seen come true;
They labored long and hard;
That we might have a Holy House
Wherein to worship God.
They asked no trophy from their heirs,
No credit would they take,
Except that we who follow them
Will serve for Jesus' sake.

—Author Unknown

(In 171st anniversary booklet of Mt. Zion E. and R. Church.)

A PRAYER

Lord, Thou knowest better than I know myself that I am growing older, and will some day be old.

Keep me from getting talkative, and particularly from the fatal habit of thinking I must say something on every subject and on every occasion.

Release me from craving to try to straighten out everybody's affairs.

Keep my mind free from the recital of endless details — give me wings to get to the point.

I ask for grace enough to listen to the tales of others' pains. Help me to endure them with patience.

But seal my lips on my own aches and pains — they are increasing and my love of rehearsing them is becoming sweeter as the years go by.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint — some of them are so hard to live with — but a sour old man is one of the crowning works of the devil.

Make me thoughtful, but not moody; helpful, but not bossy. With my vast store of wisdom, it seems a pity not to use it all — but Thou knowest, Lord, that I want a few friends at the end.

The Ruritan, November, 1961

FIVE MINUTES TO TWELVE

By W. B. J. Martin

"As I see it, speaking as an unrepententant Protestant, what man needs is not authority, but the power to do without authority; not certainty and security, but willingness to face the radical uncertainty of an encounter with the living God; not a slogan or a formula for successful living, or power to adjust to his environment, but the power and courage to resist what his environment is doing to him."

THE BLUNDERS OF GOD

(Excerpt from sermon preached by Rev. Thomas Britton, at First, Ashtabula, Ohio, January 20.)

From the human point of view, God is constantly making blunders — which is another way of saying that if we were God, we would do things another way.

As Christian people we believe that God has revealed himself uniquely and supremely in Jesus Christ. Did you ever stop to ponder how foolish God was in doing that? Foolish, that is, from a purely human point of view.

Who was this person Jesus anyway? He was a member of a despised race. His home had nothing in the way of material advantage. His education he obtained for the most part at his mother's knee — and some in the synagogue. And though the synagogue teachers were at least literate, it is very doubtful if his mother could do more than write her name. He lived in lowly Nazareth. He had no friends among people of culture and, indeed, associated with common laborers and known ne'er-do-wells. By human standards this man Jesus had little substance and no promise. Someone once described him as a "gentle failure." And yet it was through such a person that God chose to reveal himself as through no other!

The Damascus Church at Sunbury, N. C., will hold its ground-breaking service for additional construction on March 24 instead of March 17, as earlier announced. Plans are drawn, blueprints are made, and progress is going forward for a building program at the Damascus Church, served by Rev. Ellis N. Clark.

INTERPRETATION WORKSHOPS
May 3-19, 1963

Richard N. Rinker

By the early summer of 1963, the total curriculum of the United Church of Christ will be available for study by local church schools. This is a new tool and, as such, requires interpretation by trained leaders if teachers and other workers are to use it effectively.

In March of 1963, fifty men and women will meet together at Camp Hanover in Virginia for training in the interpretation of the new curriculum. They will be from the conferences of the Southern Convention as well as from other groups within the United Church of Christ. Leading these fifty people will be national staff personnel, Convention and Synod staff personnel, and area workers previously trained in the use and background of the United Church Curriculum.

From among the fifty attending Camp Hanover, teams of leaders will conduct Interpretation Workshops in six areas of the Southern Convention during the month of May:

May 3 — Bethlehem, Tenth Legion — 10:30 a.m. - 3:00 p.m.

May 4 — Bethlehem, Suffolk — 10:30 a.m. - 3:00 p.m.

May 5 — First, Norfolk — 2:30 p.m. - 7:00 p.m.

May 11 — United, Raleigh — 10:30 a.m. - 3:00 p.m.

May 18 — Congregational, Asheboro — 10:30 a.m. - 3:00 p.m.

May 19 — First, Greensboro — 2:30 p.m. - 7:00 p.m.

Workshops will be planned on the basis of age groups. Small group discussions will be held in each workshop for nursery, kindergarten, primary, lower junior, junior, junior high, middle high, senior high, adult, and administration as the needs require. Becoming acquainted with the background of the new materials, their contents, their sound usage, and the resources to be used with them will be the concerns of the workshops. Helpful materials will be available for distribution. Samples of the entire curriculum will be on hand for study.

These workshops are for church school teachers, superintendents, workers, members of Boards of Christian Education, parents, ministers and any other concerned individuals.

The Challenge--

NORTH CAROLINA CHURCH BUILDERS CLUB

ORGANIZED

In 1958 to replace similar groups which had been operating in the three conferences in North Carolina.

PURPOSE

To aid in Church Extension — limited to the building of new churches.

ACHIEVEMENTS

Since 1958 the following calls have received responses from the North Carolina Church Builders Club:

1. Northview, near Sanford, N. C.
2. Edgewood United Church, Burlington, N. C.
3. St. Peter's United Church, Greensboro, N. C.
4. Garner Community Church, Garner, N. C.

The calls to the members of the North Carolina Church Builders Club have averaged $4,000 to $4,500 per call.

MEMBERSHIP

Any church member or church group in the North Carolina area may join. When a call is received a member sends $10 in response to the call. There can be no more than two calls per year.

EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION

ORGANIZED

Many years ago and has rendered invaluable service to the Eastern Virginia Conference area.

PURPOSE

To aid in Church Extension — building of new churches and aid in repairs.

ACHIEVEMENTS

The Christian Missionary Association raises around $6,500 annually for projects in eastern Virginia. During the past eight years this organization has given considerable support to the following churches:

1. Warwick Congregational Christian, Newport News, Va.
2. Bayside Congregational Christian, Bayside, Va.
3. First Congregational Christian (relocation), Norfolk, Va.
4. United Congregational Christian, Portsmouth, Va.

MEMBERSHIP

Memberships are sought in the churches of the Eastern Virginia Conference. The annual membership fee is $10 for men and groups and $5 for women.

Church Extension

APPLE'S CHAPEL NEWS

Mrs. C. Edgar Apple, Reporter

January 16 the four circles of the Apple's Chapel Women's Fellowship met at the church for their monthly meeting. A few notes were given on the places on the Rim of East Asia, our mission study work for this year — Korea, Okinawa, Taiwan and Hong Kong. A filmstrip (secured from the Southern Convention Office at Elon College) entitled "A View From the Rim" was shown. It was both interesting and informative.

Youth Sunday, January 27, at the morning worship service all parts of the service were done by different young people. The message "A Dialogue on the Christian Faith" was given by nine other young people. We are happy that our young people are busy in God's work, and thank them for the good program.

RICHMOND REPORTS

Mrs. Curtis Blackburn
Chairman, Public Relations

Several new gifts and memorials have been presented to the First Congregational Christian Church of Richmond.

Two brass flower vases were given by Mr. and Mrs. R. J. Heffington of Hopewell, Virginia, in loving memory of Mr. Heffington's sister, Mrs. Gladys H. Ganzert.

Electrified candlesticks for the altar were presented by Mr. and Mrs. Ashby Truslow, Mr. and Mrs. J. L. Larmand and Mr. G. B. Ganzert.

Four new Parament Sets in the liturgical colors (namely white, green, purple and red) were contributed by the following members:

Mrs. J. T. Hoggard in memory of Charter Members Mr. and Mrs. A. E. Pierce and Mr. E. C. Pierce;

Mr. and Mrs. Theo Kelley and Mrs. D. J. Kelley, in memory of Charter Member Mr. D. J. Kelley;

Mr. and Mrs. Leslie S. Webb, in memory of Charter Members Mr. and Mrs. F. M. Webb.

Another parament set was presented by a devoted couple.

The Parament Sets were hand-made by two Charter Members, Mrs. F. S. Gardner and Mrs. J. T. Hoggard.

Mrs. James A. Rawls, Chairman of the Board of Deaconesses was in charge of arrangements for all the gifts.

A prayer of dedication was offered by the Rev. Joseph A. Talley, Minister, during the Morning Worship.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Superintendent Attends National Meeting

Dear Friends:

It was my privilege last week to attend the Health and Welfare Council of The United Church in Cincinnati, Ohio. The Council is made up of sixty-seven agencies dealing with child-care, hospitals, and the aging. Thirteen of these sixty-seven agencies care for needy and neglected children. We are continually impressed with the kind of leadership we have in this Council.

Dr. Lee Rockwell is the general secretary for the Division of Health and Welfare of our denomination. Reverend Larry Upton is an associate of Dr. Rockwell's in charge of the aging program. The program of the Council this year, as last year, was well planned and most timely and helpful.

Our theme this year was "Listening — A Pathway to Progress." Our keynote address was given by the Rev. Dr. Sheldon L. Rahn, Executive Director of the Department of Social Welfare, National Council of Churches.

Another featured address was given by Dr. Truman B. Douglass, Executive Vice President, United Church Board for Homeland Ministries.

Our main concern this year was the consideration of a standard of service for each of the three areas of work in our Council — namely, child-care, hospitals, and aging.

These standards, as studied and revised this year, will be given further consideration by each of the agencies. Next year at our annual meeting the standards will be up for final adoption.

Not only are the programs well planned, but by attending these Council meetings one has the opportunity to share with others who are faced with similar problems.

It was also my good pleasure to travel to and from the Council meeting with Mr. Charles Biedler, Superintendent of the Nazareth Children's Home located at Rockwell, N. C.

REPORT FOR FEBRUARY 18, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 65.50	
Western North Carolina Conference	16.16	
North Carolina and Virginia Conference	26.00	
Total		$ 107.66

SPECIAL OFFERINGS

R. E. Newton, Mt. Holly, N. J.	$ 10.00	
Church Improvement Society, First Congregational Church, West Tisbury, Mass.	15.00	
Women's Fellowship, First Cong. Ch., Rockport, Mass.	15.00	
A. Taylor Rogers, South Norfolk, Chesapeake, Va.	5.00	
Mr. & Mrs. Charles W. Cory, Jr., No. Little Rock, Ark.	5.00	
The Duke Endowment	6,526.50	
Philathea Class, Suffolk Christian Church, Suffolk, Va.	10.00	
In Memory of Mrs. J. T. Kernodle		
In Memory of Mr. W. A. Cobb		
In Memory of Mrs. Docia Jernigan		
In Memory of Eugene Kelly		
In Memory of Mr. Charlie Norcum, Sr.		
In Memory of Mrs. W. C. Mull (27 Memorials)		
Total Memorial Gifts	291.00	
Special Gifts	280.13	
Total		$ 7,157.63
Total for the Week		$ 7,265.29

A Tribute To Joseph Pleasant Farmer

Joe Farmer, as he was pleasantly nown to his college mates and riends, entered Elon College as a reshman in 1906. He should have graduated with the class of 1910; but he seemed to be more interested in business and the outside world than n pursuing studies leading to a cholastic degree. Consequently he withdrew from college and plunged nto business.

Joe grew up in a "tobacco growing community." His father was a obacco farmer. He knew the tobacco business from the farm to the manufacturing process. He finally landed n the State of Kentucky where he was connected with the Imperial Tobacco Company of London, England. During his stay in Kentucky he met and married Miss Cora Talbott. To this union two children were born, William Samuel Farmer who lives in Midland, Texas and a daughter who married Mr. C. J. Patterson and at present lives in Mexico City, Mexico.

In addition to his children and their families he is survived by three brothers: John L. Farmer, David S. Farmer, and three sisters: Mrs. A. C. Hall, Mrs. W. L. Blythe, and Miss Nannie Baker Farmer. Joe spent a number of his latter days in his fathers' old home where he lived with his sister, Miss Nannie Baker.

These are the children of two fine consecrated people, David Samuel Farmer and Mary Lovelas Farmer who were faithful members and generous supporters of Pleasant Grove Christian Church.

Joseph Pleasant Farmer enlisted in the United States Army during World War I, and attained the Rank of First Lieutenant. He was born October 7, 1886 and died December 7, 1962. The funeral service was held December 10, 1962 in Pleasant Grove Christian church and the body was laid to rest in the church cemetery in the family plot where the bodies of his father and mother were buried long years before.

To those who mourn may they know:

In danger, God is their Refuge
In weakness, he is their Strength
In darkness he is their Light
In sorrow, he is their Comfort
In death, he is their Hope.

Mrs. J. L. Foster, Sr.

Funeral services for Mrs. J. L. Foster, Sr., 94, were held on February 19, 1963 at the Elon College Community Church of which she was the oldest member. Her husband, J. L. Foster, Sr., preceded Mrs. Foster in death by several years. Mr. Foster served as the first Superintendent of the Christian Arphanage at Elon College and as minister of several of our churches in the Southern Convention.

Mrs. Foster has been a teacher in the public schools, a poet, a painter, a musician, and a devoted friend of youth. She established the Myrtle White Foster "Doll Fund" for the Congregational Christian Home for Children, which fund assists graduating seniors in the local high school from the Children's Home. The fund now contains approximately $1200, money derived from the sale of dolls which Mrs. Foster had made in recent years.

Survivors include one daughter, Miss Mary Lee Foster of the home, and one son, James L. Foster, Jr. of Elon College.

Assisting the pastor, W. J. Andes, in the service were: Dr. W. E. Wisseman, Greensboro, and Rev. R. M. Kimball, Burlington.

W. J. Andes

Activity Highlights From Rosemont

Ruby Cannon, Reporter

Beginning this Sunday night and for the next two Sunday nights, there will be a "School of Missions" devoted to the study of "The Rim of East Asia." An oriental meal and film, "A Cry In The Night" will be shown on the last night — March 3. These Sunday nights will offer enriching and enlightening experiences which are available to all of us.

Rev. Carl Dunker of Fuquay, N. C. will preach at the evangelistic services March 24-28. We hope to make this week special and meaningful, as no other meetings will be scheduled during that week.

Rosemont is very fortunate in securing Randall Beaver as their student assistant minister. He began his duty on February 1. Randall comes from Kannapolis, N. C., is a junior at Old Dominion College and plans to enter Seminary after he graduates. His work at Rosemont will involve the youth program, Sunday school, visitation, preaching occasionally. Thanks to Mr. W. H. Bradshaw and Mr. Hubie Dunnagan for freely doing needy repairs and electrical work on the Johnston House where Randall will live. We are more than happy to have such a nice and capable person as Randall to assist Mr. Lewis.

A Welfare Committee that functions during the entire year has been appointed. This committee is really committed to their duty and responds to the many calls by supplying clothes, food, money and in other ways.

The second Tuesday night in each month has been set as "Visitation Night" by the deacons and deaconesses. Since any class or organization could "join up," the Philathea Class decided to do just that. They go out "two by two." There has been a most encouraging response from this visitation.

The Philathea Class voted at its January meeting to remember the birthdays of children at the Children's Home and also to send letters several times during the year to "Rosemont Young People" in college and in service. This follows up one of their objectives for the coming year: that of showing more interest in others.

Instead of our young people having their youth banquet, they chose a project to raise money towards their going to Camp Moonelon this summer. This project will be in the form of a Bar-B-Que dinner Saturday, March 2. They also did a "professional" job conducting the entire services on Sunday during Youth Week. These "eager beavers" are glad to have "Randall Beaver" to team up with them and help with the youth programs. They respond nicely in performing duties when called upon.

Rev. Ralph Galt has resigned from his pastorate at Mandaree on Fort Berthold.

"Peace was the first thing the Angels sang. Peace is the mark of the sons of God. Peace is the nurse of love. Peace is the mother of unity. Peace is the rest of blessed souls. Peace is the dwelling place for eternity." — Leo the Great

This We Believe

LITANY OF FAITH

Responsive Reading prepared by Ione Catton

We come to bear witness to our faith as Christian disciples. By this faith we live and learn.

> **We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify.**

We are silent in awe before the power of God in creation.

> **He calls the worlds into being, creates man in his own image and sets before him the ways of life and death.**

We recognize God's power in the life of every one of his children.

> **He seeks in holy love to save all people from aimlessness and sin. He judges men and nations by his righteous will declared through prophets and apostles.**

Let us give thanks that he has shown us what a human life can be.

> **In Jesus Christ, the man of Nazareth, our crucified and risen Lord, he has come to us and shared our common lot, conquering sin and death and reconciling the world to himself.**

Let us remember that God is present NOW — every moment of our lives — to guide and help us.

> **He bestows upon us his Holy Spirit, creating and renewing the Church of Jesus Christ, binding in covenant faithful people of all ages, tongues, and races.**

Let us rejoice in the blessed fellowship of the Church, and let us renew our commitment to it.

> **He calls us into his Church:**
> **To accept the cost and joy of discipleship,**
> **To be his servants in the service of men,**
> **To proclaim the gospel to all the world**
> **And resist the powers of evil,**
> **To share in Christ's baptism and eat at his table,**
> **To join him in his passion and victory.**

Down through the ages comes testimony — and in our own communion with him comes testimony — that he will never fail us.

> **He promises to all who trust him:**
> **Forgiveness of sins and fullness of grace,**
> **Courage in the struggle for justice and peace,**
> **His presence in trial and rejoicing,**
> **And eternal life in his kingdom which has no end.**

Let us everywhere and every time bear witness to our faith in God, the Eternal Spirit, our Father, and let us testify to his deeds.

> **Blessing and honor, glory and power be unto him. Amen.**

(Used through the courtesy of the Women's Fellowship of Southern California and the Southwest Conference of the United Church of Christ)

The CHRISTIAN SUN

Elon College Library

1998

Dr L E Smith
Jefferson Blvd.
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Vol. 115 March 5, 1963 No. 10 A Religious W r Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A PRAYER

By Stephen Vincent Benet

Grant us brotherhood, not only for this day but for all our years — a brotherhood not of words but of acts and deeds. We are all of us children of earth—grant us that simple knowledge. If our brothers are oppressed then we are oppressed. If they hunger, we hunger. If their freedom is taken away our freedom is not secure... Grant us a common faith that man shall know bread and peace — that he shall know justice and righteousness, freedom and security, an equal opportunity and an equal chance to do his best, not only in our own lands, but throughout the world. And in that faith let us march toward the clean world our hands can make. Amen.

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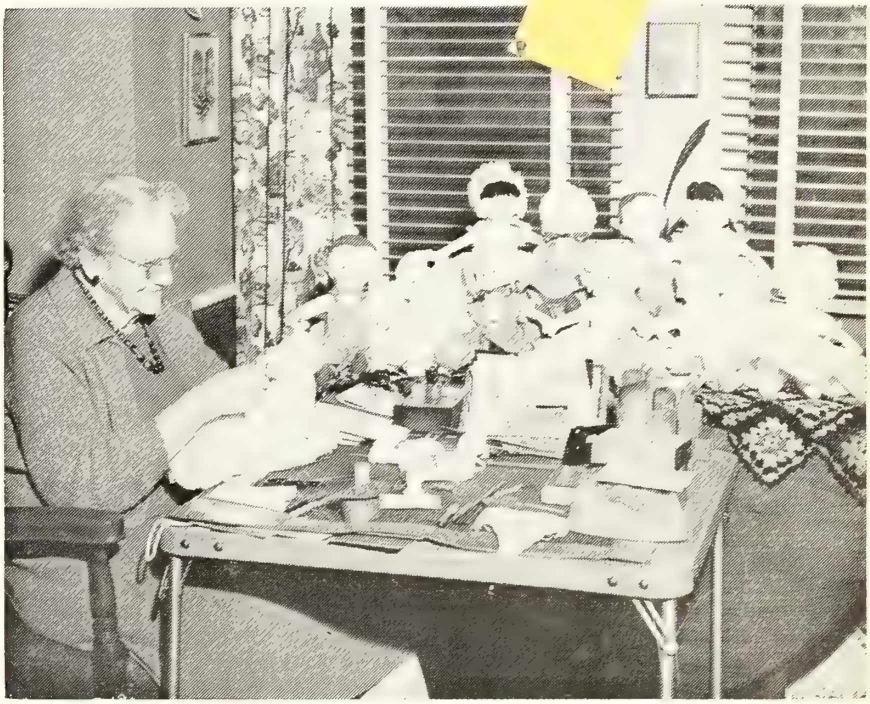

A Long And Useful Life

People probably thought that Mrs. James L. Foster and her husband were middle-aged when they opened the Christian Orphanage at Elon College, North Carolina, in 1907, but actually she had lived little more than one-third of her very useful life. She will be remembered largely as the first Housemother or Matron of that institution, but in reality she was the wife of one of our very active ministers, and graced parsonages and shared in church activities before and after the Orphanage experience in which she was mother, teacher, and guardian of little children.

Having the heart of a poet and artist she put on paper, sometimes with eloquent words and sometimes with beautiful colors, the ideas that stirred her own soul — much to the delight of her friends.

At the age of four-score years and ten, when many of that age find little excuse for living, she set about work in a new profession, the making of dolls with the purpose of adding $1,000 to the funds of the Orphanage she helped at its beginning so graduates of that institution could have a little money with which to begin life after leaving the Home. When that amount was secured, she doubled her goal and continued to work. Superintendent of the Home in his report this week tells how much is now available, and how the goal can be reached.

Family and friends tell us that Mrs. James L. Foster died on a recent date. This is the way we see it: In the fullness of the years and in the midst of her works, a mother of many children and the maker of dolls has gone to be with her darlings "in a house not made with hands, eternal in the heavens."

EDITORIALS

"Christ, Yes; Jesus, No"

When Pastor Martin Niemoeller spoke in High Point Sunday evening, February 24, he drew a vivid picture of the religious leaders of Israel in the days of Jesus, and their opinion of this young prophet of Nazareth.

Caiaphas, the high priest that year, and the Sanhedrin were eager for the coming of Christ, the Messiah. They knew what the prophets had said, and they eagerly looked forward to the coming of this Redeemer. He would restore Israel to its ancient glory, and make it the leading nation of the world. He would increase religious fervor. His coming was anticipated with great joy.

But this miracle worker from Nazareth taught such things as would undercut the nation. He said, "Love your enemies." That was just too much. Love would not work in their kind of world. The Romans would not understand. Israel would lose what freedom it had. Jesus must be stopped. His popularity was too great. It looked like everybody was following him, rather than them.

The Christ they wanted, but not this Jesus. "Christ, yes! Jesus, no!"

That, said the notable world Christian Niemoeller, is our attitude today. We favor religion of course. We want God to be good to us. But the teachings of Jesus interfere with our military and material and social ideas of how the world can operate. To love God supremely — more than everything else — and our neighbor as ourself — well now that is just too unreasonable. It is nice to go to church when everything is right, but to give to the church before allocating money for food, clothes, fun and frivolity, that is asking the impossible. So, we join with Caiaphas in, "Christ, yes! Jesus, no!"

And we go a bit further with him. It is good for one to die rather than for the nation to be destroyed. Let that one be Jesus. Get him out of the way. We must keep our prejudices relative to race, culture, nation. If the teachings of Jesus interfere, we get him out of the way. But that is not easy. Jesus died, but arose and is alive forever more. God loved the world; he loves us; he encloses us in his compassion ("forgive them for they know not what they do").

This man who spent eight years in solitary confinement as a prisoner of Hitler (the man who was going to change the currents of history with his army) because he would not yield his allegiance to Jesus and subscribe to the philosophy of his time, this Christian who has tested his theories in the crucible of experience, tells us that during Lent we should test ourselves to see whether we are yelling "Crucify, crucify:" "Christ, Yes; Jesus, No!"

Change In The Status Of Tobacco

Tobacco farmers and manufacturers, and many of our church people, are facing a very difficult future. So do those who use tobacco.

When one starts to discuss this matter he is instantly reminded of St. Paul in Ephesus. He was a nice fellow until he interfered with the manufacture and sale of images of Diana. When he touched on the economic situation, he became a renegade who needed to be mobbed.

If any group of people are sensitive to what happens to persons, it should certainly be churchmen who claim to be Christian. They should watch for any difficulties that may lie in wait, and should give instant warning, with suggestions for safety.

No one blames farmers for trying to find an easy way to raise a crop. If a bit of oil will keep tobacco plants from growing suckers at each leaf, it would seem to be wise to use the oil. And yet the use of such a labor-saving device seems to be causing tremendous trouble by injuring the quality of tobacco grown, which in turn ruins the market at home and abroad. Without a market, products are useless.

A second difficulty faced by tobacco growers, and the world population, is what smoking does to human beings. Careful investigators are convinced that smoking causes cancer. (See an article in this paper from a doctor.) Other physical difficulties are attributed to the smoking habit, also. The time may soon come when people will decide not to impair their health and run the risk of a horrible death just to enjoy smoking. This writer is no expert, and cannot be sure of the effect of smoking on the physical body, but it is easy for anyone to see that smoking makes people thoughtless concerning their friends who do not smoke. When a smoker enters a home where neither parents or children smoke, he cannot refrain from the habit. Public places, sometimes church meetings for business, are filled with the fumes of burning tobacco, even though a sizeable proportion of the people present much prefer unadulterated air to breathe — the kind God made for the lungs he also made.

The major reason for this piece is to call attention to the fact that the church people in our area may soon face a great economic change that can bankrupt them. It is time to think of what the future may hold for farmers, manufacturers, and smokers. There is no reason to wait until all profits are gone, or life ebbs away.

This is really more than an economic matter. It has to do with health and happiness, with life and death. Hence it enters into the religious realm, and one must answer the question, "What is right to do?"

President Kepple Makes Final Report To Catawba College Trustees

Salisbury, N. C. February 19 — "Catawba College today is in the healthiest condition which she has ever enjoyed," outgoing president Dr. A. R. Keppel told the college Board of Trustees this morning in their annual meeting on the campus.

In supporting his declaration of strength, Dr. Keppel further told the board that this past year has been a "banner year of significant advance." He then listed several aspects of the college program to illustrate his point. They included:

No present indebtedness. All previous debts in all funds have been "fully liquidated during this past year, creating now the most favorable financial position which the college has ever enjoyed."

Receipts on the auditorium and chapel projects are ahead of schedule. Fulfilled pledges continue to come in, Dr. Keppel said, pointing out that the payments on both buildings, now under construction, are "considerably ahead of schedule." Over $400,000 on the auditorium and $115,000 for the chapel have been received.

Gifts to the college hit a new high. Gifts to all funds at Catawba have exceeded by nearly 25 per cent the amount given the previous year. The grand total of income was over $400,000.

Endowment fund continues to climb. "One of the absolute necessities for stability of operation," Catawba's endowment fund now stands at nearly 1 and ¾ million dollars, with the plant assets at 3 and ¼ million.

Chapel construction approval was a "great forward-looking action." Dr. Keppel praised the Trustees' executive and finance committees for what he called "one of the greatest acts of faith and of sound planning for the future" in giving the go-ahead for building Catawba's new chapel, now in the early stages of construction.

Completion of institutional self-study brings a two-year program of self-analysis to a formal close. Dr. Keppel passed along a comment made by one of the visiting self-study committee members of the Southern Association of Colleges during their examination visit of Catawba's campus last November. The visitor said, "I wish you would give me your formula for securing faculty, for I cannot understand how you do it. You have, unquestionably, one of the most excellent faculties which I have ever observed." Dr. Keppel footnoted the comment by saying "one of my greatest regrets in leaving is the thought of having to sever my relationship with these, my highly esteemed co-workers."

The new infirmary — Catawba's latest asset. The completion of the infirmary gives the college a modern, efficient medical facility with six two-bed rooms, waiting room, two examination rooms, office and record room, diet kitchen, and a complete efficiency apartment for the resident nurse.

Enrollment climbed again. Catawba's total enrollment picture received a few changes with the overall figure reaching 956 at the beginning of the past Fall semester. As Dr. Keppel told the board members, "this is a maximum-plus for our present facilities."

Campus morale and spiritual life were "never higher." The president said that he believed there had been a "steady improvement in campus spirit . . . and in the qualities and ideals of Christian living which count most in the building of a worthy life." He pointed out that much of the credit belonged to the campus pastor, Rev. Porter Seiwell, and his "devotion to this objective and for his selfless service, far beyond the call of duty."

Dr. Keppel's report to the college board was his 21st and final one as president of Catawba. He resigns the post March 1 to assume the executive directorship of the Piedmont University Center. His successor, now Dean of the College, is Dr. Donald C. Dearborn.

In speaking of his successor, Dr. Keppel said, "I am certain that you could have found no one who has a more intimate knowledge of the philosophy, the inner workings, and the aspirations of Catawba College. I cannot wish more for him or for you (the trustees) than a continuance of that same spirit of mutual cooperation and helpfulness that has so richly characterized all of my experiences throughout these past two decades. . . My everlasting indebtedness to you defies expression."

On the subject of the University Center, its future director said that it's "incorporation has now been affected, and by-laws have been adopted. Headquarters will be on the Reynolds estate in Winston-Salem. We shall begin to develop the program as rapidly as possible, but it is our intention to undertake only a relatively few cooperative projects at first, gradually expanding the program to a full-scale enterprise, as experience warrants."

Catawba's 14th president then addressed himself to some ideas that he wanted to share with the Board on the eve of his departure. As he stated, "no man can devote himself wholely and completely to a given cause and then sever his relationship with it, without carrying in his mind and heart a residue of unfinished tasks, some dreams, and . . . some hopes."

Among these he listed:

Catawba must "rest ever more securely on its philosophy of remaining . . . primarily a laboratory of Christian living where faculty and students working together on a oneness of spirit set as their primary objective that spiritual dimension which alone justifies the name "Christian college" and alone interprets 'higher' education as a 'higher way of life'."

The administration should keep ever mindful of the "critical need for regular and progressive faculty staff salary increases and for top-level maintenance of the institution's physical plant."

Catawba's need for additional class-

(Continued on Page 15)

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Rev. F. C. Lester, *Editor*
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How Big Is The Church In Your Life?

Rev. James E. Porter
Pastor at Northview

Of course your Church is just so many feet wide and so many feet high, no matter who is measuring it. Yet to some of the members it is a lot bigger than it is to others.

To some of us, our church is a great and wonderful building. For we call it the House of God, and in it we receive strength for daily life.

It matters a lot how big the place of the Church is in our lives.

When people cease to be Christian it is not usually a matter of them saying to themselves, "We are not going to be Christians any longer." They simply stop coming to church, through carelessness or laziness. Then the flame of Christian faith quickly grows dim for them.

It is church attendance which is the chief nourisher of our spiritual existence. These hours we spend in church are continually strengthening us in devotion to the Lord Jesus and sustaining our hope and courage.

The followers of Jesus have found that when they come together in their accustomed place on the first day of the week, their Master is with them.

The Church is so important that it deserves a place in every week. We never need a vacation from Church. If we are away from home on a Sunday, we can usually find a church not too far away if we try. Even when our plans make traveling on Sunday necessary we can afford to stop off an hour at some church we are passing by.

The Church deserves our efforts as workers in its various departments. If we can sing, or teach, or do any of the things that need to be done in the congregation, we should be very happy for the opportunity. Few things bring such satisfaction as church work well done.

The Church deserves its share of our income. That share ought not be a little bit which we can spare when we have spent most of our money for other things. It should be a generous proportion which we set aside faithfully every pay day.

How big is the Church in your life?

SEEKING HELP

Mrs. Cora L. Wright

When we are seeking help and finding none
It certainly is not any fun.
But in giving help, when it is needed
We can be assured, we have succeeded,
At least in some degree
In being what we ought to be.

There are tasks for all to do.
When we can't see our way through,
If we seek help from above
And are guided by God's love,
We can be assured of one thing,
That some blessing it will bring.

If not to us, then to our brothers,
They can pass it on to others.
So a better world we make
By each helpful step we take,
Going in the right direction
Guided by love's divine affection.

Sympathy is extended to Rev. W. E. Wisseman in the death of his mother. Supt. Clyde Fields preached at First, Greensboro, and Roger Gibbs at Pleasant Ridge last Sunday while Mr. Wisseman was in Texas for the funeral.

This Interested Me

Emily C. Lester

The National Fellowship of Congregational Christian Women had its last state presidents' meeting in Cleveland February 21-22, bringing to an end an era of 25 years in which that organization has been a part of the structure of our denomination under the leadership of Mrs. E. E. (Berta) McClintock, Miss Margaret Hargrove and Miss Lillian S. Grogery. Among its national presidents have been Mrs. W. B. (Tudor) Williams of Newport News, Virginia, while Mrs. W. E. Wisseman of Greensboro has served several terms on the national executive board, currently as education chairman.

Every single conference was represented at the dinner meeting, when officers and department chairmen made their final reports and the presidents' cross was presented to Mrs. Robert (Betty) Reneker. The "aloha" of the Hawaiian women was brought by Mrs. Alice Gordon in the form of orchid corsages, which were presented to Mrs. Reneker, Mrs. Douglas Horton (the speaker of the evening), and to the writer.

As many of you know, since December 1 the office of the National Women's Fellowship in Chicago has been closed, mail has been forwarded to me for answering, and the last two issues of **Guide Posts** have been edited in High Point. (Incidentally, the final issue will be coming to subscribers this week, it is anticipated.)

During these twenty-five years much has been accomplished: a variety of national women's boards have been absorbed into other organizations, such as the Board for World Ministries; conference organizations of women have developed; an exchange of ideas grew into a publication which has existed for 20 years; departments of work evolved; materials were planned and distributed; leadership training patterns developed in the various conferences; the Woman's Gift became a great "over and above" offering for special projects our boards needed to do; and all across the nation the women of the Church became informed about and gave to Our Christian World Mission through their local churches.

Now joining with the The Women's Guild and the Churchmen's Fellowship, the National Women's Fellowship becomes a part of the Council for Lay Life and Work of the United Church of Christ. The "enabling action" read like this:

"Being assured that through the Women's Committee of the Council for Lay Life and Work and its co-opted members our interests and concerns will be preserved, the Board of the National Fellowship of Congregational Christian Women believes that the time has come to terminate our activities as a separate organization by setting aside our constitution and transferring to the Council for Lay Life and Work whatever function this Fellowship has had. Therefore we recommend to the Presidents' Conference that this action be taken in order to express more fully our oneness in Christ and to make more effective our common witness in Him and to serve his Kingdom in the world." The Presidents' Conference passed the recommendation unanimously.

And so our women now enter a new era in the life of the Church, believing that "new occasions teach new duties" in which they wish to share.

The Ten Most Wanted Men

Here is a list of the most wanted men from the Great Bridge Congregational Christian Church:

1. The man who puts God's business above any other business.
2. The man who brings his children to church rather than send them.
3. The man who is willing to be the right example to every boy he meets.
4. The man who thinks more of his Sunday School Class than his Sunday Sleep.
5. The man who measures his giving by what he has left, rather than by the amount he gives.
6. The man who goes to church for Christ's sake, rather than for himself or anyone else.
7. The man who has a willing mind rather than a brilliant mind.
8. The man who has a passion to help rather than a passion to be helped.
9. The man who can see his own faults before he sees the faults of others.
10. The man who is more concerned about winning souls for Christ than winning worldly honor.

About * * * AN AFRICAN RACE GROUP

British scientists have undertaken a special study of the Bantu, a large African race group, with the hope of determining the reasons that cause these people to continue to resist the influence of civilization.

Beliefs and superstitions among the Bantu tribes are the most difficult problems that hinder the civilizing of Africa's most peculiar race. Missionaries say that their work among these people is near fruitless because of their superstitious nature.

The Bantu people, students of races believe, originated somewhere in the north of Africa and migrated south centuries ago, but probably after the advent of the Bushmen and the Hottentots. Being the most virile race of the three, the Bantu folk have multiplied and established tribes over large portions of Africa. Although these people have split into different tribes, and in many respects have become entirely different people, their outlook on life, their racial prejudices and their habits have remained the same.

The Bantu have no religious beliefs, but they seem to believe in the existence of a supreme being or supernatural power which is stronger than they. Apparently this belief is so overshadowed by superstitious fears that, tribally, the worshipers gain no benefit from it, and accordingly it does not make for either progress or civilization.

In addition to their trust in witch doctors, the Bantu place great faith in other tribal sages known as rain-makers. In areas where droughts are frequent and injurious, the rain-makers are in the councils of the chiefs, and are looked up to with great regard. Often the chiefs themselves are the rain-makers for the tribe.

A strange belief exists among the Bantu about the origin of lightning. They think lightning is caused by a bird — the Bird of Heaven. It is said to be a large bird, with heavy dark wings and a few red feathers in its breast. Thunder, some say, is caused by the flapping of the wings. It strikes with its beak and makes holes in the ground.

The whole conception of life of the Bantu makes an interesting study by the British scientists who want to know more about these folk. Only one thing seems assured — the Bantu will be as suspicious of all contacts by the information seekers as they are of most everything else.

C. B. Riddle

God grant that we may realize it is in the big things of life we are at one; it is the little things that create differences. And may we strive to touch and to know the great common human heart of us all and, O Lord, God, Let us not forget to be kind.

—Mary Stuart

HIS LIFE LONG CARE

John G. Truitt, D.D

"And even to your old age I am he... I have made, and I will bear; even I will carry, and will deliver you." Isaiah 46:4.

"Harken unto me, O House of Jacob . . . which are borne by me from the belly, which are carried from the womb." It is not our present language usage, but it is plain enough for us to know that from infancy to old age he is God! "I am he!" "I have made, and I will bear; even I will carry, and will deliver you." Yesterday I placed a package in the hands of a postman asking him if he would deliver it for me. He said he would. That package will travel by land, by hand, by air, across the sea; no telling how many places it may pass on its way; but it will be delivered.

Says God: "Even I will carry, and will deliver you!" Is it not the meaning you attach to the word "deliver" in this text? Yes? and have I over simplified the whole situation? By now I have seen so many dear, aged, Christian persons; observed their faith and their works; and their gratitude to God even when the going was hard; that I have come to believe the Lord does indeed carry those who love and serve him from childhood to old age.

I am thinking just now of my late neighbor, Mrs. James L. Foster, who died this week (February 18, 1963) at the age of 94. Only a few days ago, as I would push open her front door and entering call to her, I could envision the smile on her face, the busy hands, and the cheerfulness in her voice, as she called to me: "Come in!" Almost up until the last day she was busy, sound of mind, gracious of spirit, and thinking and working for others.

When I saw the top organist in this section come in the sanctuary to play the organ at her funeral I said to myself, it is right, it is proper; for she loved beautiful music. The church gave in song and sermon its best to her who had during her long life her best given!

"Whose Pulpit?"

Rev. William T. Scott, Jr.
Durham, North Carolina
February 10, 1963

Nine years ago this very day I was ordained to the Christian ministry. That February 10th was quite a day. To a little white Church in Connecticut came my parents from North Carolina; my wife's parents from Massachusetts; men with whom I had worked came from New York and Rhode Island. These, with members of the church I had already served (Cornwall, Conn.) for a year and a half — they all came and packed into the sanctuary.

After the hymn and prayers and sermon, and after a charge given by my mother-in-law (of all people), then came the two big occasions: the taking of the vows and the Prayer of ordination. As for the vows, the only comparable act is the marriage vow. It is the height of solitariness, of ultimate decision, of real loneliness. At that moment one really stands alone with his own nervous stomach and a lump in the throat. The Moderator asked: "Do you believe in your heart that you are truly called of God into this holy ministry and to the oversight of this church and congregation?" Even as the question was being asked, I was thinking a thousand things: my nurture in a Christian home, my training at Elon College and Yale Divinity School, my experience as an intern and as a minister. I was thinking: But are training and experience enough to answer that question? Am I called of God? Somehow, and from somewhere came the words: "I do." And that is as lonely a moment as I have ever known.

Following the vow, all the ministers present gathered around me as I knelt. All put their hands on my head, and my father led in the prayer of ordination. I have never known such an experience. Where the vow was taken in solitariness, the prayer was given in a company of the faithful. Even as my father prayed, I could feel the warmth, the movement of the hands on my head. And I thought: "Is this the apostolic succession? Is this the way the power of the ministry is continued from one generation to another?" Two big moments of an ordination service become poles between which a ministry is fulfilled. The ministry is as lonely a road as the vow with which it begins; the ministry as filled with the love of the fellowship of the saints as the laying on of hands with which it begins.

And now, another February 10th comes around. This also will be a memorable day for me. It too is filled with loneliness on the one hand and fellowship on the other. But, if you will pardon me, I shall now leave the subject of my subjective feelings, only asking that you keep in mind these two poles of the ministry — loneliness and fellowship, as we seek together to look at a very simple question, the answer to which we already know: "Whose is this pulpit?" You know the answers as well as I. Let's think about them:

First, the pulpit belongs to the ministers who preach from it. It is perhaps natural that a pulpit should in the course of time become identified with the man who stands behind it. It is almost inevitable that we should speak of a pulpit in terms of a preacher. "It is so and so's pulpit; so and so's church." What do we mean when we say this? We mean that we have come to count on a particular individual's particular ministry in a particular place. We mean nothing more insidious than that when we sit in the congregation we can count on a single minister's preaching the gospel.

Now, so long as that particular individual does indeed occupy that place it is well. But what happens when another takes his place? Ah, there's the rub! When I came to Durham this was not immediately my pulpit; it was Stanley Harrell's. And I suspect that when Stanley Harrell came to the ministry of this church, it was not immediately his pulpit; rather it was "Uncle Wellons," or Mr. Barbee's. And when I go to Barrington, it will not be my pulpit there immediately; rather it will still be the pulpit of my predecessor.

For the present, when we ask: "Whose is this pulpit?" we answer: "It is Bill Scott's." But woe unto you and woe unto me if we think of this as my pulpit much longer. This afternoon, Mr. Andes, the chairman of the Conference Committee on the Ministry, will declare this pulpit vacant. And that is as it should be. If I think of it as my pulpit after today, it will cause trouble: churches have been wrecked by ministers who tried to hold on to pulpits after they had left. If you think of it as my pulpit after today, there's going to be a measure of trouble: for the next man to occupy it, you are liable to judge in the image I have created.

As I say, it is natural that a pulpit should be identified with an individual. It is good and right. But, quickly, you and I should cease lingering over that possession! We should declare the pulpit vacant so that a new preacher may quickly be able to call it **his** pulpit.

One of the most helpful things that was said to me soon after I came was said by Albert Riggsbee. He said this: "We loved Stanley Harrell as our preacher for 35 years; and I know we're going to love you as our preacher." Whose pulpit? It belongs to the ministers who have stood behind it; it belongs also to those who will stand behind it. Chiefly it ought to belong to a **present** preacher, one who currently stands behind it.

Second, the pulpit belongs to the congregation. You may think that I'm going to have a terribly easy time of it in Barrington. After all, I have eight year's worth of sermons in my files. I dare say that I shall make some effort at dipping into the proverbial preacher's barrel from time to time. However, the sad (and somehow glorious) truth is that I shall be able to use very, very few of the sermons I have preached. Why? **Because they were preached to this particular congregation.** They belong to this people which has gathered over these past years. One cannot just substitute new names, new references, new illustrations. The whole sermon was prepared, and preached to a particular people: a people which gathered just once.

Thus, the pulpit belongs to the congregation. It belongs in part to a congregation that has gathered in the past. Who can meet in this sanctuary without a sense of the communion of saints? I say, it belongs in part to a congregation which once gathered. It is unfortunate if this past congregation has the greater part. We cannot be ancestor worshippers.

The pulpit also belongs in part to those who will gather in the future. Always we must repeat in faith the words of our Lord; "Other sheep I have which are not of this fold. Them also I must bring." It is right that we should be concerned about new members: those who **will** gather to hear. To them, even our children, this pulpit belongs in part. Again, however, it must not be the greater part. Woe unto the church which counts its congregation before it is gathered. We should never say even: "It is too bad that so and so wasn't here to hear that message!"

The pulpit in its greater part ought always to belong to a congregation presently gathered: not a past congregation, nor a future one, but a present one! As someone has written: When Jesus said — "Wherever two or three are gathered together in my name, there am I in the midst of them" — he was not just giving a blessing to small congregations. Rather, we may believe, he was saying that **a present people** will have his presence. The pulpit belongs to the congregation; the congregation pressently gathered.

Thirdly, the pulpit belongs to the Lord Jesus Christ. There is great danger in saying that the pulpit belongs either to the preacher or to the congregation without immediately realizing that it belongs more truly to Jesus Christ. Without that awareness the preacher becomes a tyrant, a petty dictator, an imperialist, an idol. And without that awareness the congregation becomes dictator, tyrant, idol. We needn't go into detail. There are far too many examples of such pulpits. The pulpit must belong truly to Jesus Christ. And what does this mean?

One of the finest expressions of that meaning I know is to be found in Herman Melville's "MOBY DICK." Do you recall the chief features of that pulpit? They are two. First, there is a rope ladder which goes from the floor to the high pulpit, a ladder which the preacher pulled up after him as he ascended. Wrote Melville of it: "Can it be, then, that by that act of physical isolation, he signifies his spiritual withdrawal for the time, from all outward worldly ties and connexions? Yes, for replenished with the meat and wine of the Word, to the faithful man of God, this pulpit, I see, is a self-containing stronghold — a lofty **Ehrenbreitstein,** with a perennial well of water within the walls."

A pulpit such as that is one belonging to Jesus Christ. It is one which must be separate from the world, high, lifted up. For what we desire to hear and what the minister would seek to preach (but knows he cannot) is the very Word of God: not another merely human word, tied down to all the other commentators of earth; a word of the living God.

If congregation or preacher ever really seriously claim possession of the pulpit, they lose seriously any possibility of feeling the claim of Jesus Christ. We who would hear and preach the Word of God must know that the pulpit is one separate: isolated, withdrawn. Not that we can create such a separateness, rather that by grace God has in Jesus Christ given to us this ministry of his Word. Salvation comes by the preaching of Jesus Christ. We cannot afford, therefore, to tie the pulpit down, nor to lower it. We cannot afford too sturdily nor quickly to ascend it, either. It must be a rope lader, one which wobbles, one which is climbed with effort, one which signifies precariousness and emergency. The pulpit is no gangway to heaven; it is a rope ladder. It belongs to Jesus Christ.

The second feature of that pulpit is that it was made in the likeness of a ship's bow, with the Holy Bible resting on a projecting piece of scroll work. Again, writes Melville: "What could be more full of meaning? — for the pulpit is ever this earth's foremost part; all the rest comes in its rear; the pulpit leads the world. From thence the storm of God's quick wrath is first decried, and the bow must bear the earliest brunt. From thence it is the God of breezes fair or foul — first invoked for favorable winds. Yes, the world's a ship on its passage out, and not a voyage complete; and the pulpit is its prow."

I wish we might chew over every word of that, for every word is important — "the world's a ship on its passage out, and not a voyage complete; and the pulpit is its prow." That is no description of a preacher's pulpit, nor a congregation's. It is a description of a pulpit belonging to Jesus Christ: the Word of God leading the way — unto God! The preacher who speaks from such a position has an awesome responsibility. No matter how many years he may have lived; how often he may have stood on this spot, it is uncharted seas through which he must move: a ship on its passage out and not a voyage complete. And what of the congregation? Can we help but see this — that we who hear are drowning men, held up only by the Word of God! Indeed, the sermon which is preached from that pulpit is the story of Jonah's deliverance: Jonah, the drowning man, saved by the great fish! This is why the congregation must listen; why it must never tell the preacher what to preach: the only word which can save is the Word of God, harsh or fair! The only sign which can be given is the sign of Jonah!

Whose then is this pulpit? It is mine by virtue of eight years of preaching from it. It is yours by virtue of 75 years of listening, or just 20 minutes of listening — even so short a time, it is yours. But by grace it is the pulpit of our Lord Jesus Christ: neither yours nor mine, but his, and so more truly, deeply, savingly yours and mine!

Prayer

"Almighty God, whose glory the heavens are telling, the earth thy power, and the sea thy might, and whose greatness all feeling and thinking creatures everywhere proclaim: to thee belongeth glory, honor, power, and love, now and forever, and unto ages of ages, through Jesus Christ our Lord."

Most merciful Father, hear now the confessions of this pastor and people. In the bounty of thy love thou didst call us to the wondrous ministry of they dear Son: to preach deliverance to the captives, to bind up those who were lost, to heal the sick, comfort the dying, convict the sinful. In the greatness of thy mercy thou didst invite us to share the ministry of reconciliation. Our sin is grievous, O God. We have been false prophets, selfish shepherds, priests with unclean hands. We have not been a congregation of the righteous. Our worship has not been worthy, nor our fellowship faithful, nor our ministry true. Yet, despite it all, thou hast not forsaken us. Still to us hast thou declared the gospel of salvation. Thou hast given us the blessing and not the curse. Father, forgive us, we pray thee. Grant to us such gratitude for all thy mercies that we may be faithful disciples, the great congregation, the royal priesthood, for which our Lord Jesus Christ did work and pray and lay down his life. For it is in his name that we make our prayer. Amen.

Family School Of Missions

Louise Snook

Bethlehem Christian Church (Suffolk, Virginia) is holding a Family School of Missions during the lenten season. The first Sunday night in March our study was on "The Rim of East Asia." At this time we studied the four countries in this area, Korea, Okinawa, Hong Kong, and Taiwan. Each was displayed in a different classroom of the church. There were exhibits from these countries with the youth of our church dressed in the native costumes. Also, refreshments were served from each country. Following our "visit" to each country, Mrs. Ellis Clark of Sunbury summarized the work that is being done and the work needed to be done in these countries by our missionaries. The devotionals were brought to us by Mrs. Walter Graham.

We will have a panel discussion on "Who Cares?" for our homeland ministry study the second Sunday night in March. Topics to be discussed will include juvenile delinquency by Jimmy Knight, orphans and welfare by Mrs. Lewis Melton, mental health by Mrs. Horace Oliver and the aged by John Crawgey. The laymen of the church will be responsible for this service. The moderator will be Walter Graham, and Jimmy Pierce will be in charge of devotionals.

World Missions will be studied on the third Sunday night in March. Rev. Charles Pegram will lead our discussion and will bring to us what part the United Church of Christ plays in world missions and how our church fits in. Mrs. Edward Klages will lead the worship service.

On the fourth Sunday night in March we will begin our Bible study which is "The Meaning of Suffering." Mrs. I. W. Johnson will be the leader. The Brittle Circle will be in charge of the worship service. This Bible study will be continued on the fifth Sunday night in March, with Mrs. Edward Klages leading the discussion. The Harris Circle will lead the devotionals.

The final night of our Bible study will be held the first Sunday night in April with Mrs. Wilkerson Holland from Holland leading the study and the Barrett Circle in charge of devotionals.

Each Sunday night Mrs. Raymond Powell will have a program for school children which will include stories and films. Mrs. George D. Parker will be in charge of the mission study for pre-school children.

On the Thursday night before Easter we will have our communion service with the youth of Bethlehem Church in charge of the worship service and our pastor, Rev. R. E. Brittle, bringing the message for the evening.

Pasadena, California — (CNB) — The church must carry the Gospel into all the world, but it should begin with the house next door, the Rev. Orval C. Hartman of Chicago told the Board of American Missions of the Lutheran Church in America at a meeting here. Mr. Hartman is board secretary of the urban church. "God knows who lives in the house next door," said Mr. Hartman. "The question remains, do we?"

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Honduras

SAN PEDRO SULA

Second largest city in Honduras. Population, 59,000.

March

10—**Rev. and Mrs. Stuart V. Goude** returned to the U. S. in September, 1962 after completing a special three year term in Honduras. While there (San Pedro Sula) Stuart was station treasurer, pastor of the English speaking church, in charge of relief work, buildings, grounds and cars. She was in charge of bookstore, guest house and one of the Sunday Church Schools.

11—**Miss Diemut L. Heller** is a missionary nurse in Honduras at San Pedro Sula. She started the medical clinic at Concepcion del Norte, visiting patients in out-lying villages, treating out-patients and helping with the delivery of babies.

12—**Mrs. Martha F. Herrscher** came to Honduras as a missionary (with her husband) in 1927. For many years she served as a pastor's wife, operated a small clinic and helped direct primary school work. Later she became treasurer of the mission and a member of the mission's executive committee, serving at San Pedro Sula. She has become an authority on the flora fauna of Central America, particularly Honduras.

13—**Rev. and Mrs. Thomas C. Puroff** are doing widespread literacy work in villages in Honduras. This includes taking a census periodically to find illiterates, training them, and following up on their training so they do not lapse back into illiteracy. The follow up program includes Bible study and health courses.

14—**Rev. and Mrs. Kenneth D. Sell** were appointed missionaries to Honduras in 1957. They have worked with the Normal School in San Pedro Sula, he as rector and she as treasurer and both as teachers. At present they are engaged in developing audio visual and promotional programs for the Honduran church.

MEXICO

15—**Work in Mexico began in 1872 with centers in Guadalajara and the West Coast and union work in Mexico City. Over 11 churches carried on during the hard years of the anti-religious movement and the discouragement of greatly curtailed American Board Help. In spite of this they developed in worship and self-support.**

GUADALAJARA

Capital of Jalisco, population of 750,000. Popular health resort; modern commercial metropolis.

16—**Mr. and Mrs. John Howe** serve on church conference boards and also in minor positions locally. Mr. Howe does administrative work and helps in developing the educational program. Financial supervision of the social centers, property holding agency, and the school is his chief concern. With the volunteer aid of a specialist he is developing a needed psychological and academic testing and counseling service in the schools. Mrs. Howe, a nurse and pre-school teacher centers her work around the children in the social centers as she is able to develop opportunities.

YOUR CHURCH HISTORIAN—PLEASE

Dear Brother Pastor,

I am sure that you have not received the different requests from Mrs. Oma U. Johnson, curator of our Church History Room at Elon College, requesting the name and address of your church historian, if so I am sure that you would have replied. Or it may be that you do not have an historian for your local church. If not you will oblige your curator, render your local church and our entire denomination a good service if you will attend to this important item of business as early as possible; elect or appoint an historian for your local church and send the name and address to Mrs. Oma U. Johnson, Church History Room, Elon College, N. C. Thanks many times over and over again.

L. E. Smith
Bayside, Virginia

SECOND REQUEST FOR NAME OF HISTORIANS

M. W. Andes, Winchester, Va., Winchester.

E. M. Allcox, Littleton, N. C., Bethlehem.

M. B. Bennett, Ramseur, N. C., Ramseur.

H. W. Bray, Burlington, N. C., Union Ridge.

J. A. Brown, Seagrove, N. C., Pleasant Cross, Seagrove, Union Grove.

L. W. Burgess, Ramseur, N. C., Bennett.

G. J. Burns, Randleman, N. C., Randleman.

A. M. Campbell, Fayetteville, N. C., Fayetteville, Eutaw Community.

E. M. Carter, Youngsville, N. C., Good Hope, Youngsville.

C. F. Cornelius, Garner, N. C., Auburn, Hayes Chapel.

W. A. Cousins, South Norfolk, Va., South Norfolk.

T. N. Daughtry, Clayton, N. C., Martha's Chapel, Mt. Gilead.

C. T. Daye, Greensboro, N. C., Greensboro, St. Peters.

C. J. Dixon, Benson, N. C., Clayton, Wentworth.

C. C. Dollar, Holland Va., Holland.

E. T. Farrell, Bayside, Va., Bayside.

W. C. Farrell, Sandford, N. C., Ebenezer, Grace's Chapel.

M. L. Fogleman, Raleigh, N. C., Piney Plain.

R. T. Grissom, Holland, Va., Holy Neck.

W. W. Hall, Asheboro, N. C., Asheboro, Bailey's Grove.

F. R. Hamilton, Norfolk, Va., Christian Temple.

J. W. Henderson, Shenandoah, Va., Palmyra.

C. M. Heymann, Hendersonville, N. C., Hendersonville.

R. C. Hultman, Pittsboro, N. C., Hank's Chapel.

R. M. Kimball, Burlington, N. C., Burlington, First.

C. O. Koon, Burlington, N. C., Zion (Burlington).

R. H. Lasseter, Walters, Va., Antioch, Mt. Carmel.

T. F. Liverman, Liberty, N. C., Liberty, Smithwood.

W. M. Loy, Burlington, N. C., Long's Chapel.

J. E. McCauley, Waverly, Va., Centerville, Spring Hill, Waverly.

S. E. Madren, Elkton, Va., Bethel, Mt. Olivet (G), Mt. Olivet, (R).

T. W. Madren, McLeansville, N. C., Hines Chapel.

W. T. Madren, Ruffin, N. C., Happy Home.

J. C. Monroe, Suffolk, Va., Cypress Chapel.

D. W. Moore, South Boston, Va., South Boston, Center.

G. H. Myers, Burlington, N. C., Edgewood UCC.

J. E. Neese, Albemarle, N. C., Albemarle.

R. A. Nichols, Garner, N. C., Morrisville, Mt. Pleasant, New Elam.

J. E. Porter, Sanford, N. C., Moore Union, Turner's Chapel, Zion.

E. M. Powell, Henderson, N. C., Oak Level, Pope's Chapel.

O. J. Powell, Greensboro, N. C., Greensboro, Palm Street.

H. W. Ritter, Robbins, N. C., Biscoe, Brown's Ch., Ether, Providence Ch., Shady Grove.

W. T. Scott, Chuckatuck, Va., Oakland.

J. L. Stanley, Elon College, N. C., Hopedale.

T. D. Sutton, Luray, Va., Leaksville, Mt. Lebanon, Newport.

J. Talley, Richmond, Va., Richmond, First.

R. E. Tally, Danville, Va., Danville.

G. M. Tally, Sanford, N. C., Christian Chapel, Mt. Carmel, Mt. Hermon, Pleasant Hill.

M. E. Taylor, Hopewell, Va., Hopewell, Prince George.

M. B. Vestal, Sanford, N. C., Shallow Well.

WORLD COUNCIL CALLS FOR PRAYERS FOR THE HUNGRY

Special prayers in the world's churches during World Freedom From Hunger Week have been called for by the World Council of Churches. The Week, beginning March 17, is sponsored by the United Nations Food and Agricultural Organization (FAO.)

In his message to the churches, WCC General Secretary, Dr. W. A. Visser 't Hooft, enclosed a suggested "Prayer For the Hungry," written by Dr. Martin Niemoeller, one of the six World Council presidents. It states in part, "In penitence we confess that enjoying thy bounty and grace we think too often of ourselves and forget the multitude that have nothing and starve."

Dr. Visser 't Hooft's letter asks the churches to step up their own programs to aid the hungry and to support programs of local and national councils of churches to this end.

"The fact that more than half the people of the world are living on a diet below the accepted standards of nutrition needed for maintaining full health is an indictment of those nations which have more than enough and to spare, and a challenge to the Christian conscience," said Dr. Visser 't Hooft.

President John F. Kennedy has issued a Proclamation designating March 17-23 National Freedom From Hunger Week. In his statement, the President pays tribute to "the farmers of the nation who have produced an abundance of food for our own people and for sharing with others" and to the people of the United States for "sharing our national abundance through their generous support of overseas assistance programs of religious organizations, voluntary agencies and private groups."

"There is a need for a rededication of men's minds and hearts," said the President, "to the inspiring possibilities of working together to free the world from hunger."

We seldom pray for a change of character, but always for a change of circumstances.

Two Little Girls were busily discussing their families.

"Why does your grandmother read the Bible so much?" asked one. "I think," said the other little girl, "that she's cramming for her finals."

—Quoted

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

SUNDAY

Today is Sunday
The day we go to church
Bah!
Mahogany pews
Ornately carved
I sit
The service begins
Chanted prayers, memorized incantations
I have to fight
Not to stand up and scream, "Idiots!
Hypocrites!"
Anyone can read
Anyone can memorize
Parrots!
I leave
Confused
Disgusted
Depressed
Two left turns, the Beach
Calm, serene
Sweeping upward and outward
Ad infinitum
I walk
I run
The world moves under me
Faster
Faster
My lungs scream
Muscles ache
I fall, rolling in the sand
A few steps more
Everything turns pink

And then
The apex
That which athletes call second wind
Or rhythm
I float through the air
Running effortlessly
Finally, later
Much later
I stop, return to the car
Everything's OK
I feel fine
But the philosophers
The scientists
The geniuses
The hypocritical slobs
Say
"This boy's strange
He's confused
He's perverted"
And I scowl
And spit
And say
"Go ahead, world
Explode your bombs
Shoot your rockets
Condemn yourselves forever
To a cancerous and deformed
Posterity
Go ahead
Me
A little boy
I can run."

Mike Little
—Cavalier Folio

YOUTH WEEK AT BETHLEHEM CHRISTIAN CHURCH

Judy Weaver, Secretary

The youth of Bethlehem Christian Church began Youth Week by taking over the duties of Sunday school on January 27. Those who took part in the opening exercises were: Jesse Weaver, Superintendent; Betty Jean Christley, Pianist; Sextet, Vickey Johnson, Judy Weaver, Edwin Brittle, William Gardner, Diane Churn, and Doris Pierce. Others taught Sunday school classes.

In the evening, a banquet for the Youth was given by the Woman's Fellowship. Edgar Raye Savage, President of our Senior Youth Fellowship, was Master of Ceremonies. We were entertained by a quartet from Obici Hospital, School of Nurses and a speech by Rev. H. S. Hardcastle.

In carrying out our services during the week, we planned the program for Prayer Meeting, in which Betty Jean Christley was in charge. Those who participated were: Scripture, Ricky Forrester; Poem, Candy Smith; Solo, William Gardner; Pianist, Ginger Luter, and Larry Patisall brought the message.

On Thursday night, we had choir practice, followed by refreshments.

In closing Youth Week, we were responsible for the church services on February 3. JoAnne Byrd had the Invocation, Betty Lou Mizelle the Responsive Reading, Judy Weaver the Scripture, Charles Evans, a Prayer, Edgar Raye Savage, Introduced Speaker, Billy Vann brought the message, and Benediction by Eddie Holland. Others sang in the choir.

All in all, we feel our Youth Week was a real success. Everyone willingly took an active part.

SURGEON CALLS SMOKING SUICIDE

Charlotte, Feb. 13 (UPI) — A New Orleans surgeon said here today that anyone who smokes will get lung cancer "unless he dies of something else beforehand."

Dr. Alton Ochsner, speaking on a panel at the sectional meeting of the American College of Surgeons, described smoking as "a form of suicide."

"If I wanted to commit suicide," he said, "I'd use a bullet. It's quicker, cheaper and a whole lot less painful than lung cancer."

Ochsner, surgery chief at the Ochsner clinic and senior surgeon at the Touro Infirmary in New Orleans, said lung cancer was the "most frequent" of all cancers and that only one out of about 19 patients can be saved.

"Cancer seldom begins in normal body cells," he said. "Smoking causes precancer changes in the cells, but these changes are reversible if the smoker abstains completely.

"However, just one cigarette a day will keep up these precancer changes. In other words, it's no good just to cut down on smoking. You've got to quit completely."

Dr. Ochsner noted that the tobacco industry pays about $12 million a day in federal taxes and added, "We are domninated by our own lobby."

Ministers And The New Curriculum

Richard N. Rinker

The time has come for local church pastors to get in on the ground floor in Christian education! The opportunity is now being offered for them to begin, or renew, their basic understanding of sound Christian education, its theological and educational patterns and the programing for growth involved in its effective application.

Since the introduction of the new nursery materials in the United Church Curriculum two years ago, followed by kindergarten courses last year, the contagious enthusiasm of workers making use of these tools for productive teaching has been caught by many ministers. Here was, and is, the ideal time to become thoroughly acquainted with what Christian education has become. Here is the basic starting point from which to launch out on a serious effort to study your present Christian education program and the importance of the new curriculum for your church school. Wide-awake churches have discovered their vision broadened and their educational mission strengthened through these new materials.

This spring the first semester courses for all ages from primaries through adults will be available in the United Church Curriculum. There are numerous excellent resources within its total plan which appeal to ministers. The best, most concise, way to learn about the unique and proven features of the new tools — in terms of its educational and theological foundations — is to read **The Educational Mission of the Church** by Roger Shinn, professor of Applied Christianity at Union Theological Seminary in New York City. A second step for ministers is to become involved in a workshop concerned with the interpretation of the curriculum. These workshops will be held at Tenth Legion, Virginia (Bethlehem Church, May 3); Suffolk, Virginia (Bethlehem Church, May 4); Norfolk, Virginia (First C. C. Church, May 5); Raleigh, N. C. (United Church, May 11); Asheboro, N. C. (First Congregational, May 18); Greensboro, N. C. (First Congregational, May 19). The necessary third step is to obtain samples of the new materials and study them with your church school workers.

Several details can be shared to offer a general insight into the United Church Curriculum. Its foundations are firmly implanted in the Bible, sound educational concepts, and three basic tasks to be faced throughout. These tasks are:

1. To grow in relation to God.
2. To develop trustful and responsible relations with others.
3. To become a whole person.

These tasks are totally integrated in the two year cycle of three semesters each year: September-January, February-June, July-August. They are involved through six themes, three of which occur each year, one each semester:

1. Growing as a Christian.
2. Exploring our Christian heritage.
3. Christian living with one another.
4. Responding to God's love.
5. Belonging to the Christian fellowship.
6. Living in God's world.

Age groups, after nursery, are on a two year plan:

Nursery	(3 yrs. old)
Kindergarten	(4-5)
Primary	(grades 1-2)
Lower Junior	(grades 3-4)
Junior	(grades 5-6)
Junior High	(grades 7-8)
Middle High	(grades 9-10)
Senior High	(grades 11-12)
Adults	

Materials are adaptable to less closely graded classes. They have been tested successfully in virtually every type of local church situation.

Leadership training for church school workers is an important part of this United Church Curriculum. Encouragement for this training must be given by ministers well aware of the continuing growth necessary for teachers. Close contact with the home is another vital adjunct. An understanding of what Christian education is must be cultivated in the whole church fellowship, since the whole church is a part of this curriculum.

You will be hearing much about the community of faith. It is for this community, the church, that ministers have a great responsibility. Therefore this curriculum brings an urgent and challenging invitation to every local church pastor — an invitation to think hard and prayerfully about the educational mission in which the local church is involved. A genuine study of this new tool for church school workers will deepen your understanding of our call to this vocation of witnessing through the learning community.

LEADERSHIP TRAINING OPPORTUNITY

On the week-end of March 8-10 at Franklinton Center will be held the third annual leadership training workshop for women of the southeast. Leaders from outside our area will include Mrs. Clair V. Rhodes, general secretary of the Council for Lay Life and Work; Miss Madeline Bach, Middle Atlantic regional secretary of the CLLW; and Mrs. Waldo Berlekamp, chairman of the program committee of the CLLW, which produced the material to be studied.

Conference, Convention, Regional and Synodical officers have been invited from the Southern Convention, Southern Synod, Convention of the South, Southeast Convention, and Florida. It is anticipated in the Southern Convention that our leaders who attend this meeting will share in the program at the Rallies which will be held the last of March and in April.

SOUTHERN REGIONAL LEADERS MEETING

The Stewardship Council is expecting to have annually a leaders meeting in each of the six regions into which the United States has been divided by the United Church of Christ. For the Southern Region in 1963 this will be held April 1-3 in Central Church, Atlanta, Georgia. Invited are: "Conference Executives, chairmen of conference and association committees on Our Christian World Mission and selected members of these committees, key representatives of Lay Life and Work, representatives of the instrumentalities." Major responsibility for this meeting rests with Rev. Karlton Johnson, southern regional secretary for the Stewardship Council.

The "Southern Region" as designated by the Stewardship Council includes Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas and Virginia.

Oakland Christian Church In 1962

By Mrs. J. Rollie Gayle, Historian

Oakland Christian Church (United Church of Christ) of Chuckatuck, Virginia, had a banner year during 1962, and this report is submitted to the Church in business session at its fourth Quarterly Conference.

We have 381 members on our Church roll. Annually the membership roll is brought up to date through the "Roll Call" on the first Sunday in October. During the year we had a net gain of seven members; 17 new members were added, 8 of whom came on profession of faith. We lost 10 members, eight by death. Our Sunday school enrollment is 386, and we have approximately 70 babies and children under three years of age in our Cradle Roll. Roses were placed on the altar for 14 babies born to members of our Church family, and during the year our minister Christened 8 babies in the church sanctuary. Eight members of our church were united in marriage during the year. Mr. and Mrs. Junius W. Holland, longtime members of Oakland observed their Golden Wedding anniversary February 25.

Financially, we had the best year in our history as a church. We raised and paid out for all purposes close to $22,000, $5,000 of which was given for Our Christian World Mission through the Church, Sunday school, Women's Fellowship, Youth, and other organizations. We closed the year with a substantial balance in the treasury.

Here are some of the personal highlights of the year:

On January 13th, our Church Moderator, the Honorable Mills E. Godwin, Jr., and lifelong member of Oakland Church, was inaugurated Lieutenant Governor of Virginia. Our Minister, Dr. William T. Scott, was honored by being invited to serve as chaplain of the State Senate on the first two days of the sessions of that historic body, over which Mr. Godwin presided.

National Youth Week was fittingly observed, and the youth of our Church were in charge of a morning worship service, which they and their counselors planned. In March our church participated in the community World Day of Prayer service, sponsored by the United Church Women, and on March 21st the local Women's Fellowship sponsored a covered Dish Family Supper, when our Mission Work in Latin America was presented. Climaxing this latter event was a visit from Dr. and Mrs. William P. Tolley, returned missionaries from Angola, when they told of their work in Angola.

For the third year Oakland Church was one of the co-operating churches in union Holy Week services with Whitehead's Grove Baptist Church and Wesley Chapel Methodist Church. Capacity crowds attended these services. The Holy Week Services were concluded by a well attended union Easter Sunrise Service at Pembroke Plantation, followed by our Church's Easter Day program. Twelve new members were received into the Church at the Easter service.

National Home and Family Week was appropriately observed. "Home and Motherhood," a dramatic program was sponsored by the Loyal Fellowship Class, was portrayed in story, song, and living pictures by a cast of 30. Our first Mothers and Daughters banquet was sponsored by the Men of the Church, when more than 200 mothers and daughters were honored. Rev. Mrs. Wilkerson Holland of Holland, Virginia, was the guest speaker.

The third Sunday of May is an annual occasion of great interest to our people. It is our Home Coming and Memorial Day, and the beautiful Newman Memorial Cemetery (named in honor of the late Dr. N. G. Newman, Sr.) was a thing of beauty because of the lovely floral tributes placed on the graves by loved ones.

The week of June 18-22 our Vacation Church School was ably conducted by Mrs. Charles C. Johnson, Jr., and 32 other adult leaders. More than 75 children were in attendance each day. Each year the baccalaureate service of the Chuckatuck High School is held in our Church, with visiting ministers chosen by the school.

August is observed as vacation month for our minister, with the Sunday School providing the worship service and lesson study in a unified service. Our minister, was not idle, however. Besides study, relaxation, and personal visiting, he delivered the baccaleaureate sermons to the graduates of the Louise Obici Memorial School of Nursing in Suffolk, Virginia, and to the Summer graduating class at Elon College.

Our church was enriched by four of our Women's Fellowship leaders attending the School of Missions at Elon College; by two of our youth attending the Moonelon Camp. One of our young men — Marvin Underwood, Jr., was a member of Boys' State at V.P.I. in Blacksburg, Virginia. Dr. Scott attended the Pastors' School at V.P.I.

In special business session on September 9th, the Church approved a building and improvement project for $25,000, acknowledged liberal gifts from Mr. and Mrs. Walter Cecil Rawls and from the family of the late Mrs. Edith Gayle Bradshaw. The building program to begin early in 1963 will include the erection of a central entrance narthex and spire, new heating and extensive improvement in the Sunday School Assembly Room, a new furnace for the Church plant, and other improvements. It is expected that the building program will be completed by May 1, 1963.

September and October were busy but fruitful and inspiring days: In September our Every Family Visitation by 28 teams was an event of significance, followed by the Sunday School Promotion and Rally Day with banner attendance. New American Flag and Christian Flag sets were received and dedicated. They were given by the I. W. Johnson Class and the Loyal Fellowship Class respectively.

On the first Sunday of October we observed World Wide Communion and Roll Call. Attendance of the majority of the church's active members on that day was most gratifying. At the morning worship service the Church received and dedicated new Silver Communion ware, given by the wife and family of the late William C. Dailey, Sr., in his memory; and in memory of Mr. and Mrs. Paul Harrell by their sons — J. Clifford and Floyd T. Harrell.

Our Special Services of "Christian Decision and Witness" were conducted during the week of October 14-19, with Rev. Kenneth D. Register, Minister of the Beverly Hills Church, Burlington, North Carolina, as guest preacher. These services were well

(Continued on Page 14)

The Life Of Self-Giving Service

Background Scripture: Mark 10.

Devotional Reading: Philippians 4:4-9.

Memory Selection: **For even the son of man came not to be ministered unto, but to minister and to give his life a ransom for many.** Mark 10:45.

DON'T KID YOURSELF

Folks are not always responding to high moments in the way we sometimes think they are. The preacher or teacher does not always lift his hearers to the heights in which he dwells, or where he thinks he has them. They may often be thinking about irrelevant and even irreverent things. They may be dwelling on mundane levels instead of on the mountain tops.

The lesson today is a good illustration in point. Jesus had just told his disciples that they were going to Jerusalem where He was to be arrested, mocked, tried, condemned, and crucified on a Cross, and then arise again the third day. And here were two of his disciples, and two of his most intimate disciples, thinking about how they could get the most choice seats or positions in his Kingdom! It must have been very discouraging to the Master. Stern measures had to be adopted, and He proceeded to rebuke his overambitious and ill-informed disciples in a loving but firm way.

Afraid and Amazed, But Following

Jesus had "set his face to go to Jerusalem" and He went before them on the way. There was something in the look on his face, and in his attitude that astonished them and made them afraid. But to their eternal credit, let it be said that even though they were amazed and afraid, they followed him. One of the acid tests of faith is to follow and to obey when we cannot understand. We must walk by faith and not by sight. The true Christian would rather walk in the dark with God than to walk alone in the light.

Arrogance and Ambition

As noted above, even as Jesus faced the Cross in Jerusalem and walked calmly and boldly to his fate, two of his disciples, James and John were thinking about how they could get the choice appointments in the Kingdom. "Grant unto us that we may sit, one on thy right hand and the other on thy left hand, in thy glory." By the way, we see here an instance of the honesty of Mark. Whereas Matthew may have felt that such a request might be unworthy of an apostle, and attributes it to the mother of the "Sons of Thunder," Mark frankly says that the disciples themselves made the request. It was his aim to show us the disciples just as they were. They were not a company of saints; they were very ordinary men. But it was with people like them — and hence people just like ourselves — that Jesus set out to change the world.

The request reveals several things about James and John. There was a streak or strain of worldly ambition and even arrogance in their nature. They certainly did not have the proper sense of humility. A great statesman once said that a great deal of trouble comes when men try to play God. James and John came dangerously close to doing that.

In the second place it shows how inadequately these disciples — and they were typical of the other disciples — discerned the true nature of the Kingdom which Christ came to establish. They were still enamoured with the Jewish idea of the Messiah who should overthrow the enemies of the Jews, establish again the Jewish nation with Jerusalem as the capital of the world, and usher in a permanent era of peace and prosperity. And of course they were mistaken.

But finally it reflects the faith of these men in their Master. Mistaken as they were about the nature of the Kingdom, there was no doubt in their minds that He was King and would establish his Kingdom. Their heads were wrong, but their hearts were in the right place. They never doubted his ultimate triumph. Here is an amazing confidence and loyalty. Love covers a multitude of sins.

The True Standard of Greatness

When the ten heard of the matter, "they blew a gasket" so to speak. The idea of James and John asking such a thing! Perhaps their indignation was born of the fact that James and John got the idea first! Why hadn't they thought of that themselves? In any event Jesus took advantage of the occasion to teach a much-needed lesson to the disciples and to us. He made quite clear the difference between the standards of the world and the standards of the Kingdom. In the former the test was a standard of power. How many people does a man control? How great an army of servants does he have at his beck and call? On how many people can he impose his will? How many people can he compel to be obedient to his command and to do things for him? For instance soon after this an Emperor assuming the throne said that now he was Emperor he could do what he liked and do it to anyone. But in the Kingdom of Jesus the standard of greatness is that of service. Greatness consists, not in reducing other men to one's service, but in reducing oneself to their service. The test is not "what service can I extract?" but "what service can I render or give?" And in point of fact this is the soundest common sense. It is the first principle of ordinary business life. One of the basic troubles of our modern world of work or business is that men wish to do as little as possible and to get as much as possible. The world needs people whose ideal is service, that is people who have realized what sound sense Jesus spoke.

SUNDAY SCHOOL LESSON
MARCH 10, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Perfect Example Of True Greatness

For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. The greatest Man who ever lived was the Servant of all. He practiced what He preached.

No Squeak

An African Christian bought a pair of shoes which fitted him perfectly, and went away happy. A few days later he brought them back, with the complaint that they didn't have any "squeak." It appeared that he wanted a pair of shoes that squeaked when he walked up the aisle of the church. He wanted something that would call attention to himself. That type of Christian is as old as the Church ... as old as James and John. And there are many of his type today.

AT OUR CHURCH HOME FOR CHILDREN

W. W. Snyder, Supt.

A Tribute To Mrs. Foster

Dear Friends:

On February 18 death took from this community Mrs. Myrtle White Foster. She was a most gracious lady in every sense of the word. Though in her 94th year she was still very active and will be greatly missed by all who knew her. She was a native of Wake County and wife of the late Rev. James L. Foster, Sr., who died several years ago. She was the daughter of the late Edwin Whitfield White and Mrs. Mary Elizabeth Bradley White.

Mrs. Foster, as wife of the first superintendent of our Home for Children, was the first matron of the Home. Since that time she has continued to have a deep interest in our Home for Children. In recent years she established the **Mrs. James L. Foster, Sr., Doll Fund** for the Home. Interest derived from this fund is given to the high school graduating seniors each year to help them get started in life. Money for the fund was derived from sale of dolls made by Mrs. Foster. It was her goal to build this fund to $2,000.00 and at her death it stood at $1,239.90. Since her death we have received in memorials for this fund $203.00. This means the fund stands to date at $1,442.90 and we are $557.10 short of the goal Mrs. Foster wanted to reach. Perhaps there are those individuals across the Convention who would like to help this fund reach Mrs. Foster's goal. We think this would be a well-deserved honor to Mrs. Foster if we could attain the goal of $2,000.00.

Mrs. Foster taught first grade at Elon College Public School for twenty-one years and was a musician and artist. She was a member of Elon College Community Church and had been active in all phases of church work.

Funeral services were conducted Tuesday afternoon at 3:30 at the Elon Community Church by the pastor, Dr. W. J. Andes, assisted by Dr. W. E. Wisseman of Greensboro, and Rev. Robert Kimball of Burlington.

REPORT FOR FEBRUARY 25, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 80.18	
Eastern North Carolina Conference	5.00	
North Carolina and Virginia Conference	31.00	
Total		$ 116.18

SPECIAL OFFERINGS

Women's Association, First Congregational Church, Cheshire, Conn.	25.00	
Mr. and Mrs. Henry E. Wollner, Richmond, Va.	10.00	
World Friendship Guild, Old North Church, Marblehead, Mass.	25.00	
Women's Guild, First Congregational Church, Swampscott, Mass.	15.00	
Child Guidance Group, Elmwood Community Church, Elmwood, Conn.	10.00	
In Memory of Mrs. Shellie M. Mull (15 Memorials)		
In Memory of Mr. Curtis Smith		
In Memory of Mrs. W. J. Stephens (2 Memorials)		
In Memory of Mr. John F. Hemrick		
In Memory of Mr. Eugene Kelly		
In Memory of Mr. Marsden Bellamy, Jr.		
In Memory of Mr. John Green		
In Memory of Mrs. Ladd Hamrick		
Total Memorial Gifts	293.00	
Special Gifts	72.12	
Total		$ 450.12
(In Memory of Mrs. James L. Foster, Sr., for the Mrs. James L. Foster, Sr. Doll Fund—26 Memorials $203.00.)		
Total for the Week		$ 566.30

NOTE: CORRECTION: In our report for Jan. 14th (Jan. 22, 1963 issue, page 15), we show a memorial gift for Mrs. Ralph W. Anderson, Jr. This should have been **Mrs. Ralph W. Anderson, Sr.** We regret very much that this error occurred.

HISTORY OF OAKLAND

(Continued from Page 12)

attended, and Mr. Register's timely sermons were most inspiring and effective.

On the third Sunday of October, our laymen provided the program for the morning worship service, as a part of Laymen's Sunday. Mills E. Godwin delivered the sermon on the subject, "God's Stewards." Women's Fellowship Sunday was observed on the first Sunday of November, when the Fellowship conducted the morning service. The guest speaker was Mrs. W. B. Williams of Newport News, Virginia, leader in the United Church of Christ and past president of the Congregational Christian Women's Fellowship of the United States.

Loyalty Sunday on November 18th saw the church's 1963 budget of $21,000, and largest in the church's history, underwritten in full at the morning service, in the every member canvass in the afternoon, and at the victory dinner that night.

Community union Thanksgiving services were held with Wesley Chapel Methodist, Whitehead's Grove Baptist and Oakland Christian Churches co-operating. The offering received was dedicated to **Share Our Surplus.**

The Advent season was appropriately observed at our Sunday services, and were concluded on Christmas Sunday by an impressive candlelight service in the Church sanctuary, followed by the Children's party in the Fellowship hall. Men, Women, and the Youth of our Church during the week before Christmas carried the Christmas message in carols to the homes of the sick and aged of the community and parish.

On Sunday, December 30th, our minister brought to a fitting close his 1962 series of messages with a powerful sermon on the topic "Dimensions of 1963 — What Should They Be." As we looked back over the year we rejoiced in evidences of progress, but we were challenged to look eagerly for our Christian responsibilities coming with the new year. We eagerly anticipate 1963 under the banner of our Lord and Saviour Jesus Christ.

AN INSPIRING INFLUENCE

Rev. E. T. Cotten
Plymouth Church
Cincinnati, Ohio

Behind the sterling Christian character and pleasing personality of Mrs. J. T. Kernodle, nee Virgie Beale, from the early days of her youth, was the inspiring influence of her Christian mother. Being a member of a church in my very first pastorate after I was graduated from Elon College, Mrs. Beale entertained my wife and me over night. In the morning we sat at the table for breakfast, but before we ate she informed us that she had the habit of reading from the Bible at the table every morning before saying "grace" and eating. At her request I read that morning. That was long before numerous kinds of booklets of Daily Devotions were printed. Thousands of people have heard me tell, from the pulpit, about this wonderful experience, and I am certain this humble Christian mother has been an inspiring influence to countless numbers of individuals.

I recently conducted the funeral of Mrs. Elizabeth Ziegle, one hundred and three years of age, at death. She also has been an inspiring influence. During my twenty-seven years as minister of the Plymouth Congregational Church of Cincinnati, Ohio, every Sunday each year, except two or three when ice was on the sidewalks, until after she was one hundred years of age, she walked to church for the service of worship and walked back to her home again. It is true that she lived only three city squares from the church, and God blessed her with clear eyesight, marvelous ability to hear, and amazing energy and vitality more than one hundred years. But many in this Christian nation with as good health and much younger than she fail to attend any service of worship at any church. And far too many attended so irregularly. Mrs. Ziegle always was cheerful, pleasant, spoke words of praise about the church, the music, the sermon, etc. People enjoyed conversing with her after the services.

We are soon beginning to observe the season of Lent, which influences millions each year. Let Mrs. Beale and Mrs. Ziegle inspire you to renew the wonderful habit of reading the Bible every day and attending some church every Sunday. If you have not had that habit, ask God to help you to begin it now and continue it until you are a hundred years of age. That habit practiced daily will greatly enrich your life, and you, too, may be an inspiring influence to others.

IN APPRECIATION OF VIRGINA KERNODLE

My long friendship with the members of the Kernodle family, and my warm esteem and high regard for them prompts me to write this word of tribute to and appreciation of Virgina "Virgie" Beale Kernodle, wife of J. T. Kernodle, who passed away January 21, 1963 in Richmond, Virginia.

Virgie was the daughter of Samuel S. Beale of Isle of Wight County and Elizabeth Chapman Whitley. The Whitley Auditorium at Elon College is named after her grandfather. She graduated from Elon College as Valedictorian of her class, the class of 1913. While in college she met her future husband, John T. Kernodle, but their romance did not develop until she went to Richmond to work in 1822. In the meantime she taught in a private school in North Carolina, and in the public schools of Virginia. She served as secretary to Dr. W. T. Sanger, then secretary of the Virginia State Board of Education. Later she served as secretary to Dr. Walter S. Newman who was secretary of the Division of Vocational Agriculture. It was while secretary to Dr. Newman that he and Professor Henry C. Groseclose of V. P. I. organized the pattern of which the national Future Farmers of America was formed, and Virgina was intimately associated with this movement which has had such a far-reaching and wholesome influence on the youth of America. She retired in 1946.

She and John T. were married on September 17, 1924, and they lived all their married life of more than thirty eight years in the city of Richmond. Their home life honored their marriage vows and magnified the Christian home.

With her family background it was only natural that Virgie should take an interest in church work. She was a faithful and fruitful member of the Christian Church in Richmond, active in the women's organizations, and a teacher in the Sunday school. At one time she was teacher of a large class of young married women. Due to ill health, she was not able to engage in active church work in the later years of her life, but she maintained a keen interest in the work until the end. She also was a member of the Eastern Star and the Daughters of 1812.

Those of us who knew her will remember her attractive personality, her soft speech, her friendly spirit, her gentleness and Christian character, her love for and loyalty to home and friends and church. A good woman has gone to her reward, and her good works do follow her.

H. S. Hardcastle

CATAWBA COLLEGE

(Continued from Page 3)

room space grows as the enrollment continues to climb. "This must be met very soon if its quality of performance is not to lag."

"The time is at hand," Dr. Keppel said, "to give serious consideration to the completion of Salisbury-Rowan dormitory." He reminded the board that when the dormitory was built, plans were to someday add a matching second unit to relocate the students now living in the Administration Building. This would free that space for additional classrooms and offices.

"The need for an adequate physical education facility — a field house — is also desperately urgent."

One of Dr. Keppel's dreams has been the establishment of a fine arts center, devoted primarily to music and art. The president said that in connection with this, he had hoped the structure to house the center would be located on the Heath Hill property adjacent to the main campus.

Dr. Keppel's concluding words to the board were those of thanks and appreciation to his colleagues "on the faculty staff, in our student body, in our alumni organization, and in all church and community circles, whose friendship and encouragement and support have meant so much to me through the years.

". . . To our administrative officers and to the members of our faculty and staff who have so successfully worked together as a team, and who have always gone more than the second mile in their cooperation, I shall always be humbly indebted."

Dr. Keppel, who leaves Catawba after nearly 21 years as its president, issued these words as the concluding line to his report: "I shall not say 'Farewell' but merely 'til we meet again'."

WHAT DO YOU SEE?

By Rev. John Lackey of Winston-Salem, N. C.

When Jesus comes calling us to some specific task, we tend to make our response from one of two ends. Being drawn to Jesus in love, we may let his call set up the self-images which send us to the task. Or we may begin at the other end with assumed obstacles and hindrances and then rationalize that these make us genuine exceptions to Christ's call.

For example, long ago, when Jesus came saying, "Follow Me," James and John might have replied, "We would love to follow you, Lord. But what about Dad, here. And we have all of these boats and this fishing business which we have built up. We just can't follow you now!" But they were so drawn to Jesus that self-images developed whereby they just had to follow him and work out the problems when they came to them. "And they immediately left their nets."

But many others in the New Testament began at the other end when Jesus came saying "Follow Me." One man said, "I bought a piece of land, and I've got to go see it." Another said, "I bought five yoke of oxen, and I've got to go examine them." Another, who had the best excuse of the three, said, "I married a wife and I must go see about her." (Luke 14:16-24.)

So we either begin with Jesus' call and then work out the problems or we excuse ourselves from the call on the basis of assumed problems. Jesus' answer to this is, "Follow Me: and let the dead bury the dead." (Matthew 8:22.)

The real point here is that when we begin with the obstacles, it never occurs to us to give it a try. We assume right off the task can't be done. But when we are drawn to Jesus in love, then his presence sets up certain self-images which cause us to immediately ask, "Now, what's the best way to lick this problem or overcome this obstacle?" Trusting God for support, the Christian assumes that the call is to be obeyed and sets himself about it.

For example, the New Testament insists that every Christian is called of his Lord to be an Evangelist and a Missionary. We may respond by saying, "I don't have time to make visits for the Church," or "I am too tired when I get home from work," or "I don't have the gift of confronting people." But when we are drawn to Jesus, his compassion for people sets up self-images within us which send us out. We then somehow find the time, strength, and courage.

Or, when we are called to practice stewardship, we may begin with assumed obstacles by saying, "I can't pledge, for I don't know what my income will be next year. I can't tithe, for our financial obligations are too great." But when we begin with the Jesus who died on the cross for us, we set about adjusting our budgets on the assumption that a pledge and a tithe is all too little. One doesn't ask, "can I do it?" He just does it.

I HAVE A CHOICE TO MAKE

I have a choice to make, O God, and silently I pray... that You will guide my heart and mind to choose the highest way. ...I have two opportunities, and if I chance to choose... the wrong one, then I know that I will be the one to lose...

There is a choice before me now, so patiently I wait... before I make my choice, because the consequence is great... Please speak to me and let me know which way, O God, is best. ... then give me faith to follow through with fearlessness and zest.

It should be said here that our churches, too, have their self-images. And again, Jesus calls and the world calls. The Church may see itself as some sort of club which exists to minister to itself. Or it may see itself as the Body of Christ in the world, existing for mission, serving the whole of humanity in the whole of humanity's needs.

We are now being challenged with the necessity of increasing our support to Our Christian World Mission in light of the new demands and needs of our time. A church, too, is likely to start with assumed obstacles, saying, "Our budget is already in a strain. We have too many needs of our own." But when a church allows itself to be drawn close to Christ, sharing his empathy, sympathy, and love, it will somehow begin to adjust its budget so as to increase its giving to others. A church, too, you see, may begin at either of two ends — the call of Christ or at the end of assumed obstacles to the call.

In the final analysis, isn't it true that we choose to begin with assumed obstacles to the call because we want to be excused from the call? And don't we do this because our self-images are something other than Christian? Do we not see ourselves in our minds' eye doing something that we want more to do?

It seems to me that in the Southern Convention we may be likened to a dripolator coffee maker. That is, in recent years we have been doing a good job of stewardship teaching. We have put the stewardship facts and theories into the top of the pot — that is, into the minds of our people. But the brew is just now beginning to trickle through. That is, stewardship teaching is just now beginning to trickle from our minds down into our hearts where we think of them in personal terms. Our stewardship teaching is just now beginning to take the form of self-images. Our task, at present, I think, is to discover ways of speeding up the process whereby Christian self-images are developed.

Our self-images spell the difference! What are **your** self-images? What mental pictures do you have of yourself? What do you see yourself doing in life? What are the self-images of your church? Are your self-images the result of having seen the love and glory in the face of Jesus Christ?

The
CHRISTIAN SUN

Vol. 115 March 12, 1963 No. 11

A Religious Weekly hristian Homes

Mrs D E Sellers 2-64
624 Fountain Place

Southern Region Leaders At Lay Assembly

"The Council for Lay Life and Work of the United Church of Christ is a continuing revolution within all the organizations of the Church, rather than a permanent organization," charged Dr. Allen Miller, chaplain for the Assembly of Lay Leaders held in Cleveland, Ohio, February 22-24.

"The purpose of the Council for Lay Life and Work," said Miss Helen Huntington Smith, executive of the new instrumentality, "is to assist all men and women in the church to grow to full stature as mature Christians. A major emphasis is to help the laity understand and participate in the whole task of the church in our changing culture."

People from each of the six regions of the United States, designated by the Stewardship Council as area divisions of the United Church of Christ, met in separate groups at one session, in order to discuss the work of the Council for Lay Life and Work in each specific region.

Pictured are participants from the Southern Region, where Mrs. F. C. Lester is staff secretary for the Council for Lay Life and Work:

Left to right (Front row), Mrs. F. C. Lester, High Point; Mrs. Robert G. Williams, Lake Worth, Florida; Mrs. J. T. Stanley, Greensboro; Miss Dora Brackin, Ozark, Alabama; Mrs. Reuben Vorwerk, Pflugerville, Texas; Mrs. G. H. Martin, Ft. Lauderdale, Florida; Mrs. Ralph M. Cline, Sanford; Mrs. Rufus G. Obrecht, Signal Mountain, Tennessee; Mrs. A. W. Hedrick, Winston-Salem.

(Back row), Mr. Elgin Hychew, New Orleans, Louisiana; Mrs. W. E. Wisseman, Greensboro; Mr. Marcus B. Crotts, Winston-Salem; Mr. Rufus G. Obrecht, Signal Mountain, Tennessee; Dr. J. Earl Danieley, Elon College; Mrs. W. D. Gay, Raleigh; Mrs. Ralph Wickham, Dallas, Texas; Mrs. Robert M. Kimball, Burlington; Rev. John G. Mueller, Waco, Texas; Mr. Elias I. Kelsey, Temple Terrace, Florida; and Dr. H. H. Cunningham, Elon College.

Others from the Southern Region not present when the picture was taken included Mr. Hosea Butler, Greensboro; Rev. Emilie Pitcock, Atlanta, Georgia; and Rev. Richard Rinker, Elon College.

THE GREATEST BARGAIN

Rev. Daniel Bowers

On George Washington's Birthday thousands of people went shopping. They went because they thought they could get more for their money at these sales. Some were injured because of the crowds.

When you go to church you are getting the greatest bargain in the world. No regular attendant comes away from church without a feeling of having received more than he has given. We commend to you the buy of the year — regular attendance at church. Your attendance will help you over the rough places in your week and lighten your daily load.

THE SLEEPING GIANT

Rev. Victor C. Hayes, Warwick

I believe in the Church, but the Church is a sleeping giant. For there is a vast untapped reserve of power in the Church. It is the power which lies in the scores of thousands of committed Christians who, while loyal to Christ, do little more than worship and financially support the Church. When every Christian accepts the discipline of prayer and study, service and witness, the Christian cause will stride forward.

How are we to awaken the giant? Our human efforts at mass promotion have had singularly superficial results. Many have become convinced that the awakening of the giant, the renewal of power in the Church, shall not come from organization in breadth but from **discipleship in depth**. Perhaps there can be no penetration of society with Christian truth and power without the growth of a dedicated core of informed Christians in every community.

Remember the way Jesus faced his task? The Bible says: "He chose 12 men to be with Him." To this disciple band he gave of Himself generously, helping, training, sending them forth.

The Church across the world is re-learning Jesus' secret. "Search parties," prayer cells, study groups, conversation clubs, task forces — under many names, from Germany to California, from England to Australia, small groups are being born. Their one aim: to be well informed, disciplined, instruments in God's hands. Quality of dedication is more important than numbers.

In our Church, each board or committee or class is actually or potentially such a company. Home study groups and Lenten Sunday Evening Conversations will introduce many of us to the small group. It is frightening, but enriching and authentic to relate in depth to one another and to God. The Holy Spirit can use the dedicated minority to awaken the slumbering Church.

HOW TO HAVE A HARMONIOUS HOME

By Rev. E. T. Cotten

In this day when there are so many divorces, and houses where conditions are such that couples constantly contemplate separation, we need to know how to have a harmonious home. A sixtieth wedding anniversary is really news today.

The sixtieth wedding anniversary of two members of our church was celebrated not long ago in our Sunday school auditorium. A large number of admiring relatives and friends attended. Some had known the husband and wife sixty years or more; I have had the privilege of visiting their home and associating with them only the past twenty-seven years. I am writing my observations hoping many will be helped from this brief resume.

Both husband and wife were faithful members of the church from the days of their youth and loyal followers of Christ when they were married. They immediately joined the same church and attended regularly. They read and studied the Bible and taught it to their children by example in daily living as well as by words. They took their children to Sunday school and the services of worship. For many years he was a teacher in Sunday school. They were devout servants of God, faithful followers of Christ, loyal members of the church. Their constant courteous consideration of each other, their manifestation of love and devotion in unselfish deeds of kindness, service and sacrifice throughout the years inspired and influenced many who knew them.

About six months after the sixtieth wedding anniversary he calmly answered the call to his heavenly home, and last Sunday morning she calmly took her journey to be with her beloved. So they were separated by death only a little less than six months.

The habit of regular attendance at church had been so firmly fixed that both attended together the Sunday before his death, and she came to church the following Sunday after his death and continued regularly until a few weeks before she was called.

If you desire to have a harmonious home, wish to be able to face calmly difficulties, sickness, sorrow and death; if you desire to rear children who will establish and maintain the same spirit in their homes after they are married; meditate upon the lives of Joseph and Sophia Banta, about whom I have just written, and prayerfully, earnestly endeavor to follow their example.

A LENTEN MESSAGE

Rev. Robert B. Marr

A wise farmer was once elected to the legislature in his state. When he returned home after the first session he told his wife, "I discovered one thing — it is the first insane asylum I ever saw run by the inmates."

This story comes to mind as one considers the meaning and uses of Lent. Lent should remind us that as long as we rely just upon our own wisdom and strength our existence is indeed insane, senseless, and meaningless. We are then like lunatics trying to run our own insane asylum.

We need help from beyond ourselves. Christians look to Jesus in particular as the one who can help us reach through the layers of our pride, selfishness, and indifference to find real meaning and true joy in living.

That this can happen is God's gift to us. While we all like the thought of gifts, we should also always recognize that there is a definite art and responsibility in receiving gifts. Properly the gift should not just be accepted as a matter of course and forgotten, but rather one should see the gift-giver in a new light.

It is this that the humble Christian strives to do during the penitential season of Lent. He tries so to experience spiritual discipline and insight that he sees the Giver of the World's greatest gifts in a new light.

And what will Easter bring of deep worth if it does not bring a new light into this dark world, a light that leads us away from our little selves into the wider realm of God's Kingdom?

Members of Great Bridge are being asked to place "thirty pieces of silver" in special bags to be dedicated at Easter.

Rev. and Mrs. O. D. Poythress of South Norfolk are enjoying a stay in Ft. Lauderdale, Florida, visiting his brother, Rev. L. P. Poythress.

Showing an interest in brotherhood: Ten from First, Portsmouth signed up to attend the special meeting for gentile visitors at Temple Sinai March 8.

The pastor, Rev. Odell Powell, invites the public to revival services at Palm Street, Greensboro, each evening this week, with Dr. Clyde Fields as the evangelist.

Mid-week Lenten services are being held at Suffolk Christian Church, where Rev. Robert B. Marr is pastor. March 17-22 joint evangelistic services will be held with Main Street Methodist Church. Dr. Carl J. Sanders of Centenary Methodist Church, Richmond, will be the speaker.

Warwick plans a "big day" for March 24: Participaton in "One Great Hour of Sharing," with Mr. Dallas Crandall providing information; "Church History Sunday" observance with Mrs. John Kasparek in charge of display of pictures and historic documents; and recognition of charter members.

Vol. 115 No. 11

THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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Founder's Day Speaker

Dr. Ben M. Herbster

"The Relationship of the College and the Church" will be emphasized at the annual Founders Day observance at Elon College March 21. Guest speaker at 11:30 in Whitley Auditorium will be Dr. Ben M. Herbster, president of the United Church of Christ.

Letters of invitation have gone to each church in the Southern Convention and it is anticipated that many of our church people will attend this first event in a series planned to celebrate the 75th anniversary of Elon College.

Twenty-five ushers of Oakland church, Chuckatuck, Virginia, met for supper at the church February 24. The pastor, Dr. W. T. Scott, reports "We had a profitable discussion of worship and ways in which good ushers are helpful in the services."

March 1 the Women's Fellowship of Hayes Chapel Christian Church observed the World Day of Prayer, meeting in the home of Mrs. Mamie Tussey. Mrs. Margie Partin led the service, with Mrs. Dollie Stirewalt and Mrs. Dottie Cornelius assisting. Each women present took part in prayers for the world. Mrs. Cornelius offered the closing prayer as the women joined in a friendship circle.

Members of Mt. Zion, Mebane, joined in the community World Day of Prayer Service at Cross Roads Presbyterian Church.

Sunday evening Lenten services are being held in Asheboro, with the pastor, Rev. W. Walter Hall, speaking on "The Meaning of Suffering."

A congregational forum was held at the church school hour at United, Raleigh, March 3, to discuss the possibility of a merger between that church and First Congregational.

Morning worship services of First, Winchester, where Rev. Mark W. Andes is pastor are being broadcast during March over Radio Station WINC.

"Church School Visiting Day" will be held at United, Raleigh, March 17. Parents are invited to visit and see teachers and children "in action" 10:00-10:30. The pupils will then have a worship service in the sanctuary while the parents have time to question the teachers. In preparation for this a summary of material being studied by each group was distributed to the membership (Note: The Senior High group is reading and discussing Reinhold Niebuhr's "Moral Man and Immoral Society.")

JOINT LENTEN SERVICES

First, Newport News, where Dr. J. H. Dollar is pastor, and Congregational Christian Church in Warwick, where Rev. Victor C. Hayes is pastor, have issued a joint announcement for lenten programs.

Sunday mornings each church will have separate services, and communion services will be held in each church the Thursday evening of Holy Week. However, joint Sunday evening services are being held.

March 3 at Warwick — "Criticisms of the Church" — A dialogue by the two ministers.

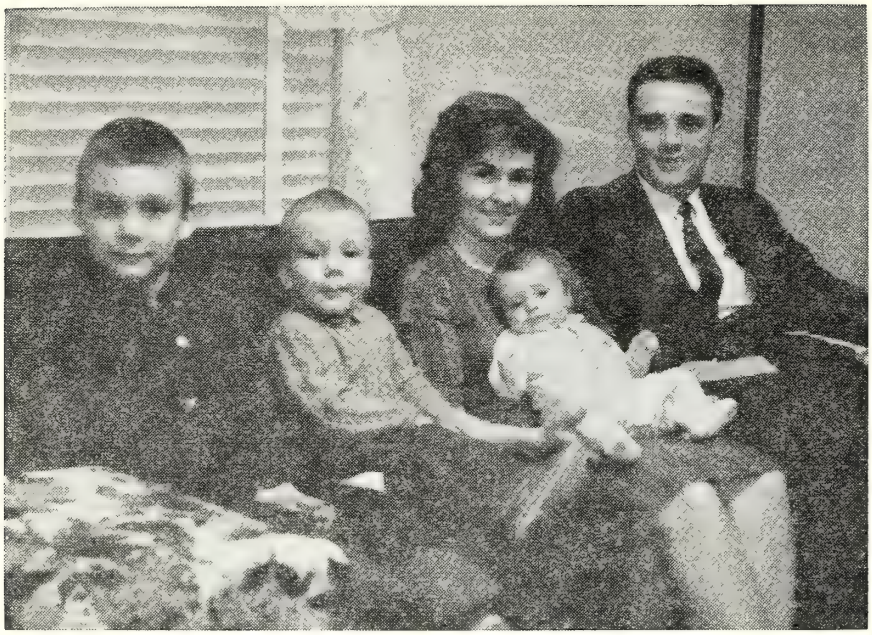
Small discussion groups, under lay leadership, with Powell's "Household of Power" as the resource book:

March 10, Newport News — The Church is Knowledge.

March 17, Warwick — The Church is Experience.

March 24, Newport News — The Church is Mission.

March 31, Warwick — Renewal at the Roots.



New Minister At Long's Chapel

Rev. Donald Dennis Sledge began his duties as new pastor of Long's Chapel United Church of Christ, Sunday, February 24 at the morning service.

Mr. Sledge succeeds Rev. W. M. Loy, whose resignation became effective the last Sunday of December, 1962. Mr. Loy became pastor of Damascus United Church of Christ near Carrboro the first of January.

A native of Norfolk, Virginia, Mr. Sledge received his bachelor of arts degree with a major in religion from Marion College, Marion, Indiana.

He served four years with the U. S. Navy before entering college and came here from Indiana. He plans to enter the Divinity School of Duke University at Durham this fall.

Mr. Sledge is married to the former Janet Wyatt, a native of Hazelwood, North Carolina. They have three children; Michael 8, Paul 3 and Lauralee 4 months.

Neither rain nor flu prevented the friends and members from worshipping together on Sunday morning and enjoying a fellowship lunch in the church basement following the service. Ministers from neighbor churches were also in attendance for this part of the service.

Along with the tables laden with food was another table filled with gifts for the new minister and his lovely wife.

Mr. Sledge said he had prayed to some day have a full time church and it looked like God had answered his prayers. He began his duties in earnest Monday morning when he and his wife started knocking on the doors of his 242 members.

During the seven weeks when we were without a shepherd the following ministers filled our pulpit:

W. W. Snyder, Tom Callahan, David Fee, Allen Hurdle, Donald Sledge and Guy Veasey (twice).

Our young people assisted Mr. Hurdle in observance of youth week.

U. S. Supreme Court Upholds United Church

New York City, February 19 — The U. S. Supreme Court has refused to review a case aimed at invalidating the union of Congregational Christian churches and the Evangelical and Reformed Church in the United Church of Christ, it was learned here today.

Four Congregational churches — First of Burlington, Iowa; First of Pontiac, Machigan; First of Wauwatosa, Wisconsin, and Mayfair of Toledo, Ohio — and nine individuals had sought review of Judge Edward J. Dimock's dismissal of their complaint in U. S. District Court, Southern District of New York, June 15, 1961.

Judge Dimock's judgment was also upheld by the Second U. S. Circuit Court of Appeals on August 1, 1962.

The suit originally filed June 20, 1957, was dismissed by Judge Dimock on the grounds that the claims of the plaintiffs had been fully adjudicated by the state courts of New York in a suit begun in 1949 by the Cadman Memorial Church of Brooklyn, N. Y.

In their petition to the U. S. Supreme Court, the plaintiffs asserted that their legal interests and those of other Congregational Christian churches which have not joined the United Church of Christ have been denied "without due process of law."

Convention-Wide Social Action Workshops

The Committees on Christian Social Action of the Southern Convention, The Southern Synod and the Convention of The South, together with conference committees on Social Action, have planned for Workshops during the week of April 22. The schedule, as it now stands, is as follows:

Eastern Virginia (First Church, Portsmouth) April 22, 7:30-9:30 P. M.
Valley of Virginia, (Place to be announced) April 23, 7:30-9:30 P. M.
Catawba Area, (Place to be announced) April 24, 7:30-9:30 P. M.
Greensboro Area, (Place to be announced) April 25, 7:30-9:30 P. M.
Raleigh Area, (Place to be announced) April 26, 7:30-9:30 P. M.

Social Action Committees in all the conferences are requested to help in the promotion of their area workshop. The Rev. Carl Landes, Community Consultant, with representatives of all committees in the Greensboro area, will give you full information on these workshops. The purpose of this advance notice is to give you the dates, so that you can put the appropriate one on your calendar and keep that date clear. Each pastor is urged to promote these workshops.

Their purpose is to clarify a wide misunderstanding of just what Social Action is. It has six concerns: Education, Social Welfare, Race Relations, Economic Life, International Relations, and Citizenship.

Dr. Ray Gibbons will be with us as resource leader and will speak of the six concerns. There will be group studies of each. We urge your participation in promoting and in attendance. This workshop should get us off dead center in our understanding and progress.

Jesse H. Dollar, Chairman Social Action, Southern Convention

"Flights In Freedom"

TO CELEBRATE FIRST BIRTHDAY

The 53rd "Flight in Freedom" of Cuban refugees on February 27 took 25 more of them to Minneapolis, Minnesota from Miami. The past year's charter flights, sponsored by Church World Service, have resettled some 8,000 individuals in cities throughout the U. S.

Busy preparations by churches in Minneapolis are almost completed to receive the Cubans on the anniversary of the first "Flight" to Cleveland, Ohio, last year. Homes and job opportunities have been located and special festivities are being planned to welcome the Cubans to their new home town.

A runner-up for the "first birthday" honor was Boston where the fourth "Flight" to that city touched down on February 20. Five denominations have joined in sponsoring the Cubans in the area, reports the Rev. Shirley Goodwin, chairman of the Massachusetts Council of Churches Refugee Committee. Local councils participating are Roxbury, West Roxbury, Duxbury and Saugus, he said.

On February 7, Mayor Hugh J. Addonizio of Newark, New Jersey, and Episcopal clergymen were at the airport to greet 92 Cubans brought there on a "Bishop's Flight," one of a series sponsored by the Newark Protestant Episcopal Diocese. A police motorcade led the group to Episcopal Cathedral House in Newark where they attended a reception in their honor.

A citation for his part in the first "Freedom Flight" was presented on Feb. 25 to the Rev. H. Robert Gemmer, director of the Cuban Refugee Resettlement Committee of the Cleveland Area Church Federation. On March 1, he takes up new duties as executive director of the Utica (N. Y.) Area Council of Churches.

Friends of Dr. and Mrs. Robert S. Smith of Durham will be interested to know that they are in Colombia, where Dr. Smith is teaching on a leave of absence from the economics department of Duke University. Lucille Smith will be missed at the Franklinton Leadership Training Workshop and at the Spring Rally. Their address is Apartado Aereo 4557, Cali, Colombia.

TRYON TO SPONSOR REFUGEES

Our Tryon church has voted to sponsor the resettlement of a Cuban refugee family. A minimum of $1,000 is to be pledged before the Jose Fernandez family comes there to live.

Sparked by the church's social action committee, this project is the first of its kind in the Southern Convention in regard to Cuban refugees, so far as The Sun knows. Nine members of the congregation plus the social action committee will serve as a group in charge of the project.

On Palm Sunday the combined choirs of Bay View and The Christian Temple will present Maunder's cantata "From Olivet to Calvary" at the Temple at 8:00 p.m.

Rev. Lewis Wicker, student at Duke Divinity School, has recently become pastor at Lakeview and Lebanon churches in the North Carolina and Virginia Conference. His brother, Leslie, is currently serving as supply pastor at Big Oak, where Lewis has resigned.

This Interested Me

By Emily C. Lester

About 250 men and women from every acting conference of the United Church of Christ attended the Assembly of Lay Leaders in Cleveland, Ohio, February 22-24. Among them were 23 staff representatives of national boards and conferences, including Rev. Richard Rinker, who has responsibility for lay work in the Southern Convention. Information with a picture elsewhere in this paper lists those present from our area. Dr. J. Earl Danieley, as chairman of the Council for Lay Life and Work which sponsored the gathering, presided at several sessions.

"The Growing Christian in Our Changing Culture" was the theme of the meeting, with several aspects of that theme being considered from a number of different angles. Worship throughout the sessions was led by Dr. Allan Miller of Eden Theological Seminary, who closed the meeting with an "agape feast," in which participants were seated around tables in "family groups," and each one "fed" his neighbor from the loaf of bread thereon.

The first evening attention centered around a real event in the life of a staff member of the department of evangelism (Rev. Willis Elliott) recounted effectively by Rev. Alexander Harper, new member of the staff of the Council for Christian Social Action. (Incidentally, Zan Harper is a native of New Bern, and a graduate of State College, Raleigh, as well as Yale Divinity School.) This story engendered informal conversation among delegates as they sat around small tables (covered with red-checkered tablecloths), drank coffee, and considered what a Christian would do in a like situation . . . and how churches witness in the world today.

Dr. Thomas VanLoon of the Methodist Board of Education led the Saturday morning session in a consideration of "communication" — how you reach others with what you learn and believe; how "leaders" can share their concern with "hearers" when they get back home from meetings. Of course, he demonstrated that it is a "people to people" affair, and a "two-way street," rather than one person "giving orders."

Interest centered around "Program Opportunities for Adults" in the afternoon, when the new material to be used by men and women in local churches for the year beginning in September was presented and discussed. It is divided into the following sections: Rethinking Adult Education; Examining the Christian's Calling; Understanding Our Changing Culture; and Witnessing in Our Changing Culture.

Plans for various types of regional meetings in our denomination were discussed at the Saturday evening session. Dr. Danieley made a very fine statement about the Council for Lay Life and Work (which The Sun will publish when a copy is available), and representatives of various instrumentalities of the United Church of Christ told of special phases of their program which affect laymen.

As the aforementioned picture indicates, sessions were held for each of the six regions of the United Church of Christ, with 22 being present from the Southern Region, which stretches from Virginia to Texas. Afterward each Conference group met to consider ways in which the Council could begin to function there.

Every evaluation sheet except one said the meeting was helpful. That is a pretty good "batting average" out of 250 possibilities!

Church World Service Reports Record Year

More food, clothing, medicines and blankets were shipped and distributed to the needy overseas in 1962 than in any year in its history, the Board of Managers of Church World Service learned at its annual meeting. Material aids valued at $34,650,000 were sent overseas by the U. S. churches in 1962 compared to $26,900,000 the previous year.

In addition to answering emergency appeals, continuing programs of school feeding, vocational training, rehabilitation and self-help projects were carried on by CWS in some 50 world areas.

Of U. S. Government surplus commodities, CWS shipped 493 million pounds in 1962, which was 159 million pounds more than in 1961. Through the churches' own Christian Rural Overseas Programs, CROP, an additional 3.5 million pounds of food stuffs contributed by U. S. farmers were shipped, and cotton and self-help tools, which went to 25 countries, the reports showed. CROP is a unit of Church World Service.

The 100-man Board of Managers held its annual meeting Feb. 13-15 in Atlantic City, N. J. under the chairmanship of Canon Almon R. Pepper, secretary of the Committee on World Relief and Inter-Church Aid of the Protestant Episcopal Church, executive committee chairman.

In its report, CWS Immigration Services showed that as of December 31, 1962, a total of 134,857 persons were resettled by CWS in the United States. These included refugees brought in under the Refugee Relief Act, the Hungarian, Dutch Indonesian and Cuban programs. Of the latter, said the report, of 10,373 Cubans registered with CWS in Miami and Jamaica, almost 8,000 have been resettled through the "Flights in Freedom" and through other means.

Keynoter of the three-day sessions was Dean Herbert Stroup of Brooklyn College, N. Y. who discussed possible new approaches to church rehabilitation work in countries which are increasingly providing material security for their own people. "Many nations," he said, "are now doing what the churches alone used to do and we should be prepared to serve these new countries in other ways."

Rev. W. M. Loy has begun service at Damascus church, near Chapel Hill. He preaches on the first and third Sunday mornings at 11:00 a.m.

Church school superintendents and associate superintendents in the Eastern Virginia Conference are to meet Thursday evening, March 21, at Shelton Memorial, Portsmouth.

A Laymen's Fellowship was organized at Damascus (near Chapel Hill) February 22 with 14 charter members. Officers are: president, Caswell Andrews; vice president, William J. Crabtree; secretary, Kenneth Council; treasurer, Numa Womble; program chairman, Marvin Poythress; refreshment and entertainment chairman, Lacy Wilson.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Mexico

GUADALAJARA

Capital of Jalisco, population of 750,000. Popular health resort; modern commercial metropolis.

MAZATLAN

Pacific port in Sinaloa, northwestern Mexico. Population 72,000.

March

17—**Mr. Malcolm Hayes** is now in the third term of service in Mexico. At present he is stationed in Tepic where he has been re-elected superintendent by the Mexican churches. His particular concerns are the growth of the church constituency in shouldering responsibility, in the development of a sense of stewardship, and in the enrichment of its musical life. Mrs. Hayes was killed in an automobile accident last fall.

TEPIC

Capital of Nayarit, West Mexico, on Tepic River; commercial center. Population 50,000.

18—**Mr. and Mrs. William F. Keeney** supervise the "Internado" or boarding house for young men in Tepic. A program of Christian training and nurture is stressed. The "Home" atmosphere here is opportunity for Christian influence, as they are restricted by law from teaching religion in the schools.

THE NEAR EAST
TURKEY

19—**American Board missionaries first went to the Bible Lands in 1820, hoping to work with the Orthodox churches in what is now termed a "Mission of Fellowship." The major responsibility of the Board in the Near East through the years has been in Turkey, where we are the only representatives of a major Western denomination.**

ISTANBUL

Cosmopolitan city of nearly a million and a half. Commercial and cultural center.

20—**Mr. and Mrs. C. Robert Avery** have been located in Turkey since 1949. He is head of the Publication Department of the Near East Mission in Istanbul. The need for books is great in Turkey as millions have learned in the last decade. Previously, Mr. Avery taught English and did administrative work. Mrs. Avery has been Religious Education Director.

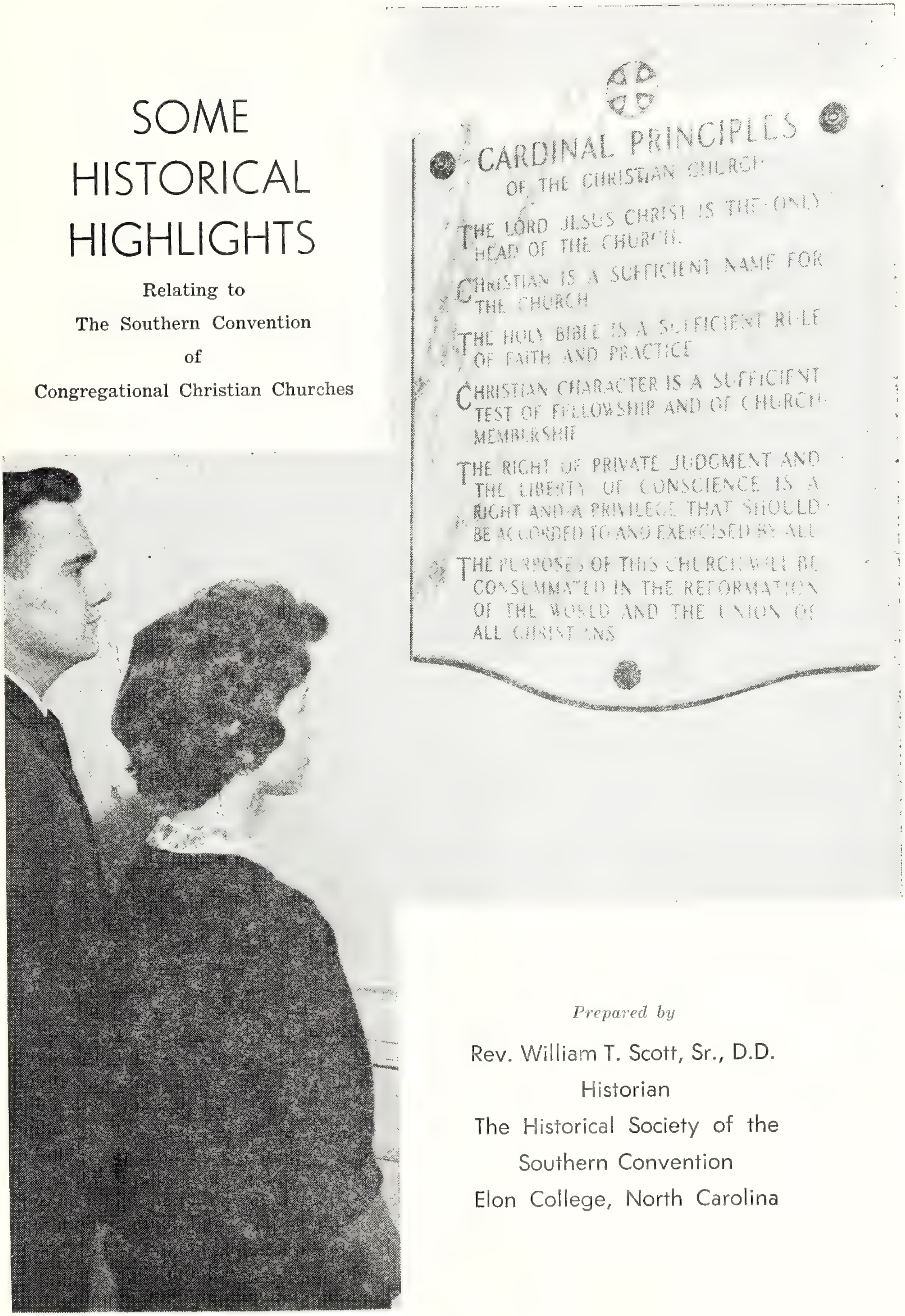
21—**Mrs. J. K. (Ruby) Birge** has been a missionary since 1923. She served in India until 1926 when she went to Turkey. She has been a teacher in the Academy for Girls, and has done public relations, counseling, and community work in Istanbul. More recently, she has been made Dean of the junior high section of the American Academy and teaches English.

22—**Miss Dorothy Gertrude Blatter** is assistant head of the Publication Department of the Near East Mission and a teacher of art at the American Academy. She is also a writer of books for children in Turkey and the U.S.A.

23—**Miss Clare Dunlap** was appointed in 1960 for a short term as teacher. She is teaching English and music and working with the dramatics program at the American Academy.

SOME HISTORICAL HIGHLIGHTS

Relating to
The Southern Convention
of
Congregational Christian Churches



CARDINAL PRINCIPLES
OF THE CHRISTIAN CHURCH

THE LORD JESUS CHRIST IS THE ONLY HEAD OF THE CHURCH.

CHRISTIAN IS A SUFFICIENT NAME FOR THE CHURCH

THE HOLY BIBLE IS A SUFFICIENT RULE OF FAITH AND PRACTICE

CHRISTIAN CHARACTER IS A SUFFICIENT TEST OF FELLOWSHIP AND OF CHURCH MEMBERSHIP

THE RIGHT OF PRIVATE JUDGMENT AND THE LIBERTY OF CONSCIENCE IS A RIGHT AND A PRIVILEGE THAT SHOULD BE ACCORDED TO AND EXERCISED BY ALL

THE PURPOSES OF THIS CHURCH WILL BE CONSUMMATED IN THE REFORMATION OF THE WORLD AND THE UNION OF ALL CHRISTIANS

Prepared by

Rev. William T. Scott, Sr., D.D.
Historian
The Historical Society of the
Southern Convention
Elon College, North Carolina

Our heritage is greatly enriched in the UNITED CHURCH OF CHRIST. Any history of the Southern Convention (an Acting Conference of the United Church of Christ) must take into account the colonization and development of the South — particularly the Atlantic seaboard and the area of the piedmont of North Carolina and Virginia. Included would be the coming of the earliest colonists to Virginia in 1607, because there were non-conformists and dissenters from the Established Church among them. It would include other dissenter forbears of the Congregationalists (Pilgrims and Puritans) of New England of 1620 and following; the Scotch Presbyterians; John Wesley's "methodist societies" of the Church of England; the German, Swiss and other continental Protestant people constituting the Reformed Church tradition, all now a part of our "Christian Church" heritage.

SOME INFLUENCES OF THE PILGRIMS OF NEW ENGLAND

Our story is closely related to the Congregationalists of New England, whose influence spread to the South. The Congregationalists and "Independents" were first gathered in England toward the close of the 16th century, in revolt against state control of worship and conscience. Their story of persecution and emigration to Holland and then to America as the "Church of the Pilgrim Fathers," is known to every school child. Perhaps no Church in America played a larger part in the early history of this nation than did the Congregationalists.

INDEPENDENTS AND NON-CONFORMISTS IN VIRGINIA

They were present in great influence, if not in permanent organization among the earliest colonists of Virginia and Carolina. As early as 1624 a leader in English Congregationalism, Rev. Henry Jacob, was called from Southwark to undertake a ministry in Virginia. He accepted this invitation and made his way to this first chartered English colony. What happened to him is completely lost in the mists of time, but according to the most reliable tradition Jacob fell ill soon after arrival in the colony, and "ended his Dayes" in Virginia.

After his Holland exile, Jacob had returned to England and there **in 1616 "gathered" at Southwark a congregation reputed to be the mother church of Congregationalism.** Jacob was a prolific writer, and his valuable works are greatly treasured by church historians. In 1604 or 1605 he constructed a Catechism setting forth the "Principles of Christian Religion," which sounds strangely familiar to Congregationalists, and which is reputed to be "the earliest completely developed" "Independent," or Congregational, Puritan Catechism in existence: "A true Visable or Ministeriall Church of Christ, is a particular Congregation being a spiritual perfect Corporation of Believers, & having power in it selfe immediately from Christ to administer all Religious meanes of faith to the members thereof." (sic) Many students and church historians now regard Jacob to be the real "founder" of Congregationalism, rather than John Robinson, Robert Browne or others. **Our point here is** — that so eminent a minister of the **Congregational or Independent Way** should be called to a congregation or parish in Virginia in 1624, would indicate there was doubtless a strong sentiment for Congregationalism, or Puritanism in the colony of Virginia.

Enhancing this story is the brief, but most interesting, record of the "Nansemond Christians" — a group of Virginia non-conformists and dissenters from the Church of England, which as early as 1642, or earlier, had turned to New England's Plymouth and New Haven colonies for ministerial leadership. In that year (1642) Philip Bennet "went from Virginia with letters signed by 71 well disposed people of the new farms of Upper Norfolk" (later

Nansemond County, Virginia). These letters were read in Boston upon a "lecture day," and great interest was awakened. William Durand, an elder in the "Nansemond Church," also wrote a letter dated February 15, 1642, to John Davenport of New Haven requesting Mr. Davenport to send them ministers to guide and instruct them. They deputed three of their number to go to Virginia as ministers. Upon their arrival, these New England ministers were violently opposed by the Established Church and Governor. They were soon expelled by legislation and driven out. Because of the severe persecution at the hands of the Established Church and Governor, the majority of the "Nansemond Church" emigrated to Maryland about 1649. It is thought that some of them went to the Carolinas.

EARLY CONGREGATIONALISTS IN THE CAROLINAS

Another chapter is worthy of note. About 1660 New England colonists made attempt at settlement in Carolina. Here a colony was attempted at "Cape Fear," near the southern extremity of what is now North Carolina. Some of its settlers may have come from "Nansemond," Virginia. What became of this colony is not known, but whatever may have been its fate, we know that farther South in Charleston, South Carolina, emigrating New Englanders formed an "Independent Church" in that city near 1680. Persons forming it included Presbyterians from Scotland and Ireland, Congregationalists from old and New England, French Protestants lately exiled from France, and others. Today the Church is known as "Old Circular Congregational Church" of Charleston. It is still a vigorous and influential congregation, the oldest continuing Church of the Congregational Christians in the Carolinas and Virginia. The oldest "Christian Church" is O'Kelly's Chapel — organized 1794 — near Chapel Hill, North Carolina, and near the home and burial place of James O'Kelly. However, Pope's Chapel of Granville County and Providence Church of Graham, North Carolina; Antioch, Cypress Chapel and Holy Neck churches of Isle of Wight and Nansemond Counties, Virginia, existed many years before the American Revolution as chapels of the Church of England.

THE CHRISTIAN CHURCH — 1794

The strongest segment of our Congregational Christian heritage of the South grew out of the situation in the American colonies in Virginia and North Carolina immediately preceding and following the American War of Independence. This was the **CHRISTIAN CHURCH,** which grew out of three almost simultaneous movements among Methodists (1794); Baptists in New England (1801); Presbyterians in Kentucky (1804), led by men revolting from ecclesiastical ties that denied complete liberty of conscience and polity. First among these groups was a band of Methodists led by James O'Kelly, a native Virginian, who, strongly influenced by John Wesley's Methodist lay preachers, became one himself in 1775. At the organization of the Methodist Episcopal Church in 1784, O'Kelly became an elder in that Church. Until 1792 he was the popular and influential Presiding Elder of the vast Southern District of North Carolina and Virginia. His deep convictions, power, and influence were attested to by no less a contemporary than Bishop Francis Asbury, whose autocratic rule sparked rebellion of O'Kelly and others at the growing episcopal influence of the Methodist organization.

THE FIRST INDIGENOUS AMERICAN CHURCH — ORGANIZATION AND PRINCIPLES

O'Kelly was opposed to bishops. At the "General Conference" at Baltimore in 1792 he sought to offset the growing power of the Methodist bishops by increasing democracy in Church government. When his "Right of Appeal" resolution failed, he led about 30 other North Carolina and Virginia preachers from the conference. Finally, after all efforts at amendment failed, the dissenters in 1793 associated themselves as "Republican Methodists" but agreed to consider the matter further the next year. In August 1794 they assembled in "general meeting" in Virginia's Surry County and adopted the name CHRISTIAN as most descriptive of their hopes for the Church of Jesus Christ. Said O'Kelly: "Brethren, if we are Christ's, then are we Christians, from **his authority, his name,** and **his divine nature.** Any number of Christians united in love, having Christ for their head, and centre of union, constitutes a church." (sic) At that 1794 meeting they declared the Holy Bible to be a sufficient rule of faith and practice, enunciated the principle of individual liberty of conscience in interpreting the scriptures; making Christian character a sufficient test for fellowship and church membership, and providing for the complete autonomy of the local church in the conduct of its affairs. At the end of this historic meeting, there had been born the American continent's first indigenous denomination. Their simple organization was continued by area annual "union" and "general" meetings, until district conferences were organized about 1818. In 1847 the Southern Christian Association was formed to promote publications, education, missions and other causes. This Association gave way to the Southern Christian Convention which was organized in 1856.

EDUCATION, PUBLICATIONS, MISSIONS AND WELFARE AGENCIES

As early as 1792 a school and congregation were maintained at Providence Church, Graham, North Carolina, by ministers who were to be leaders of the CHRISTIAN CHURCH. Christian ministers there and elsewhere in the Church sponsored schools of the academy type early after 1794. The school at Providence Church grew successively into Graham Institute, Graham Normal College, Graham College. In 1890 Graham College was supplanted by Elon College, located at Elon College, North Carolina, of the same county. Elon College was chartered by the State of North Carolina March 11, 1889, as an institution of the Southern Convention. This was perhaps the most significant step the CHRISTIANS of the South ever took, for henceforth the story of Elon College has been in large measure the story of the churches of the area, so influential this institution has been. The Christian Orphanage ("CC Home for Children") was authorized by the Convention and opened in 1907, and incidentally, it is the only such institution of the Congregational Christian heritage of the United Church. THE CHRISTIAN SUN, the Convention's official weekly publication, was established in 1844.

CHRISTIAN UNION

Having long proclaimed the union of Christians, the Congregational and Christian denominations merged in 1931, becoming the **Congregational Christian Churches of the United States.** They were composed of some 1,500,000 members in about 5,500 local churches, located in every state of the union, including Alaska and Hawaii.

THE UNITED CHURCH OF CHRIST

A second union was effected in 1957, when the General Council of Congregational Christian Churches and the Evangelical & Reformed Church united to form the UNITED CHURCH OF CHRIST. The United Church is composed of approximately 2,000,000 members in about 8,000 local churches.

This historical sketch was prepared in 1963 by the Historical Society of the Southern Convention in recognition of the Carolina Charter Tercentenary and to encourage interest in local Church History.

A Page for Young People Edited by Connie Trueblood

Youth Faces The Future

Connie Trueblood

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Dear P. F.'ers,

Since I have been in office, I have received numerous requests for available materials (and where to find them). Therefore, I believe the following information will be of great interest to many of you.

Your Editor

Use these Addresses Frequently

Southern Convention Office, (Tel: JU 4-3611), Box 336, Elon College, North Carolina.

National Youth Departments, United Church Dept. of Youth Work, 1505 Race, Phil. 2, Pa.; 475 Riverside Drive, New York 27, N. Y.

State United Christian Youth Movements, Box 6637 College Station, Durham, North Carolina; 2321 Westwood Ave., Richmond 30, Virginia.

United Church Bookstores, 14 Beacon St., Boston 8, Mass; 1505 Race St., Philadelphia 2, Pa.

Stewardship Council Office, 1505 Race St., Philadelphia 2, Pa.

Bureau of Audio-Visuals, 1501 Race St., Philadelphia 2, Pa.

Church Vocations Office, United Church of Christ, 2969 West 25th St., Cleveland 13, Ohio.

The United Church of Christ, 297 Park Ave., South, New York 10, N. Y.

The Board for World Ministries, 475 Riverside Dr., New York 27, N. Y.

Anti-Defamation League (Regional Office) 216 No. Second St., Richmond 19, Virginia.

Religious Film Library, 8 North Sixth St., Richmond 9, Virginia.

Religious Film Service of Raleigh, 2804 Anderson Ave., Raleigh, N. C.

Department of Specialized Ministries (Work Camps, etc.), 1505 Race St., Philadelphia 2, Pa.

P. F. Resources

The following materials are considered to be among the basic resources for P. F. groups.

1. **The High Fellowship Set** — 60¢ set; 10¢ booklet. A set of seven helpful booklets in a packet "With Junior Highs", "Christian Faith", "The Adult Role", "Christian Action", "The Fellowship Idea", "Christian Fellowship", "The How-Book".

2. **High Fellowship Helps** — 10¢ individual copy. Published four times a year and sent free to every minister, these excellent booklets provide help with program planning, worship, recreation, service, duties of officers, resource materials, and other areas.

3. **Youth Fellowship Kit** — Vol. 20, $3.50; **Junior Hi Kit** — No. 19, $3.00. Published annually, those kits contain good program material for discussion, worship, creative activities, recreation, dramatizations, etc.

4. **Youth Fellowship Programs,** $1.00 each; $5.40 a set. Each book contains material for 15 sessions: 1. "Everyday Christians"; 2. "Faith in Action"; 3. "Living Our Religion"; 4. "Crossroad Decisions"; 5. "God in Our Lives"; 6. "Because We Are Christians."

5. **(New) Songs of Many Nations,** 30¢ ea.; 20 or more, 25¢ ea. 96 pages with 133 fun and folk songs, hymns, rounds, and spirituals. Record album also available.

6. **Youth Magazine,** $3.00 a year; order from United Church Bookstore.

7. **Friendship Press Books** on "Rim of East Asia" and "Persons of Special Need." Excellent Mission Study resource. Order from United Church Bookstore.

YOUTH SUNDAY AT CYPRESS CHAPEL

Young people of the Junior and Senior High Fellowship of Cypress Chapel Christian Church, near Suffolk, conducted the worship service January 27 in observance of Youth Week.

Fred Allen Bunch, president of the Senior High P. F., acted as leader. Devotionals were conducted by Peggy Harrell. Others participating in the service were: Patsy Knight, Janet Leigh Speight, Jackie Holleman and Richard Baines. Special music was rendered by Judy Brinkley and Shirley Baines. Organist for the day was Sandra Privott. The Rev. James C. Monroe, pastor, delivered a message to the young people. Ushers were Frankie Case, Tom Holland, Blake Barrett and Terry Copeland.

Saturday, February 9, the Women's Fellowship served a delicious meal to both groups.

TIMBER RIDGE PILGRIM FELLOWSHIP

Janet Kump, Reporter

The Timber Ridge Pilgrim Youth Fellowship met February 21, at the parsonage with Rev. and Mrs. James Fogleman. The youth voted to give awards to those having perfect attendance for one year. They also decided to have a sled riding party Sunday evening after choir rehearsal.

Those present were Linda Oates, Janet Kump, Sharon Seldon, Dana Oates, Debbie Swimley, Bonnie Spaid, Carolyn Anderson, Randy Kump, Steve Kump, Vaughn Rinard, Dennis and Bob McDonald, Steve Swimley, Tommy Whitacre, Mrs. Nancy Pugh, and Rev. and Mrs. Fogleman.

Delicious refreshments were served by the hosts, Rev. and Mrs. Fogleman, then games were played. The meeting was then adjourned.

Rev. Richard Rinker will conduct a workshop for church school administrators and teachers in the Tidewater area at The Christian Temple, Norfolk, Tuesday, March 26, 7:30-10:00 p.m. This will be based on Roger Shinn's "The Educational Mission of Our Church."

Elon College In The News

ELON TO HAVE LITERARY MAGAZINE

Plans are complete for the revival this spring of "The Colonnades," a student literary magazine on the Elon College campus.

The magazine was published annually for many years, giving outlet for the student literary efforts, but it has not been issued in recent years.

Nancy Butler of Taftville, Conn., has been named editor-in-chief of the magazine, which will be published with Prof. Franke J. Butler as faculty adviser. Cecil Gwaltney of Smithfield, Va., has been named circulation manager, with Allen Tyndall of Columbus, Ga., as advertising manager, and Hinson Mikeel of Charleston, S. C., as publicity chairman.

Other staff members for the student magazine include Jackie Holmes of Burlington, assistant editor; Beverly Powell, Arlington, Va., fiction editor; Jerry Holmes of Burlington, non-fiction editor; and Valerie Spangler of Silver Springs, Md., as poetry editor. An art editor will be named in the near future.

STUDENTS (92) ON DEAN'S LIST

Ninety-two Elon College students have been placed on the dean's list for the spring semester after making an honor average of "B" or better on their academic courses for the fall term. The list has just been released from the office of Prof. Fletcher Moore, dean of the college.

Three students made "A" on each of their courses for the fall term. They are Lea Mitchell, Burlington; Carol Trageser, Arnold, Md.; and Aileen Webster, New Hill.

Eighty-nine others had a "B" average or better on their courses, among them being Richard Aaronson, Flushing, N. Y.; Rachel Adkins, Elon College; David Andes, Elon College; Dewey Andrew, Snow Camp; Harrell Andrews, Liberty; Helen Baker, Elkridge, Md.; Rita Baldwin, Burlington; Martha Barnes, Portsmouth, Va.; Anne Blair, Gretna, Va.;

Cecil Bland, Burlington; Thomas Brady, Raleigh; Jack Brammer, Leaksville; Alice Braxton, Burlington; Karen Brown, Elon College; Peggy Carter, Elon College; Gerald Cates, Tifton, Ga.; Jane Cheek, Asheboro; Dian Clary, Lawrenceville, Va.; Louise Council, Burlington; Scott Crabtree, Durham; Becky Crutchfield, Swepsonville;

John DalCin, Tamaqua, Pa.; Patricia Dean, Burlington; Jerry Drake, Greensboro; Joyce Drake, Greensboro; Marcus Fincher, Candler; Sara Lou Foley, Stoneville; Louise Gamble, Hendersonville; Rachel Garrard, Burlington; Kelly Gibbs, Reidsville; Douglas Giesler, Bristol, Tenn.; Kenneth Graves, Burlington; William Griffin, Elon College;

Joseph Guyer, Burlington; Billie Jo Harvey, Lexington; Sandra Hensley, Burlington; Judith Hudson, Fort Bragg; Ellen Huffines, Gibsonville; Reid Hughes, Burlington; Barbara Jensen, Lafayette Hill, Pa.; Geraldine Johnson, Burlington; Henry Johnson, Burlington; Donald Johnson, Burlington; Larry Jones, Bennett; Paul Jones, Greensboro; Betty Jo Julian, Staley;

Carolyn Keeton, Petersburg, Va.; Evelyn Bell Kent, Granite Falls; Clayton Krejoi, Bayside, Va.; Jack Lambeth, Burlington; Paulette Laufer, Miami, Fla.; Linda Lewis, Gibsonville; Amy Litten, Burlington; Cameron Little, Roanoke Rapids; Kenneth Lumpkin, Danville, Va.; Wayne Mahanes, Madison, Va.; Monroe McVey, Snow Camp; William Mincey, Hillsboro;

Otto Mueller, Burlington; Thomas Newsome, Burlington; Betsy Parsley, Spruce Pine; Wilbert Paschal, Reidsville; Jane Pointer, Semora; Phyllis Powers, Bennett; Carolyn Price, Sussex, Va.; Glenda Dee Pridgen, Sanford; Wayne Pruitt, Ruffin; Dudley Purdy, Edgewater, Md.; Hugh Roberts, Asheboro; Joseph Roberts, Burlington; Harold Rogers, Snow Camp;

Helen Rogers, Burlington; Wallace Sawyer, Portsmouth, Va; Judy Seaman, Henderson; James Shirley, Portsmouth, Va.; Eleanor Smith, Winston-Salem; Tamara Smith, Forest City; Frederick Stephenson, Greenville, R. I.; Linda Stratton, Burlington;

Judy Stuart, Gastonia; Victoria Swift, Elon College; Gail Tarleton, Annandale, Va.; Betty Turman, Burlington; Denny Wagoner, Elon College; Robert Willis, Beaufort; Brenda York, Liberty; Robert Young, Oyster Bay, N. Y.; and Paul Zimmerman, Glenside, Pennsylvania.

ELON COLLEGE LIBRARIAN TO WRITE SUNDAY SCHOOL LESSON FOR FRIENDS

Prof. Theodore E. Perkins, Elon College librarian who has been active in affairs of the Friends Church in North Carolina, has accepted an invitation to write a series of lesson helps for the 1963 Sunday school quarterly of the Friends denomination.

Perkins, who resides in Greensboro and is also a recorded minister of the Friends Church, will write the material on application of the Sunday school lesson to life for the four Sundays in August this year, with the material appearing in the adult quarterly that is published by the board of publications of the worldwide Five Year Meeting of Friends.

VETERAN DOCTOR RETIRES

Alma L. Cooke

I am back from Africa and am visiting my sister and niece and family, living here. After visiting all the relatives and friends in the East, I shall eventually "alight" in our missionary retirement home in Claremont, California — exact address later.

When I left Mount Silinda (reluctantly), the work was going well — the Hospital full to overflowing. I think I have already told you that my doctor niece, Dr. Almarose Cooke, had arrived to help us; so there were the usual two doctors to carry on. But we need three doctors at Mt. Silinda and one resident doctor at Chikore to do justice to the medical work of our area of Southern Rhodesia. Do you know a doctor who would be willing to go to Southern Rhodesia to help carry the load? I can promise him, or her, an interesting and rewarding experience.

Before leaving Africa (for retirement as stated above) I had the great privilege of touring South Africa with friends; visiting Johannesburg (the center of the gold mining area), Kruger National Park, Lourenco Marques (Mocambizue), Durban, East London, Port Elizabeth, and Capetown; finally flying to Dakar whence we flew for five hours across the Atlantic to New York.

Civilization, is a movement, and not a condition, a voyage and not a harbor. —Arnold Toynbee

—Aesop

Jesus Demonstrates His Authority

Background Scripture: Mark 11:1-12; 12.

Devotional Reading: II Corinthians 13:5-10.

Memory Selection: **Why call ye me Lord, Lord, and do not the things I command you?**

THE LOCATION

It will help us better to understand today's lesson if we have in our minds a picture of the lay-out of the temple precincts. The entire temple area covered about thirty acres! Progressively one went through the "**Court of the Gentiles**" into which anybody could go. At the end of the Court of the Gentiles, there was a low wall with tablets set in it, warning Gentiles that to pass beyond it the penalty was death. Beyond that court was **The Court of Women.** Next came **The Court of the Israelites,** where the congregation gathered on great occasions, and where the offerings were handed to the priests. Beyond that was **The Court of the Priests,** and it was in the Court of the Priests that **The Temple itself stood.** It was in The Court of the Gentiles that today's lesson is set.

The Situation

When Jesus entered the Temple, The Court of the Gentiles, he found bargaining and bedlam. Racketeers were busy plying their nefarious trade. Pilgrims who came up to the Feasts had to make their sacrifices with animals certified to be free from blemish. They probably could have brought doves or cattle with them, but they would never have passed inspection, for the priest and his inner gang were in that business, and they waxed rich in their racket. Furthermore although the money of any country was generally accepted in trade, only the official temple shekel could be used in making an offering in the temple or paying the Temple tax. Here again, the crafty and covetous priestly hierarchy waxed rich in changing money at a fee.

The word "racket" describes the situation in a double sense. This part of the Temple, normally to be used for preparing one for worship, was a raucous, racket-filled, noisy and noisome place — there was nothing to induce the spirit of worship. And it was a racket in the sense that it was sheer banditry and shake-down and racketeering. It was the double fact that God's house was being thus desecrated by noise and by a practice of swindling and fleecing that moved Jesus to wrath. He took an improvised whip made of cords and drove out both the sheep and oxen, and the traders themselves, and overturned their tables. The folks who talk about "the gentle Jesus, meek and mild" have left out one facet of his character. There was a place in his nature for the divine wrath as well as the divine love. It was not, of course, petulant anger, resentment against something personal, but divine wrath, righteous indignation. Three things entered into his wrath: a. The exploitation of the pilgrims; b. The desecration of God's house; and c. Probably the exclusiveness and separation of Jewish worship as symbolized by the wall between the Court of the Gentiles and the inner precincts of the Temple itself. The reference to the fact that Jesus would not allow "any man should carry any vessel through the Temple" means that He refused to allow people to use the Temple precincts as a "short cut," as a thoroughfare for business errands. This was in accord with their own laws.

A Cunning Question

"By what authority, or what kind of authority, do you these things?" Or who gave you authority to do these things? It was a cunning question, packed with dynamite. Suppose He said God gave him his authority. They could have accused him of blasphemy. God indeed! As if God would give any man authority to create a disturbance in the courts of his own house! If he said he was acting on his own authority, they might well arrest him as a megalomaniac — the long word means a fellow with a disordered mental condition who thinks he is some great one, or who has grandiose illusions — and they could have arrested him as a menace before he did any more damage. The question was a cunning one, cleverly phrased. It put Jesus on the horns of a dilemma from which it seemed impossible for him to escape.

SUNDAY SCHOOL LESSON
MARCH 17, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

A Piercing Answer

Jesus answered their question with a question of his own. "Tell you what" he said. "I'll answer your question if you will answer my question first. The baptism of John, was it from heaven, or from men?" Was John's work divine, or human? That put them on the spot. If they said it was from heaven, they knew Jesus would ask them why they had stood out against it. Worse still, if they agreed that John's work was divine, they would be compelled to agree that Jesus was the Messiah, for John had so pointed Jesus out. If, on the other hand, they said that John's work was simply human, especially now that John was a martyr, they knew the people would cause a riot. So they were compelled weakly to say they did not know. "O. K." said Jesus. "You didn't answer my question. I won't have to answer your question."

The whole story is a vivid example of what happens to men who will not face the truth. To avoid facing the truth, they have to twist and wriggle, and in the end they get themselves into a position in which they are so helplessly involved that they have nothing to say. There are lots of folk today who are not willing to face the facts of life. We are living in the twentieth century. We are living in a new world being born. We cannot go back to the "good old days." New occasions teach new duties. Time makes ancient truth uncouth. And of course there are those who refuse to face facts concerning their relationship with Christ. Such people do not need more facts about Christ. They need to yield their lives to him.

WESTERN N. C. CONFERENCE

The annual mid-year session of the W. N. C. Conference will be held Wednesday, March 20, at Asheboro. A panel of ministers will discuss the kind of church they would like, while a panel of lay people will discuss the ideal minister. In addition, there will be a presentation of institutions and a discussion of realignment.

"Holiday On Ice" Enjoyed

Dear Friends:

Several weeks ago our children and staff for the second consecutive year attended "Holiday On Ice" at the Coliseum in Greensboro. Again this year, as last, our sponsor was Rucker Enterprises of Greensboro. Mr. Walker Rucker made all the arrangements. Though we did not think it possible, the show was more spectacular than last year. The children thoroughly enjoyed the entire program.

We left our campus by bus at ten-thirty in the morning and arrived at the Mayfair Cafeteria in time for lunch. Here, as at the ice show, we were Mr. Rucker's guests. Mr. Rucker was unable to be with us this year, so he had a member of the Rucker organization, Mr. Thomas E. Atkinson, act as our host. Mr. Atkinson is also a member of our First Congregational Christian Church in Greensboro. Nothing was left undone by Mr. Atkinson to make our day most enjoyable.

After lunch we boarded our busses again, this time for the Coliseum and the ice show. After the presentation our children returned to the campus in time for the evening meal, tired but still overwhelmed by the spectacular ice show they had just seen.

We have been told that when "Holiday On Ice" returns to Greensboro we will again be invited to attend.

Many thanks to Mr. Walker Rucker and his organization, Rucker Enterprises.

Supt. and Mrs. W. W. Snyder of our Home for Children spoke at United, Raleigh, March 12 at a dinner meeting sponsored by the Women's Fellowship.

Dr. H. S. Hardcastle will be guest of the Elon College Community Church for a series on "Suffering." April 7 (Palm Sunday) he will speak at the morning service, to the combined Pilgrim Fellowship groups at 5:00 p.m. and to the entire congregation at 7:30 p.m. The series will continue on Monday and Tuesday evenings of that week.

REPORT FOR MARCH 4, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 106.17	
Eastern North Carolina Conference	28.00	
Western North Carolina Conference	27.00	
North Carolina and Virginia Conference	18.00	
Total		$ 179.17

SPECIAL OFFERINGS

Balch Circle, North Beverly Congregational Church, Beverly, Mass.	10.00	
Women's Fellowship, Delevan Congregational Church Delevan, Wisconsin	10.00	
Congregational Women's Fellowship, Fayette, Mich.	5.00	
Women's Fellowship, United Church of Christ, Congregational, Saugus, Mass.	10.00	
Protestant Chaplains' Fund, Fort Gordon, Georgia	16.63	
New Hope Christian Church, Roanoke, Alabama	5.00	
John A. Kissell, Irvington 11, N. J.	15.00	
Women's Missionary Society, Orthodox Congregational Church, Manchester, Mass.	10.00	
Congregational Church, Middleton, Mass.	5.00	
Mary Sue Brittle Sunday School Class, Bethlehem Church, Suffolk, Va.	5.00	
In Memory of Mrs. W. C. Mull (6 Memorials)		
In Memory of Mrs. G. Marvin Holt (2 Memorials)		
In Memory of Mr. Johnnie Green		
In Memory of Mrs. W. J. Stevens		
In Memory of Mrs. Virginia Allison		
In Memory of Dr. J. I. Neal		
Total Memorial Gifts	77.00	
Special Gifts	204.50	

(In Memory of Mrs. J. L. Foster, Sr., for Mrs. J. L. Foster, Sr. **Doll Fund** — 11 Memorials $98.00.)

Total		$ 373.13
Total for the Week		$ 552.30

Snyder Elected To National Office

Reverend Walstein W. Snyder, Superintendent of the Home for Children at Elon College, was recently elected to the Executive Committee of the Council for Health and Welfare Services of the United Church Board for Homeland Ministries. President is Rev. Garnet O. Adams, Bethany Children's Home, Womelsdorf, Pennsylvania. As a member of the Executive Committee Mr. Snyder will represent the thirteen child-caring institutions that are supported agencies of the United Church across the United States. The Council for Health and Welfare is made up of sixty-seven institutions.

The Health and Welfare Council met recently in Cincinnati, Ohio. The theme for the convention was "Listening—A Pathway to Progress." The keynote address of the convention theme was given by Dr. Shelton L. Rahn, Executive Director of the Department of Social Welfare of the National Council of Churches.

The main concern of the convention was given to the study for a set of service standards for the three respective groups that make up the Council; they are services for children, hospitals, and services for the aging. Other sectional meetings gave consideration to the theme of the convention.

Also featured during the convention was the annual dinner at which an address was given by Dr. Truman B. Douglass, who is the Executive Vice President of the United Church Board for Homeland Ministries.

In Memoriam

"Blessed are the dead who die in the Lord."

DAILEY

John Henry Dailey, in his 81st year, and one of Oakland Christian Church's older members, passed away on Sunday, February 3rd, following an illness of several months.

He and his family have been faithful members of the Church for many years. He is survived by three daughters, three sons, nine grandchildren, three great-grandchildren, and one brother.

Funeral services were conducted in Oakland church by the pastor on February 5th, and burial was in the church's Newman Memorial Cemetery.

Wm. T. Scott

HOLMES

We, the members of Popes Chapel Women's Fellowship, wish to express our sorrow because of the death of one of our loyal and faithful members, Miss Corrinne Holmes. She was a charter member of our society and its first president, which office she held more than once — had given it up just a short time before her death, which occurred on last Thanksgiving Eve.

She had been in failing health for several years but attended her church as long as she was able. She had been a member of Popes Chapel since girlhood. Surviving is one sister and many nieces and nephews.

We extend our deepest sympathy to her loved ones who were so thoughtful of her welfare and comfort during the declining years of her life.

May God's mercy and love be with them always.

Be it resolved further that a copy be sent to the family, a copy placed on the records of our society, and a copy sent to The Christian Sun for publication.

Ethel M. Holmes
Adelle W. Perry
Latrelle R. Perry

NEAL

On Monday morning, February 18, 1963, Dr. Julian I. Neal of Southern Pines, N. C., quietly passed from this life at the age of 72. Having practiced veterinary medicine in the Sandhills for a generation and having acquired a quiet position of affection in the minds of all who knew him, his absence will mean a new way of life for many.

He cultivated a warm, natural personality endowment to the refined attitude of one truly living and practicing the way of love expressed by Jesus. His training, experience and nature gave him the ability to identify himself with the poor and mingle with the rich. Wisdom woven with patience and respect placed him in the position of leadership on a local and national level. He was a good man but even more he was a good Christian Church-man. In the words of Grace A. Abraham, another great person of our church in years gone by, we have this fitting description:

ACCORD

In tune with the Infinite
  Kept day by day;
Burdens are lifted,
  Clouds roll away;
Power is given,
  Victories gained;
Glorious achievements
  Now are attained.

In tune with the Infinite,
  What joy to be
In such sweet accord,
  Dear Lord, with Thee.
Thy rules are simple,
  Self lost in Thee;
"I will abide in you
  Abide Thou in me."

In tune with the Infinite,
  My soul is at peace;
I love my neighbor,
  Bickerings cease;
A world filled with beauty,
  Where love abounds,
When I'm attuned to Thee
  Heaven is found.

Certificate Of Love

To the Women's Fellowships of Eastern Virginia Conference Congregational Christian Churches.

This year we are having the

CERTIFICATE OF LOVE IN CELEBRATION AND THANKSGIVING

to take the place of the "Minute for Missions" we had last year. Let's see if we can't MATCH or BETTER last year's "Minutes for Missions." The money goes to helding new churches in Eastern Virginia. They need a lot of help.

Be sure to send in your certificate with your money so your society will have a record in the Church History Room at Elon College. The certificate is in the back of the Golden Jubilee Book you received at the Conference at Liberty Spring church last October.

Send your money and certificate to Mrs. Loren Waldo, Holland, Virginia, Conference treasurer.

Mrs. F. F. Foster,
Second Vice President and
Chairman of Publicity

SANFORD WOMEN ENJOY PLAY

Mrs. Frances G. Wicker

The second quarterly meeting of the Women's Fellowship of Sanford was held in the Proctor Building February 25 with Mrs. Alice Griffin, president, opening the meeting with prayer.

The Spiritual Life committee, composed of Mesdames S. E. Kennedy, Effie Covert, Frankie Sawyer, Sarah Fulton and Margaret Brannon presented the Easter play, "Blessed Are Those Who Have Not Seen."

During the business session Mrs. Bobbie Howell, chairman of circle two, explained the "Stitch and Stuff" project initiated by her group. Stuffed animals are to be sent to McCain Sanitorium for Easter, and the other women were invited to a "stuffing party" at her home.

Mrs. Eunice Watson read a "Bon Voyage" statement dedicated to Miss Catherine Lemmond, who is to work in Europe for two years. Active in the church and church school as well as in the Women's Fellowship, Miss Lemmond will be greatly missed.

Our pastor's wife, Mrs. Shepherd, dismissed the meeting with prayer.

MULHOLLAND SPEAKS AT GARNER

The Women's Fellowship of the Garner Community Church sponsored a banquet Thursday, January 17 at the McCuller's Ruritan Building for the membership, their husbands and guests. The banquet centered around the foreign mission theme for this year, "On the Rim of East Asia." The room was decorated in keeping with the theme, and there was a special display of artifacts pertaining to the area.

Dr. Vester Mulholland of the State Department of Education was the guest speaker. Dr. Mulholland spent two years in Korea under the auspicies of the United States Department of Education. His remarks concerning the area were most enlightening, as were the numerous slides which he discussed.

At the February meeting of the Women's Fellowship, the group began its study of the Bible study Book, "The Meaning of Suffering." The minister, Rev. Rosser L. Clapp, is teaching the book in three parts and will continue at the March and April meetings.

Meditation On The Easter Season

By Jesse H. Dollar

Time was to church the faithful went,
Repenting every sinful fall.
The priest towards their foreheads bent
And crossed with ashes one and all.

This was a symbol to proclaim
The faithful sorrowed for their sins.
From this Ash Wednesday got its name—
The Holy Day when Lent begins.

Lent! when the faithful kneel to pray
For strength to live as they believe,
A little braver through the day;
A little quieter at eve.
—E. Guest

For What Purpose is all this rushing, preparing and projecting programs over the next six weeks? It's hard enough to prepare them as they come!

There Is Going To Be A Resurrection, That's Why! No event in history can compare with The Day of Resurrection. All that men had hoped before, and all that men have believed since, center around that empty tomb. Had he not come forth, the cross on which he died would still be a sign of shame. But he redeemed it, just like he did everything he touched — even the thief on the cross beside him! Likewise, he made the grave a door through which we pass into immortality. He is still "Reconciling the world unto himself." Is that not something worth all the planning? Dare we walk into Easter morning without penitence and prayer?

The Romans Thought They Had Finished With Him, only to find him back in an indestructible body three days after the cross. Others have tried it and failed. Maybe you have tried it. You, too, will fail. That being true, why not face the Fact of Christ in your world, and in your life.

The Mosque Of St. Sophia in Istanbul was once a Christian church. When the heathen took over Turkey they removed all religious symbols. There was a picture of Christ on the ceiling of the dome, with outstretched hands in blessing. They painted that out. A tourist stood under that dome one day and saw the picture his enemies thought they had eradicated shining through, and with spontaneous outburst exclaimed, "He is coming back! You cannot blot him out!" So he has come back, again and again. He is coming back NOW. You may ignore your preparation for his coming, but that will not hold him back. It will only rob you of the blessings he will bring again with Easter Day.

What Should We Do? We are already in the midst of a Church Attendance Crusade which is designed to encourage every member of the church to attend church regularly — every Sunday. The Lenten Program which you, as members of this church, will receive with this issue of Church News is designed to encourage you to participate in the many efforts we are to make to prepare our hearts for Easter. Beginning next Sunday we are to have two services each Sunday, in cooperation with the Warwick church. Throughout Lent and Holy Week we shall be moving from one high effort to the next. WHY? Because we realize that there is no escape from the fact of Easter because the Christ of Easter is forever alive and is having to do with the lives of men and the movements of nations. We ignore this fact at the peril of our own souls. You, too, may try to "paint him out" of your mind and cover him with your indifference, but he will shine through to haunt you in the effort. Keeping Lent will rub off the grime and dust of your spiritual life. "You cannot blot Him out!"

The
CHRISTIAN SUN

Elon College Library

X
Dr L E Smith
Jefferson Blvd.
Sylvan Beach

Vol. 115 March 19, 1963 No. 12 A Religious We Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A MOMENT WITH HIM

e mutter and sputter, we fume
and we spurt;
e mumble and grumble, our
feelings get hurt;
e can't understand things,
our vision grows dim
hen all that we need is
A moment with Him.

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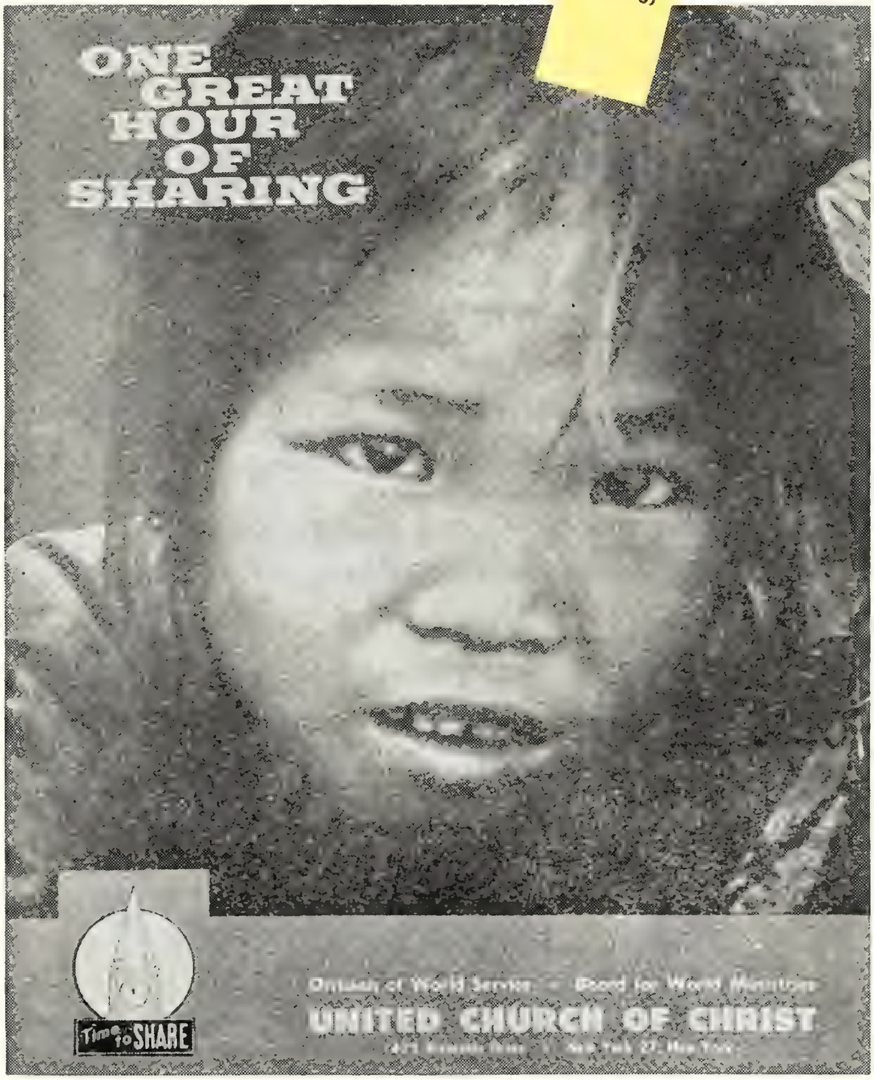

ONE GREAT HOUR OF SHARING
Time to SHARE
Division of World Service — Board for World Ministries
UNITED CHURCH OF CHRIST

The above picture reminds us that next Sunday, March 24, when we are thinking of our church history we should be making history that will benefit people and please us through the years to come.

Christian people are in the habit of uniting on one Sunday each year in making gifts for the hungry and otherwise needy people of the world. The amount from each person may be but little, but when all Christians put in something the total becomes a large and helpful sum.

"The One Great Hour of Sharing" should make all of us conscious of our dependence upon each other, and bring to us thankfulness that we have something to share.

One Great Hour Of Sharing

Most readers of this paper will eat too much dinner next Sunday, and will waste much more food than a laborer in India will have for a whole day. Many will forget that Jesus insisted that the "fragments" be saved from the picnic served to five thousand people. We are a wasteful nation, or so people in other nations believe.

It is easy for us to forget that while we select in supermarkets the things that please our taste, millions of people have no choice in what they eat, and that two-thirds of the people Jesus came to redeem never have enough to eat. Refugees are not permitted to take possessions with them when they leave Cuba, or any other country. Millions of them live on the generosity of those who can share.

Before going to church next Sunday — perhaps while eating breakfast with the family in your lovely home — take a moment to think what it would be like to have no food, no home, no clothes except those sent by people who had discarded used clothing. Then, at church, when you have sung the Doxology or said the Lord's Prayer, invite some child or grown-up to be your guest for a meal, a day, a week, or some length of time — some person you may never see in this world — by giving enough money to supply the needs of such a person. "One Great Hour of Sharing" will then be for you a great hour indeed.

History Consciousness

To be conscious of history is to be aware of what has been, what is now, and what may be in the future.

A view of the past makes it possible to understand the present. North Carolina is 300 years old. What it is now is the result of the accumulated activities of its people through those centuries. The Christian Church, established by Rev. James O'Kelley in 1794, has brought to us a rich heritage. So has the Congregational, the Evangelical, and the Reformed churches. We live in currents of political and church history that enrich us. We seek to understand these precious gifts, which means that we need to know our history.

The Historical Society of the Southern Convention is asking that all the convention churches take some time next Sunday to think of the history of the local church, the denomination, the state, the nation, and the world. This can be very meaningful, or it can increase our smugness. Gratitude for what we receive is no excuse for becoming arrogant, for feeling that we are better than others whose blessings have been fewer.

It is important to record history accurately, and to preserve it for future generations. Only so can those who follow us know how we thought and felt and what we did. That is a good reason for this paper. We try to get the current history and put it into print. We like to look back across the years to report what has been done. But certainly we must not be blind to the future. The record for persons and churches is being made now, and the next generation will be, in part at least, what our thoughts and actions make them. It is sobering to think that for good or ill we are now influencing our children unto the third and fourth generation. But that part of history needs consideration.

Hence it is important for churches to take the suggestion of the new Council for Lay Life and Work and study the local church. Has it used well its heritage? Is it planning so the future can be secure, happy, and helpful? When the ideas preached from the pulpit, taught in the Sunday school, and practiced at home and in the market-place come to fruition, what will the harvest be? Hatred begets hatred and causes conflict. Love grows into character and service. Brotherhood is better than atomic destruction. International helpfulness seems to be the way to long life for all concerned. We are making history that will bring a harvest many days hence. Be aware! It is important.

Busy Days Ahead

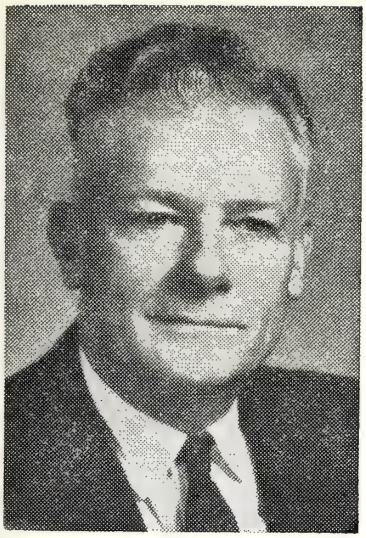
Scheduled meetings listed in this paper indicate that our church people are to be very busy during the next few weeks. Training leadership takes time, and is costly. But the leaders need to be trained so they can do their best service. It is urgent that capable people from all our churches attend the meetings scheduled for the various phases of church work.

The area meetings should not interrupt the Lenten schedule of the local churches. Young people need to be trained for church membership — and so do adults. People who are not attending church should be sought and enlisted. The study of suffering, suggested for this season, will have little meaning unless we learn to suffer, and to share with those who do. This is the season when the churches should be actively engaged in seeking spiritual renewal and Christian enlistment. Easter can bring us close to the risen Lord, or it can pass by without significance. The difference depends upon how we use Lent.

Busy? Yes. We are on business for the King, and in so doing we find life for ourselves.

ON BEING A CHRISTIAN

Being a Christian is the highest privilege of man. It is not attained by wishful thinking, or even by human effort. The beggar by the way-side could not follow Jesus until he was brought to the Master, and healed of his blindness. Then he could choose to follow; and he did. God sent his Son to save the people who were his by divine right, but those very people crucified the Redeemer. God has done, and is doing, all that his loving heart demands; but we will never be Christian (a follower of Christ) until we follow him in ideas, desires, and action. To be a Christian is not to profess a faith; it is to live a life, a life in fellowship with Christ.



Dr. Darden W. Jones of Franklin, Virginia, a graduate of Elon College with the Class of 1927, is serving as chairman of the Elon College Loyalty Fund program for the 1962-63 college year.

The Loyalty Fund program is now in its fourth year at Elon, and college authorities report that the response since it was launched has been a pleasing one, with increased gifts each year to the fund which is designated to provide increased faculty salaries and additional scholarship aid for worthy students.

Robert C. Baxter, director of development for the college, reported that Loyalty Fund gifts increased by fifty per cent from the first year to the second and that there has been a substantial increase in the gifts each year.

Vol. 115 No. 12

THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

Dr. Jones, chairman of the Loyalty Fund, has been practicing dentistry in Franklin, for more than thirty years. He has been one of the college's most loyal alumni, having served one term as president of the Elon College Alumni Association.

After his undergraduate years at Elon, during which he played varsity football, Dr. Jones went on to Emory University in Atlanta, for dental training. He has been a member of the Franklin city council and also served as mayor.

In addition to his services to the college and to his home community, Dr. Jones has also been active in the affairs of the entire Tidewater section of Virginia. He has been a member of the board of visitors of Old Dominion College in Norfolk, a trustee of the Tidewater Virginia Development Council in Norfolk and an officer of the Tidewater Senior Citizens Home in Suffolk.

Young people should remember the Annual Church Vocations Retreat to be held at Moonelon April 19-21.

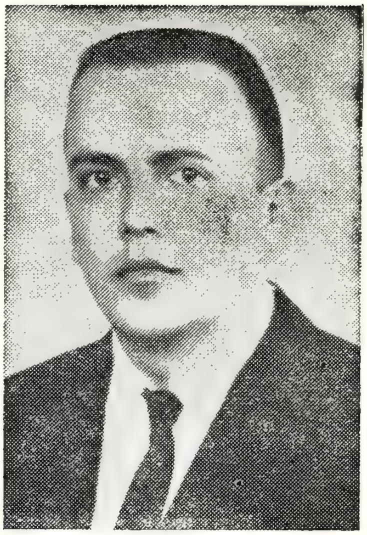
To be truly humble is simply to know and accept the truth about ourselves. —W. E. Orchard

Rev. Carl F. Dunker, pastor of Wake Chapel, is assisting Rev. Carroll Lewis in a Preaching Mission at Rosemont this week.

Dr. L. E. Smith has recently spent some time in Norfolk General Hospital getting a regular check-up on his health condition. The Christian Sun family hopes that the experience was pleasant and that the report was delightful.

Rev. J. E. McCauley, pastor at Waverly, Virginia, was recovering from a paralytic stroke until recently when he had a recurrence of the malady. At last report he was being hospitalized at the University of Virginia.

At Siler City, North Carolina, a new church is being started by leaders of the Western N. C. Conference. Sunday school was organized March 14, and the church organization is scheduled for April 21. It is expected that there will be 40 charter members.



JOINS ELON FACULTY—Prof. John K. Patterson, a native of Burlington and a graduate of Elon College with the Class of 1959, joined the Elon College faculty on a part-time basis for the spring semester. He fills a vacancy left when James F. Latham, also of Burlington, was named as a superior court judge by North Carolina's Governor Terry Sanford. Professor Patterson, who received his law degree from the University of North Carolina, is teaching courses in business law.

On February 26 the Bethlehem Youth Fellowship of Tenth Legion surprised the Rev. Bland Leebrick with a birthday party.

It is no shame to fail, or to be defeated; it is a shame to waste defeat and to learn nothing from it. —Hamilton

A Cuban refugee family were expected to arrive in Tryon about March 19 under the sponsorship of the Tryon Church. An unfurnished apartment has been secured.

Holy Week Services will be held in Liberty Spring Christian Church April 7-11 by Rev. Carroll Lewis, Pastor of Rosemont Christian Church. H. R. Phelts is the minister.

On March 10 at Liberty Spring Christian Church God and Country awards were presented to Joel E. Harrell, III, Michael C. Brinkley, Lewis F. Holland, Jr., and Graxton A. Pearch, Jr.

THE UNITED CHURCH OF CHRIST

We have entered a merger. We have formed a new union. It has often been compared to a marriage. Many of us weighed thoughtfully the things which were involved in such a union—then we voted and the vast majority of our churches are now the United Church of Christ. We believe that our very integrity as a church and as Christians depends upon how quickly, how sincerely, and how thoroughly we consummate this union and become truly the United Church of Christ; in our institutions; in our local churches; in our Convention and in our thinking. The eyes of the whole world are on us as a Fellowship. The ecumenical hopes of many other denominations rest upon our success in making the United Church of Christ work. Do we dare to do less than all we can to move at a rapid pace in becoming one with all our brethren? If we do settle for less then surely our honor, our integrity and our Christian witness will be sullied before the whole world.

Newsletter of First C. C. Church
Portsmouth, Virginia

A MESSAGE TO THE CHURCHES

For over a century the General Theological Library in Boston has made books available by loan for clergymen in order that they may keep up with their reading in the areas of theological thought. This service is provided by mail without charge to all who wish to use it anywhere in the United States. The Library now has more than 60,000 volumes for loan.

The General Theological Library is supported by contributions from individuals and churches. We are asking that many more churches will include in their budgets an annual contribution for the Library. Perhaps some organization within your church will take this as a project.

Let us hear from you concerning the amount that your church will send us this year, so that we may continue to render this valuable service to clergymen, seminary students, and recommended laymen. If you have given to our work in the past, we are grateful to you, and we hope that you will continue to give.

All gifts or requests for books should be addressed to:

General Theological Library
53 Mount Vernon Street
Boston 8, Massachusetts

PROMOTE EASTER BIBLE READING

A nationwide reading of the Easter message is being sponsored again this year by the American Bible Society. The Society asks every Christian to read the Crucifixion and Resurrection passages from the Gospel of John as soon as he awakens on Easter morning, or join others in reading them at an Easter Sunrise Service.

"In these perilous days," the Society's announcement points out," there is no better way to renew our faith in God and our hope for man's salvation than to turn directly to the Bible and read for ourselves the account of Jesus' suffering and death and the joyful news of His resurrection."

The Society has reprinted the eighteenth, nineteenth and twentieth chapters of the Gospel of John in an attractive, pocket-size booklet titled "He is Risen." One copy is available free. In quantity copies are $3.00 per hundred, in either the King James or the Revised Sandard Version in English or the Reina Valera Revised Version in Spanish. Order from American Bible Society, 450 Park Avenue, New York 22, New York.

Local churches are urged to order quantities of these Easter Scripture portions and distribute them to their members, to persons attending sunrise services, to people in hospitals, nursing homes and jails and in house-to-house visitation throughout their communities.

"By seeing to it that everyone receives both an opportunity and an invitation to read this Easter message," the Society suggests, "we can remind ourselves and our fellow men that God still loves the world, that in the resurrected Christ He has given us 'His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' "

TEARS

Wise little fellows
Who bring us relief
And help us get over
Dark chasms of grief,

You are not sissies
As some idly say,
For am I not stronger
Since you came today?

—William Walter De Bolt

PERSPECTIVE

Bob Benson

God and I raised a flower bed.
He really did the most
I guess.
We used
His soil,
His air,
His water,
His life,
His sun.
My part seemed so trival that
I said,
Lord, you take those bulbs and
make them grow
right there in the box
out in the garage.
You don't need me, Lord,
You can do it by Yourself.
Oh, no, He said—
I want to do My part,
I'm waiting to begin
But you must do yours, too.
You'll have to
dig the bed,
bury the bulbs,
pull the weeds.
So I did my feeble part.
And God took that bulb—
burst it with life,
fed it with soil,
showered it with rain,
drew it with sunshine
Until we had a beautiful flower.

And then He seemed to say,
Your life is like a garden
and if you'd like, we'll make it
a beautiful thing.
I'll furnish, He said—
the soil of grace
the sunshine of love,
the rains of blessing,
the wonders of life,
But you must do the diggin'.

Lord, I said, you just go ahead,
Make me what You want me to be
make me a saint,
give me great faith,
fill me with compassion.
Oh, no, He said, you've got to
keep your heart tilled,
hoe the weeds of evil,
chop away the second-best.
I'll make you anything—
Pure,
Clean,
Noble,
Useful,
Anything you want to be—
But only if you dig.

—Exchange

WAVERLY DISTRICT RALLY TO BE IN RICHMOND

"The Eastern Virginia Waverly District Rally will be held in First Congregational Christian Church, Richmond, Va., on Thursday, March 28. This is an all day meeting beginning at 10:00 a.m. Lunch will be served by the women of the church. Price $1.00.

Directions for getting to the church: Leave turnpike at Exit 14, (Parker Field). Go down ramp to right to stop light (Hermitage Road). Turn left on Hermitage to first Light (Robin Hood Road). Turn right to Boulevard. Turn left and go all the way down Boulevard to Grove Ave. (5 blocks past Broad Street.) Turn right on Grove 1 long block to church.

Mrs. George T. Parsons, Sr.
Pres. Women's Fellowship
1st Congregational Christian Ch.

WORKSHOPS FOR VACATION CHURCH SCHOOL TEACHERS AND DIRECTORS

WHAT: Workshops for those planning to teach or direct in 1963 Vacation Church Schools.

WHAT TO BRING: 50¢ registration fee and snack lunch (Host church to furnish beverage), materials for VCS if you have them — come whether you have your materials or not!

March 19 — Elon Community Church, 10:00 - 2:30.

March 19 — First E. & R. Church, Charlotte, (Evening Meeting: 7:30).

March 20 — Shallow Well Church, Sanford, 10:00 - 2:30.

March 21 — First E & R Church, Greensboro, 10:00 - 2:30.

March 21 — Faith Church at Brookford, N. C. (Evening Meeting: 7:30).

March 26 — Zion Church, Thomasville, N. C., 10:00 - 2:30.

Select the site nearest you and plan to attend the one nearest you!

Thank you very much!

Dorothy Ballinger, Chairman
Vacation Church School Workshops
The Southern Convention

This Interested Me

By Emily C. Lester

For the third consecutive year a Southeast Regional Workshop has been held at Franklinton Center, Bricks, N. C. for the Women's leaders in an area stretching from Florida to Virginia and from New Orleans to Chattanooga. Because distances are so great, it is not likely that a similar workshop will be held each year, yet these have afforded an opportunity to get acquainted with women with similar responsibilities and problems.

The presidents of the constituent groups go to a national meeting to learn about the progress of the Council for Lay Life and Work, as those at Bricks had just gone to Cleveland. Then at this workshop the ideas are passed along to other officers of the convention, conference, synodical and regional boards. Ideally, these people, in turn, pass the ideas along at rallies, retreats, conferences, so that local church people understand and use them.

This year those who attended the Regional Workshop were indeed fortunate. The subject of "communication" (how we share what we learn) was discussed under the leadership of Madeline Bach, new Middle Atlantic regional secretary for the CLLW whose special field is leadership education. "Rethinking Adult Education in the Church" was led by Eloise Rhodes, a general secretary of the CLLW, who made a special study of the basic "Adult Manual" and prepared suggestions for its use for "Program Opportunities for Adults."

This notebook of materials which is to be used by men's women's and joint adult groups for programs beginning next September was prepared by a committee of which Mrs. Waldo Berlekamp was chairman — and she was at Franklinton to tell about its compilation, teach one section of it, and make a "progress report" on the Council itself. Another leader was Emilie Pitcock (an ordained minister) who is on the staff of the Southeast Convention. And Graham Wisseman, than whom there is no better, led the section on "Witnessing in Our Changing Culture." All of this went together under the general theme of "The Growing Christian in Our Changing Culture."

The Sunday morning worship was a "family church service" led by Rev. F. C. Lester (in the absence of the pastor of the local church, Rev. W. Judson King). Unison rendering of the 23rd Psalm, sentence prayers by all who felt so inclined, and an informal atmosphere made the service "different."

The meeting closed with a "family service of communion" around the dinner tables — a fitting close for a meaningful week-end.

NEW YORK HEADQUARTERS RECOMMENDED

The Committee on Permanent Headquarters of the United Church of Christ is recommending that national headquarters be established in New York City. This will have to be ratified by the General Synod next June. The recommendation is based upon the following considerations:

1. City provides a Transportation center.

2. Access to all media of mass communication.

3. Our leaders need to spend much time in consultation with other denominational, inter - denominational, and non-sectarian groups, most of which are located in New York City.

4. Contacts with highly trained and experienced counsel in the field of investment and finance have already been established.

5. Nearly all the executives of the instrumentalities stated that, regardless of the location of a national headquarters, each would, as a matter of necessity, be required to maintain a working office in New York City.

6. As a source of clerical personnel and in an alalysis of living costs, New York City ranked in a favorable position as compared with other major centers.

7. It will keep to a minimum costs of adjustment, the disruption of individuals and families, and the interruption of on-going programs.

A POINT TO PONDER

If you were carrying a bucket of water and someone jostled you, there could be spilled from the bucket only that which it contained.

As you walk along the way of life, people often bump into you. If your life is full of ill-nature, bad temper, an ugly disposition, those things will be spilled. If it is full of Christian spirit, you will spill a smile or some pleasant remark. You can spill from your bucket only that which it contains.

The Scandal Sheet,
Rotary, Texas, 1962

The Pulpit Committee At Work

Editor, The Christian Century

Sir: We have it on the authority of William Cowper that "God moves in a mysterious way His wonders to perform." If mystery is a hallmark of divinity, the pulpit committee of a church seeking a pastor must be a divine instrument, for it frequently moves in very mysterious ways — in ways that are dark and with tricks that are vain.

Often the members do not start with a job analysis to determine what capacities are needed in a leader for their situation. They set out on a vague search for an archangel, a combination of St. Francis of Assissi, Henry Ward Beecher and Henry Ford.

The first step is to get a list of prospects. This will run to thirty or fifty names, including the wizard three thousand miles away so violently recommended by the second cousin of Mrs. Elmendorf's niece, three men recommended by bishops, two lame ducks brought upon the scene by various officials, and sixteen men who have nominated themselves.

Then on a Sunday morning five of the committee approach the church where the suspect is preaching. To insure secrecy, they break up three blocks away and enter the sanctuary one by one, with a nonchalant air, as though they had never seen each other. This procedure makes them as inconspicuous as a herd of elephants hiding behind a head of lettuce.

They look and listen, and sometimes sniff. Probably they do not pay too much attention to the sermon, for they are not really looking for a preacher. They are looking for some kind of organizational bulldozer, a high-powered promoter, whether he has much to promote or not; or for an ecclesiastical Luther Burbank, who can make four organizations grow where only one grew before. The thought that unless a man can and will preach he will ultimately have little to organize never swims into their ken.

Perhaps they do not like the sermon. For it happens that the preacher is not ballooning up in the empyrean, but is doing, in plain, vigorous words, a workmanlike job on some parish need, such as the budget or the educational task of the church. They shake their heads inwardly — "Not eloquent enough for our church!"

They note every detail of the service, from the minister's necktie to the gowns of the choir. Perhaps the soprano is having an off day; at least she is off key at critical notes. Or the ushers are not wearing carnations and cutaways that Sunday, thus failing to give the impression of Roxy theater ushers on parade.

So with heavy hearts the pulpit committee steal back in Indian file to their auto three blocks away. Next Sunday to fresh fields and pastures new. All too often, the very qualities in a preacher for which they should thank God and take courage become liabilities. Strange that the sound basis for a choice — what the man has done and what he is known to be by those who know him best — counts so little. With some pulpit committees, Phillips Brooks would have no chance at all against Bob Hope.

Dejectedly yours,
Simeon Stylites

(From **The Christian Century**, February 23, 1949.)

The Clergybirds

By John R. Hedrick

(Mr. Hendrick is minister of Covenant Church, San Antonio, Texas.)

Last year a group of devoted lovers of clergybirds banded themselves together to form the National Association for Clergybird Classification and Preservation (NACCP).

The truth is that many unsuspecting clergybirds are being fired on. Out of the necessity to protect them, the NACCP was formed.

Classification

Equally important to the work of the new society is the classification of clergybirds. Some of the rarest and most unusual birds in America are to be found among this species. A complete check list is being prepared. To date, the following have been observed:

Two-year church-switcher
Limp-limbed handgripper
Ivory-tufted hailfellow
Double-chinned died-dodger
Scot's mimic brogue
Smooth talking say-nothing
Fosdick's sermon-swiper
Broadsmiling compromiser
Velvet-robed pomp
Quick-nodding note-watcher
Wide-eyed member-counter
Yellowbellied knuckleunder
Preying member-snitcher
Strongminded people-pusher
Swift-adding moneyminder
Roseate do-gooder
Broad-tailed office percher
White-collared bookbragger
Long-faced killjoy
Full-breasted bull-shoveler
Chicken-livered issue-ducker
Purple-throated pulpit-pounder
Scarlet-crested riot-reader
Speckled elder-sniper

In addition to the listing of clergybirds, some progress is being made in describing their habits. Observations to the present time have revealed the following:

Nestbuilding

Ordinarily clergybirds do not build nests. This is one of the characteristics that distinguishes them from most other birds. Most of their nests are provided by a local group of clergybird lovers. Most clergybirds seem content with any nest that is offered but some rare ones have been known not to nest until a new or better nest was provided. There is, of course, a great variety of nests.

Migratory Habits

Migratory habits of clergybirds vary considerably. Some will not migrate under any conditions; others seem never to become permanent residents anywhere. A better nest or a more generous clergybird society seem to be important factors influencing migration of some clergybirds.

Domestication

Experience shows that you can domesticate clergybirds with very little effort. We know of clergybirds who will eat right out of the hand of those who feed them. When they are that tame you can also show them off to your friends; service club meetings provide an excellent opportunity for this!

(Incidentally, some persons who used to hunt clergybirds have decided that domestication is a far better method of control.)

Observation

The best time to observe clergybirds is on Sunday. On that day they are in their best plumage and do their best to make pleasing sounds to everyone.

During the late summer and occasionally in midwinter, clergybirds flock together. Such occasions provide wonderful opportunities for observing them. However, their plumage on these occasions is ordinarily not so fine and the sounds they make are apt to be surprisingly different from those you have been accustomed to hearing.

In Interchurch News

The Minister And His Reading

Do you wonder how you can keep up with your reading in the whole theological field? Do you know what is being written about the Bible, church history, theology, ethics, counseling, Christian education, preaching, and other areas of theological importance? Can you afford to buy the books you ought to read?

Here is a solution for your reading problems. To clergymen, seminary students, and recommended laymen anywhere in the United States the General Theological Library in Boston, with holdings of 60,000 volumes, will loan two books at a time for a month, postage paid. Each quarter the Bulletin of the Library gives a brief description of the most important new books. Personal requests for information are answered promptly.

The Library is supported by contributions from churches and ecclesiastical bodies, and by subscriptions to membership. It is open to Protestants, Roman Catholics, and Jews.

Although borrowers are not required to be members, we hope that they will consider becoming members. Regular membership is $5.00 a year.

All the services of the Library are available to you. Don't miss this opportunity of widening the scope of your knowledge of modern theological thought.

Address all correspondence to:

General Theological Library
53 Mount Vernon Street
Boston 8, Massachusetts

Active Laymen At Providence

Beatriz Foushee, Church Reporter

During a recent meeting of the Laymen's Fellowship of Providence United Church of Christ, Graham, N. C., its outgoing president, Clennon Russell, gave the following report of the Fellowship's activities during the past year:

Help To Others :

1. Participated in the CHIP Program. This program will be completed in 1963.

2. Participated in the "Church Builders Club." By donating to the builders club we have helped to build another House of God to carry on His work in another community.

3. Christmas Cheer. Gave cheer to a needy family with food, clothes, and money.

Help To Community

1. Sponsored a softball team in the Graham Recreation League. By fielding a team under our church we showed that Providence is interested in community activities. Good sportsmanship was shown by our players, this being a credit to our church.

2. Listed our church in the community calendar. This was another way to help promote our church in our own community and also show interest in the civic organizations.

Area Fellowship

1. Supported our area Laymen's Fellowship with good attendance and served in any way we could in area activities.

2. Presented a trophy to the area Fellowship officers to be given to the church showing the largest attendance at area meetings.

Help To Our Church

1. Presented family Bibles to newly-weds in our church. By doing this the Fellowship showed the interest the church has in them.

2. Continued to show much interest in improving our organization by participating in programs and serving on committees.

3. Displayed an Advent Mural on the front of the Educational Building during the Christmas season.

After this report, the Fellowship gave its thanks to Mr. Clennon Russell for the wonderful job he has done as president during the past year.

Rev. John P. Littiken, pastor, then installed the following officers for the coming year: T. H. McMullan, Jr., president; Joseph Bowman, vice president; Maxie Tate, secretary; and Robert Russell, treasurer.

1963 EFFICIENCY STAFFERS

By Richard N. Rinker

The 1963 Efficiency Staff program will be for high school juniors and seniors in the Southern Convention. Three sections have been set up servicing all camps and conferences from June 15 through August 31. Members of the Efficiency Staff will come for either three or four weeks depending on which section they request. Five young people will be assigned to each section; thus fifteen young people will be a part of this service ministry at Camp Moonelon. Fourteen have already made their commitment:

Section A: Noel Allen (Burlington), Edwin Brittle (Suffolk), Mary Holland (Suffolk), Janice Powell (Brown Summit).

Section B: Michael Morgan (Asheboro), Larry Lassiter (Henderson), Ruth Lou Rae Hayes (Randleman), Lila Ann Smith (Elon College), Sheila Hughes (Norfolk).

Section C: Gerry Oxford (Elon College), Clyde D. Koon (Burlington), Carol Davis (Asheboro), Ellen Smith (Norfolk), Doris Pierce (Suffolk).

There is still one opening in A Section for a girl. Again, the requirements for participation will be: juniors and seniors in high school in the fall of 1963 or fifteen years of age by April 1, 1963.

Responsibilities for these young people will include regularly assigned work tasks, study opportunities, worship and recreation. In addition there will be special experiences planned to add to their fun and personal growth as Christians. These Efficiency Staffers will be contributing a real service to Moonelon and will be bearing an effective witness to their belief in the need to seek ways of serving God by serving others.

Praise ye the Lord,
He giveth snow like wool.
He casteth forth his ice like morsels.
Praise ye the Lord.
Fire, and hail; snow, and vapours; . . .
Let them praise the name of the Lord.
Psalm 147:1, 16, 17; 148: 1, 8, 13

Financial Report

The North Carolina Fellowship of Congregational Christian Women Second Quarter

Ending February 28, 1963

RECEIPTS

Albemarle	$ 20.00
Amelia	10.00
Antioch (R)	17.25
Apple's Chapel	40.00
Asheboro	45.00
Asheville	85.14
Auburn	8.58
Bethel	48.97
Bethlehem (A)	29.50
Beulah	18.78
Burlington, Beverly Hills	78.17
Burlington, First	332.35
Burlington, Lakeview	8.75
Carolina	24.68
Damascus	20.00
Danville	31.00
Durham	85.96
Elon College	133.60
Ether	19.58
Fayetteville	15.00
Flint Hill (R)	5.00
Fuller's Chapel	12.50
Gibsonville	25.00
Greensboro, Calvary	8.00
Greensboro, First	364.58
Greensboro, Palm St.	26.25
Greensboro, St. Peter's	28.71
Hank's Chapel	27.50
Happy Home	25.00
Haw River	12.50
Hebron	10.00
Henderson	45.00
Hendersonville	51.25
High Point	42.13
Hopedale	25.00
Hope Mills	5.00
Ingram	9.00
Lebanon	6.25
Lee's Chapel	20.00
Liberty, Vance	62.50
Long's Chapel	18.75
Monticello	19.00
Mount Auburn	17.00
New Lebanon	96.38
Oak Level	19.46
Pfafftown	9.00
Piney Plain	19.00
Pleasant Grove (NC)	7.50
Pleasant Grove (Va.)	7.50
Pleasant Hill	150.00
Pleasant Ridge (G)	30.28
Pleasant Ridge (R)	45.00
Raleigh	60.00
Ramseur	10.00
Randleman	4.00
Reidsville	111.25
Salem Chapel	32.72
Sanford, Northview	13.00
Seagrove	9.00
Shallow Ford	24.50
Shallow Well	30.00
South Boston	13.75
Spoon's Chapel	11.25
Tryon	300.00
Turner's Chapel	12.50
Union Grove	7.50
Union Ridge	27.50
Union (Va.)	15.00
Wake Chapel	131.43
Winston-Salem	15.00
Youngsville	25.00
Zion (WNC)	7.00
	$3,182.75

Children's Groups

Apple's Chapel	$ 24.41
Durham	17.98
Henderson	6.00
	$ 48.39

Cradle Roll

Durham	$ 7.23
Union Grove	5.00
	$ 12.23
TOTAL RECEIPTS	$3,243.37

DISBURSEMENTS

Expenses of:	
District Chairmen	$ 23.78
President (includes meeting in Cleveland)	175.39
Executive Board	11.25
Contributions to:	
N.C. Dept. of Church Women	50.00
N.C. Council of Women's Organizations	15.00
Adding machine for treasurer	82.21
	$ 357.63
Mrs. W. B. Williams, Treasurer Women's Fellowship of the Southern Convention, for:	
Thank Offering	$ 755.76
Memorials	20.00
Home for Children	9.58
New Beds for Moonelon	8.00
Rachanyapuram School	6.00
Missions—General Fund	2,086.40
	$2,885.74
TOTAL DISBURSEMENTS	$3,243.37

HONORED

Mrs. Margaret Ankeney has returned to the U.S.A. for pre-retirement furlough after serving 40 years as a missionary in Japan. She was awarded the Fifth Order of the Sacred Treasure by the Emperor of Japan and had an audience with the Empress. Mrs. Ankeney actually has spent more time in Japan than in the U.S.A. as she was born in Tokyo and grew up in Japan.

RICHMOND WOMEN HEAR MISSIONARY

The Women's Fellowship, First Congregational Christian Church, Richmond, had a most interesting meeting February 12. Mrs. James Prim, Chairman of Missionary Education, was in charge of the program. The guest speaker was Rev. Verent J. R. Mills, former missionary to China and co-ordinator for the Richmond headquarters office of the Christian Children's Fund. He is also a special assistant to the International Director.

Mr. Mills made an eight-hundred mile trip with a group of children. During an invasion by the Japanese Army a group of Orphan Children climbed through the rugged mountains and Mr. Mills carried four children balanced in baskets at the end of a Chinese carrying pole.

For years Chinese children have suffered and been orphaned. Mr. Mills told of his experiences and tragedies of the Chinese children which still go on today. The offering taken at this meeting was donated to the Christian Childrens Fund.

The men and women of St. John's, United Church of Christ, were also invited to this inspiring meeting.

Mrs. Curtis Blackburn
Publicity Chairman

SHELTON MEMORIAL DOINGS

Mrs. Isabelle Lewis

Youth Week was recently observed by the Shelton Memorial Church, Portsmouth. On Sunday morning the young people gathered at the church for breakfast. Several young people had charge of the Sunday school departments and classes.

The morning worship service was led by the young people. Those taking part were Freddie Stanley and Gerry Johnson. Joan Stanley and Herman Johnson spoke on "What I Want To Mean To My Church" and "What I Want My Church To Be." The Junior Choir was under the direction of John Sammons. It was one of the best Youth Sundays in the history of the church.

The Churchmen's Fellowship has undertaken the entertainment of the Eastern Virginia Sunday School Superintendents meeting March 21. The men will prepare the meal and serve those attending the conference. The Fellowship has painted part of the educational building and the outside trim of the Sanctuary.

SHATTUCK HALL OPENS AT TALAS SCHOOL FOR BOYS

The first "new" classrooms in Talas since 1906 were initiated on September 17 when Shattuck Hall was officially opened with an assembly program. While the second floor remained unfinished, students and teachers rejoiced in the use of the first floor classrooms and student cooperative. The gymnasium, though unfinished, is proving a boon for recreation during winter weather.

Another innovation in Talas this year is the addition to the faculty of two Turkish men who are teaching in the English language. One is a graduate of the Talas school who went on to the Middle East Technical University in Ankara and who now has returned as a teacher of mathematics.

STUDENT CHURCH AT DOSHISHA

Things have been humming at the student church at Doshisha Women's College, Kyoto. Last spring the student church started with two hundred freshmen who had expressed their interest in learning more about Christianity, by assigning them to small groups which met with a senior adviser and two more Christian students every Sunday after church for study, discussion, or fellowship. Miss Esther L. Hibbard, Professor of English Literature in Doshisha, and mainly responsible for the organization of the student church, invited a graduate of the Doshisha Sociology Department, who was working among the underprivileged people in the slums of Osaka, to talk to the group one Sunday. His picture of the plight of the children in his area was so moving that many of the students, boys as well as girls, were in tears before he finished.

In the discussion which followed, it became clear that everybody was burning with a desire to do something to help. Realizing that the zeal would cool unless something was done at once to give it outlet, Miss Hibbard called a missionary colleague who is the director of the new Christian Social Center in the weaving district. He was digging in his garden but came as he was in his dungarees and presented the opportunities for students to lead children's recreation groups at the Center.

Conference and plans were arranged with the Japanese social workers in charge of the children's work. It wasn't all smooth sailing but the students stuck to their promises and reported for duty each Saturday with projector and slides, games and music. All who took part had the satisfaction of feeling that they had really contributed something of value to society and had come to understand the meaning of Christian love by seeing it in action.

Most of these same students attended the Church Work Camp held at the site of the School of Work and Prayer at Wakayama Prefecture in August. The school buildings were badly damaged by a typhoon. The students not only repaired the highway leading up to the school but cleaned up the Christian cemetery and washed the windows of the government office.

As a result of the call to Christian service given at the camp by one of the leaders, several students have begun to think about going into the ministry.

PIERCE MEMORIAL HOSPITAL AT MT. SILINDA

Dr. and Mrs. Kirk Stetson are now back at Pierce Memorial Hospital in Southern Rhodesia after furlough in the United States. Dr. Stetson recently wrote: "We are very, very grateful and our heartfelt thanks go out to those who made it possible for us to have a new dispensary and classroom building, new housing for staff and medical equipment which we would not have otherwise been able to procure. Money is also in sight from Rhodesian sources to build a much needed 40-bed T. B. sanatorium for our hospital. The day after we arrived we attended the opening of an outlying clinic — the first we've opened since we have been with the Mission. The people of Rimbi community raised $1400 themselves and built the clinic and the male nurses' house completely with their own money and labor. The nurse has started his work and I visit there once a month."

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

TURKEY

ISTANBUL

Cosmopolitan city of nearly a million and a half. Commercial and cultural center.

March

24—**Mr. and Mrs. Robert D. Eaton** were appointed in 1959 to serve for five years at the American Academy for Girls at Uskudar. Mr. Eaton is business manager and supervisor of general maintenance work and Mrs. Eaton teaches physical education.

25—**Mr. and Mrs. William Edmonds** were appointed career missionaries in 1960 after two previous terms on the field. They both went to Turkey in 1949 as short-term teachers. At present Mr. Edwards works in the Publication Department of the New East Mission in Istanbul.

26—**Miss Winifred Hertzog** was appointed a short term teacher in 1960. She teaches English at the American Academy for Girls at Uskudar.

27—**Mrs. Gladys W. Jensen** first went to Turkey in 1957 to serve as secretary in the mission business office in Istanbul. In 1961 she was appointed a career missionary.

28—**Miss Knox Houston Jones** was appointed in 1962 for a three year term as teacher of mathematics in the American Academy for Girls. She became interested in the Uskudar School through a Turkish friend who was a college classmate. Mathematics and physics are combined with music in her interests.

29—**Miss Karen W. King** is a short-term teacher of home economics at the American Academy for Girls at Uskudar. This school is known throughout Turkey for its fine course in home economics and is now doing pioneer work in adult education and child care. Karen went to Turkey in 1960.

30—**Miss Granthia Hoskins Lavery**, in 1961, began a term of three years as mathematics teacher in the American Academy for Girls at Uskudar.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

YOUTH SUNDAY AT ALBEMARLE

Youth Sunday was observed in the Albemarle Church February 3. The postponement of one week was due to the January broadcast of the morning worship services. On Youth Sunday the young people taught all the classes throughout the Sunday school (including five adult classes). David Rothwell served as superintendent and Gwen Hatley served as superintendent of the Children's Department.

Jimmy Neese and Wayne Harkey assisted the minister, Rev. J. Everette Neese, in the morning worship service. The special music was given by a trio of young people — Myra Rothwell, Fredia Plyler and Gwen Hatley, who sang "I'll Walk With God." Mr. Neese spoke especifically to the young people on the theme: "The Call To Christian Service."

NEW LOOK CATCHES ON AT WARWICK

The last six meetings of the Warwick Youth Fellowship have seen new enthusiasm, doubled attendance, and interesting programming — thanks to the careful planning and leadership of our new Youth Council.

One night was spent at Reform Jewish Temple Sinai. After supper with their young people, we heard them explain Jewish beliefs.

A week later (February 3), 35 were present — including 18 youth from our congregation — when we entertained the Jewish young people at supper at our church. Later 13 of our young people described the central doctrines and symbols of Christianity.

There has been folk-dancing, a bowling party, table tennis, darts, and an evening discussing the desirability (or otherwise) of a curfew for Newport News, with the probation officer of the City of Hampton as our guest.

The average attendance for these six meetings was 14 young people and four leaders. Youth-led meditations close each program.

Programs Coming-Up

7:30-8:30 — Attend Lenten Services
March 3—Movie and Folk-Dancing. ("Sports Highlights of 1962)
March 10—Brazil (Aurea Jorge)
March 17—Ghana (Jeff Youens)
March 24—Skating Party
April 14 — Sunrise Service, to be planned and led in conjunction with youth group of First, Newport News.

BAYSIDE SENIOR P. F.

Barbara Messick

January, 1962, our group entertained the youth from First Church. There were 41 present to hear Chaplain Ricker's program, "Reaching Beyond One's Self." Our social for January was going ice-skating. On Youth Sunday, the P. F. occupied the pulpit with the following participants: Barbara Smith, Barbara Messick, Neal Shelby, Robert Howard, Carol Smith, and Jean Busbee. The message was delivered by Butch Williams, Forrest Paradise, Laddie Krejci, and Elaine McBride.

During February, the parents were our guests. At this time the P. F. Annual Report was read. Mr. D. B. Smith, Jr., gave a program concerning his and Mrs. Smith's work as youth counselors for seven years. Their aims, accomplishments, and opinions of parents were discussed.

In March, 35 P. F.'ers attended an ice-skating social. Later in the month, a pancake supper of interdenominational youth in our community was attended at Baylake Methodist Church. By the end of March, the P. F. had paid in full its apportionment of $50.00. Also in March, the Lynnhaven Colony Youth were our guests at which time the film, "The Crucifixion" was shown. There were 70 present.

In April, 22 attended a roller skating outing. Twenty-seven attended the Spring Rally in Newport News on a bus that we chartered.

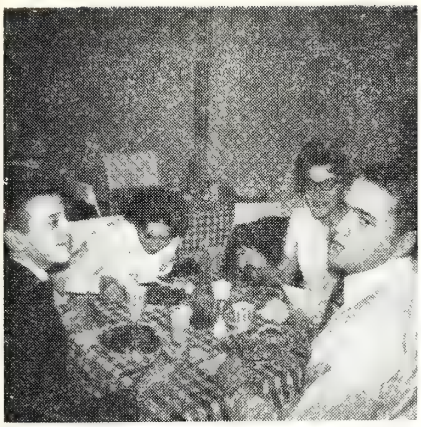
In May, our fellowship enjoyed a picnic at Ocean View, with 25 attending. Also in May, our counselors selected three P. F.'ers to receive $10.00 from the Women's Fellowship to go to Camp Moonelon in the summer.

On June 29, the youth sponsored a church dinner which was to be their only money making project for the year. Also in June, a Planning Session for the coming year was held after a hot dog roast at the church. This was also to acquaint the officers-elect with their duties.

During the summer, although regular meetings were suspended, the P. F. Youth gave much of their time to making new church directories. Also in the summer, we enjoyed softball games with parents and other adults on the church parking lot on Sunday afternoons. The youth served refreshments to all.

In September, each member of the fellowship was assigned a page in the directory. Every church member was contacted and urged to attend church. Installation of officers by Rev. Farrell was held in September also. Officers installed are the following: President, Benji Steverson; Vice President, Carol Smith; Secretary, Gordon Wilson; Treasurer, Wayne Dale; Commission Chairmen are Faith, Kay Hartzog and Linda Woodard; Action, Barbara Smith and Barbara Messick; and Fellowship, Robert Howard and Butch Dalquist.

In September, Mr. Lewis Thurston attended our meeting and was made an honorary member of the P. F. in



YOUNG PEOPLE ENTERTAINED

A restaurant atmosphere pervaded the social hall of our South Norfolk church Sunday evening, February 17, when Rev. and Mrs. W. A. Cousins entertained 28 members of the Junior and Senior Pilgrim Fellowships. "Nick's Place" was decorated in red and white and special February events were commemorated — Lincoln's birthday, Valentine's Day, and Washington's birthday. A spaghetti dinner cooked by the "chef" (Mrs. Cousins), and a phonograph providing dinner music gave the atmosphere of a "real" Italian restaurant.

recognition for all the many things he has done to help the youth. At this time he gave us permission to have a badly needed paper cutter ordered for the Church Office. In the month of September the youth also bought school supplies for a needy family. We began selling candy on which we made $50.00 to which we added $25.00 from our treasury. The total of $75.00 was presented to the church to help pay its apportionment.

In October, Work Day for Christ was observed and $25.00 was sent for missions. The youth collected $66.00 for UNICEF at Holloween. The P. F. bought a membership in the CMA. Twenty-two attended the Fall Rally at Waverly. We went with the Lynnhaven group on a bus they chartered.

In the month of November, the P. F. had its first social of its year. It was held at the church. Through the Youth Fellowship, we are proud to report that over 90 per cent of the youth made pledges to the church this year.

In December, we were given an excellent program about Mental Retardation after which we decided to adopt a mentally retarded boy and girl at the Lynchburg school and home. Gifts were sent to each of them at Christmas. For our Friendly Service at Christmas, we donated 63 items of food for a needy family. The youth also sent a money Christmas gift to the minister and his family. We visited the Convalescent Home and gave each person a card and a candy cane.

We visit the Convalescent Home once each month and go into each room and distribute fruit and candy to the patients.

In the spring, the P. F. began having delegates at each meeting of the Official Board. In the fall, we requested that the P. F. be given official representation and a vote on the Official Board.

The P. F. has sent several articles to The Christian Sun and has been represented at every rally, at Camp Moonelon, and at the Legislative Assembly of the Southern Convention Pilgrim Fellowship.

Through our Commission Chairmen, Faith, Action, and Fellowship well planned programs were presented throughout the year. At our Spring Rally we were very proud to have Barbara Messick elected Member-at-Large in the Eastern Virginia Conference. As you can see the youth of Bayside Christian Church have had a busy and prosperous year through fellowship, work and worship.

SOME RELATED REFLECTIONS

"They love the old who do not know the new." (German Proverb)... "When we are out of sympathy with the young, then I think our work in this world is over." (George MacDonald) — "The object of living is work, experience, happiness. There is joy in work. All that money can do is to buy us someone else's work in exchange for our own. There is no happiness except in the realization that we have accomplished something." (Henry Ford)... "A perpetual holiday is a good working definition of hell." (George Bernard Shaw)— "Every man who rises above the common level has received two educations: the first from his teachers; the second, more personal and important, from himself." (Edward Gibbon)... "The wise man reads both books and life itself." (Lin Yutang)... "Life, if well used, is long enough." (Seneca)

—Date Lines

Queen of The Carolinas

Susan Ferguson, Elon College sophomore from Durham, reigned as queen of the Carolinas Conference Basketball Tournament in Lexington February 20-23. Miss Ferguson is the daughter of Mr. and Mrs. T. Dent Ferguson, of Durham.

PERSONAL RESOLVES FOR LENT

—And if for Lent, why not always?

I will not worry.
I will not be afraid.
I will not give way to anger
I will not yield to envy, jealousy, or hatred.
I will be kind to every man, woman, and child with whom I come into contact.
I will be cheerful and hopeful.
I will trust in God and bravely face the future.

(Read them over and over during Lent, and thus try to grow in the spirit of the faith they express.)

—Suffolk Newsletter

Elon College President To Get New Home

Contracts have been let and construction will start at once on a new home for the president of Elon College. Made possible by contributions from friends of the college, it will be built adjacent to the campus at the corner of Haggard Avenue and O'Kelly Street.

The presidents of Elon College have lived in the past in various homes near the campus, but in recent years they have occupied a large two-story frame structure near the west gate of the campus. This house, originally built by the late Dr. J. P. Kernodle, when he was a member of the faculty here, has been occupied by Dr. J. E. Danieley and family since he assumed the Elon presidency in July, 1957.

Construction of a presidential home for Elon College has been planned for more than ten years, but the plans became a reality when the college's board of trustees authorized the letting of contracts at a recent special board meeting.

The architectural plans for the new structure were prepared by Vernon E. Lewis, Burlington, working with a special trustee committee which included Mrs. J. H. McEwen and Dr. John R. Kernodle, Burlington; George D. Colclough, Elon College; J. Hinton Rountree and Royall Spence, Greensboro.

The presidential home will be a two-story brick structure of traditional design, with tall white columns. It will thus merge into the traditional architectural type of other buildings on the Elon campus. It will stand on the lot occupied for 70 years by a one-story frame dwelling known as the Carlton House.

The Carlton House was built in 1891 by the late Samuel Crawford, who moved here soon after the college was opened to educate his children. Through the years it has been occupied at times as a faculty residence, an auxiliary dormitory for men students and more recently as a doctor's office.

The general contract for the presidential home has been let to E. A. Braxton and Sons of Graham. Other contracts were let to Hogan Plumbing and Heating Company, Burlington; D. and W. Heating and Air Conditioning Company, Graham; and King Electric Company, Burlington.

The signing of the contract for a new presidential home at Elon College is shown above. Clyde W. Gordon of Burlington, secretary of the Elon College board of trustees, is pictured seated as he signs the contracts for immediate building operations. Looking on, left to right, are Dr. J. E. Danieley, president of the college, and Vernon E. Lewis of Burlington, who is the architect for the new structure.

Christian Faith Persists In Russia

"The persistence of religious belief in one-quarter of the adult population of the Soviet Union 45 years after the Revolution constitutes a fundamental contradiction of Marxist theory," an expert on the Eastern Churches has stated. In a concise analysis of the position of religion in the Soviet Union, Dr. Paul B. Anderson has described the current situation and explained why the Soviet atheist dictatorship has not been able to wipe out religion. He is special consultant to the Department of International Affairs of the National Council of Churches, which was host this month to a group of Russian churchmen.

"Many thousands of clergy and lay Christians have suffered in Soviet penal institutions and labor camps," said Dr. Anderson, "and the experience is used as a threat by the Party and government." He pointed out that Soviet law prohibits any religious activity other than worship, which must take place in churces, and all philanthropic and educational work is forbidden.

Only in furthering its "peace program," knowing that all Christians pray for peace, does the Party "welcome the participation of Soviet churchmen," the report continued. "It is at this point that (they) find themselves charged with being Soviet agents when they issue or sign statements which press the Soviet side, and assume a prominent place in 'peace' rallies abroad."

Dr. Anderson described the faith of the Russian Christian people as

(Continued on Page 15)

Jesus Answers His Critics

Background Scripture: Mark 12:13-44.

Devotional Reading: John 12:44-50.

Memory Selection: **For I have not spoken on my own authority; the Father who sent me has himself given me commandment what to say and what to speak.** John 12:49.

STRANGE BED-FELLOWS

The Pharisees and the Herodians had nothing in common but a mutual hatred of Jesus and a desire to do away with him. So they "ganged up" on him in an effort "to catch him in his words," as Mark puts it.

A Bit of Blarney

They tried to "butter up" Jesus. Listen to their oily words: "Master we know that thou art true, and carest for no man; for thou regardest not the person of man, but teachest the way of God in truth." They thought that flattery would help. Then, too, by stressing his honesty and his courage they made sure that Jesus would have to answer them; otherwise he would have lost his reputation completely.

A Clever Question

"Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?" It was a clever, cunningly-devised question. Suppose Jesus said "Yes!" A battle cry of the Jews was "No tribute to the Romans!" (By the way there were three taxes or tributes which the Jews had to pay to Rome: A ground tax, one tenth of all the grain and one fifth of the wine and fruit produced; an income tax of one per cent of a man's income; and a poll tax on men and women.) If Jesus had said that the Jews ought to pay tribute to Caesar, he would have lost his influence at once, and he would have been looked upon as a traitor and a coward. On the other hand if he said "No," he would have incurred the ire of Rome and would have been arrested as a revolutionary. Apparently his enemies thought he was hopelessly impaled on the horns of a dilemma.

A Clever and Convincing Answer

Seeing through their hypocrisy, Jesus asked for a coin, and when one was produced he showed it to them and asked whose superscription was on it. It had the image of Tiberius, the reigning Emperor, on it in keeping with the custom of the day for the emperor to have his image inscribed on the coinage of the empire. When the Pharisees and the Herodians said it was Caesar's image, Jesus simply said "Render to Caesar the things which belong to Caesar, AND to God the things that belong to God." In these few words, he announced an abiding principle with a very practical and pertinent application.

When one lives under a government, any government, and derives benefits from that government, he is under obligations to support that government. The state is ordained by God. Men cannot live together unless they agree to obey the laws of living together. The state renders services which men enjoy and for which men must pay. The state is the origin of many things which make life livable. Towns and cities and nation supply water systems, police protection, fire protection, schools, sewage systems, roads, etc. The man who enjoys these and other blessings is under obligations to pay his fair share of the cost of them. Caesar has rights and claims on men, even Christian men.

But as a coin had the image of the Emperor on it, so men have the image of God on them. They are under his sovereignty as well as under the sovereignty of the state. And even as they are to render unto Caesar the things that are Caesar's so are they to render unto God the things that are God's — worship, reverence, obedience, supreme loyalty, even material things. And it should be noted that obedience to God takes precedence over obedience to the state. In these words Jesus asserted **The Rights of the State, and Liberty of Conscience.** Normally there is no conflict between the two. But when there is a conflict, men ought to obey God rather than men.

SUNDAY SCHOOL LESSON
MARCH 24, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Another Question

"Which is the first commandment of all?" That apparently harmless question was also packed with dynamite. For the Jews had 613 laws, 248 positive ones, 365 negative ones. And there was a running argument as to which was the first or greatest commandment or law of all. Which one did Jesus think was the first or greatest of the commandments?

Without any hesitancy Jesus said that the first and greatest commandment was to love God with all one's heart, soul, mind and strength. Moses, the great law-giver, had put that first. It was a part of the Shema, the prayer recited twice a day by the good Jew in every land. That was the first commandment. A man is to love God first and to love him with all his being. There was no argument about that fact.

Jesus went on to say that there was a second law like unto that law "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." And to express this law in action was greater than any observance of ritual or sacrifice. It should be noted that Jesus enlarged the idea of the word neighbor. In the thinking of the Jew it meant a fellow-Jew. In the teaching of Jesus it meant all men.

It should be noted that Jesus also said that a man should love himself, that it is not wrong for a man to love himself. But there is significance in the order in which Jesus put the claims of a man's love, God first, our neighbor, and ourselves. We are to love our neighbors even as we love ourselves. In our modern world we are all neighbors. Capital, Labor, Finance, Commerce, Education, Industry, Agriculture, Religion and the like, must be neighborly. Their only excuse for being is that each can give to the others and to the service of men the greatest possible service.

The General Board of the National Council of Churches is protesting the proposal by the U. S. government to reduce income tax deductions for gifts to charitable institutions. Write your Congressman if you think the change should not be made.

Chastity is the cement of civilization and progress.

—Mary Baker Eddy

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

A Letter To "Grandma"

Dear Friends:

Our letter this week is written by one of our teenagers, Peggy Coggins. She is one of sixteen teen-age girls for whom Mrs. Bertha Phillips is responsible. Last week on Mrs. Phillips' birthday, not having a birthday card for the occasion, Peggy wrote her the following letter:

> Dear Grandma:
>
> I am writing this to wish you a very Happy Birthday and to wish you many more.
>
> Grandma, it has been fun having you as a mother for the last few years and I hope you will stay up here many more, because we love you very much. Although we do have our "ups and downs" sometimes — what family does not — we still love you if we don't show it.
>
> I wish you all the luck in the years to come, and may God bless you and your family and watch over you all and make the years seem short from today 'till the day your daughter comes back home.
>
> Just always remember I love you very much and always will. You are a good mother to us girls.
>
> Love you always
> One of your new daughters
> Peggy Coggins

This is an example of how many of our children feel about their housemothers who in this role become their mother-image. The letter is being used with permission of both Peggy and Mrs. Phillips.

As any father and mother can well understand, there are many instances when things do not go as we would like for them to, especially would this be true when so many children from so many varying backgrounds are put together. Thus you can understand how such a letter would be of much inspiration to a housemother who has sixteen teen-age girls as her responsibility.

Another thing this housemother appreciated was the fact that when the other girls learned of the letter and its contents they told the housemother that this was their general feeling.

Moments like these make work at the Children's Home a joy and a thrill!

REPORT FOR MARCH 11, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 40.00	
Eastern North Carolina Conference	16.00	
Western North Carolina Conference	7.77	
North Carolina and Virginia Conference	195.55	
Total		$ 259.32

SPECIAL OFFERINGS

D. M. McLelland, Burlington, N. C.	10.00	
Mrs. Albert Shinkey, Jr., New Market, Va.	5.00	
Elizabeth Brown Circle, Second Congregational Church, N. Beverly, Mass.	10.00	
Lillian Smith Circle, Second Congregational Church, Beverly, Mass.	10.00	
The First Christian Church, Burlington, N. C.	236.00	
Business & Professional Women's Club, Burlington, N.C.	6.00	
In Memory of Joseph Byrd, Sr.		
In Memory of Mrs. W. C. Mull		
In Memory of Georgia Smith, Richmond, Va.		
In Memory of Mrs. Louis Wisseman (3 Memorials)		
In Memory of Mr. Jamie Connalley Darden		
Total Memorial Gifts	105.00	
Special Gifts	907.92	
Total		$ 1,289.92

(In Memory of Mrs. J. L. Foster, Sr., for Mrs. J. L. Foster, Sr. **Doll Fund**— 20 Memorials — $136.50).

Total for the Week	$ 1,549.24

IMPORTANT DATES

March 24 — Church History Sunday — "One Great Hour of Sharing."
March 26 — Women's Fellowship Eastern Virginia Rally, Norfolk District, Great Bridge.
March 27 — Women's Fellowship, Eastern Virginia Rally, Suffolk District, Mt. Carmel.
March 28 — Women's Fellowship, Eastern Virginia, Waverly Dist. Rally — Richmond, First.
March 29 — Women's Fellowship, N. C., Halifax Dist. Rally — Pleasant Grove.
March 30 — Women's Fellowship, N. C., Asheboro Dist. Rally — Pleasant Hill.

April 1-3 — First Regional Leaders' Meeting — Central Church, Atlanta, Ga.
April 4 — Women's Fellowship, N. C., Greensboro Dist. Rally — Parkway, Winston-Salem.
April 7 — Palm Sunday.
April 8 — Women's Fellowship, N. C., Sanford Dist. Rally — Hanks' Chapel.
April 9 — Women's Fellowship, N. C., Raleigh-Durham Dist. Rally — Hayes Chapel.
April 10 — Women's Fellowship, N. C., Burlington Dist. Rally—Long's Chapel.
April 14 — Easter Sunday.
April 23-24 — Biennial Session of Southern Convention Women's Fellowship—Union Ridge Church, near Burlington, N. C.

May 4 — May Day at Elon College.
May 5-12 — National Family Life Week.
May 13-15 — Ministers Convocation.
May 25-27 — Commencement at Elon College.

July 3-5 — General Council, Congregational Christian Church — Denver, Colo.
July 5-11 — General Synod, United Church of Christ — Denver, Colorado.

Vocation Workshops

MAY 3-19, 1963

Richard N. Rinker

By the early summer of 1963, the total curriculum of the United Church of Christ will be available for study by local church schools. This is a new tool and, requires interpretation by trained leaders if teachers and other workers are to use it effectively.

In March of 1963, fifty men and women will meet together at Camp Hanover in Virginia for training in the interpretation of the new curriculum. They will be from the conference of the Southern Convention as well as from other groups within the United Church of Christ. Leading these fifty people will be national staff personnel, Convention and Synod staff personnel, and area workers previously trained in the use and background of the United Church Curriculum.

From among the fifty attending Camp Hanover, teams of leaders will conduct Interpretation Workshops in six areas of the Southern Convention during the month of May:

May 3 — Bethlehem, Tenth Legion, 10:30 a.m. - 3:00 p.m.

May 4 — Bethlehem, Suffolk, 10:30 a.m. - 3:00 p.m.

May 5 — First, Norfolk, 2:30 p.m. - 7:00 p.m.

May 11 — United, Raleigh, 10:30 a.m. - 3:00 p.m.

May 18 — Congregational, Asheboro, 10:30 a.m. - 3:00 p.m.

May 19 — First, Greensboro, 2:30 p.m. - 7:00 p.m.

Workshops will be planned on the basis of age groups. Small group discussions will be held in each workshop for nursery, kindergarten, primary, lower junior, junior, junior high, middle high, senior high, adult, and administration as the needs require. Becoming acquainted with the background of the new materials, their contents, their sound usage, and the resources to be used with them will be the concerns of the workshops. Helpful materials will be available for distribution. Samples of the entire curriculum will be on hand for study.

These workshops are for church school teachers, superintendents, workers, members of Boards of Christian Education, parents, ministers and any other concerned individuals.

Now is the time to personally encourage your church school workers to set aside this portion of a day to share in one of these workshops. Further details for registration will be forthcoming.

RUSSIA

(Continued from Page 12)

"essentially faith in the Universal Church, the creed, and the experience of God's love," and noted that the Church's words in which they believe — "sin," "redemption" and "mercy" — are not in the Communist vocabulary.

Dr. Anderson estimated that there are 50 million "believers in God" in the Soviet Union today. In order of membership, the Christians belong to the Orthodox, Armenian, Roman Catholic, Lutheran, Evangelical-Christian Baptist, and Reformed churches. Small groups of Jehovah's Witnesses and Pentecostals exist precariously. There are some 20 million Moslems and over two million ethnic Jews, although some of them, said Dr. Anderson, "may have rejected religious belief."

CHRISTIAN CHURCH VOCATIONS RETREAT

Richard N. Rinker

From Friday, April 19 (6:00 p.m.) through Sunday, April 21 (1:00 p.m.), high school juniors and seniors (as of September 1963) will join together in a program of sharing at Camp Moonelon. The emphasis for this weekend will be in Christian church vocations.

There are many young people who want to know about the needs and opportunities in Christian full-time service. Information will be provided for those who attend in the areas of the parish ministry, Christian education, missions work, and other related fields. Resource leaders will include Rev. Walstein Snyder of the Congregational Christian Children's Home; Miss Pattie Lee Coghill of Fullers Chapel Church in Henderson; Rev. Melvin Palmer of the First United Church of Christ (E&R) in Greensboro; Rev. Richard N. Rinker of the Southern Convention staff; and the director for the Retreat, Rev. Carl E. Wallace.

This Retreat shall open with dinner at 6:30 after registrations have been made beginning at 6:00. There will be no charge for the young people participating. Registrations must be limited to 32 boys and 32 girls on a first come — first accepted basis. Ministers and youth leaders have forms to be filled out for this Retreat. They should be sent in as soon as possible to insure inclusion in this fine opportunity. Information may also be obtained from Rev. Richard N. Rinker, Box 336, Elon College, North Carolina.

CHILDREN SEND BIBLES

Contributions from Vacation Church Schools in 1962 enabled the American Bible Society to distribute Scriptures costing more than $125,000, according to Dr. James Z. Nettinga, Society Secretary.

"The generosity of these children who are sharing the Scriptures in this way with other children around the world has been an inspiration to all concerned," Dr. Nettinga declares. "In giving their pennies, sometimes going without candy or toys, so boys and girls in other lands can have the Bible, the children themselves have gained a greater understanding and appreciation of the value of the Scriptures. This is certainly an example of a gift that benefits the giver as much as the recipient."

Four new Bible Sharing Projects for children are being offered this year. Information about them and samples of related teaching aids can be obtained by writing the American Bible Society, 450 Park Avenue, New York 22, N. Y., for a free copy of its 1963 Vacation Church School Packet.

In Memoriam

TALBERT

Mrs. George C. Talbert, 82, died at a local nursing home, Halifax, Virginia, Feb. 13, 1963. Mrs. Talbert was a native of Halifax county, was Maude Boyd, a daughter of John Hubbard Boyd and Mrs. Josephine McDowell Boyd, and was a member of Pleasant Grove Christian Church. Her funeral was conducted at the Powell Funeral Home by the Rev. Woodrow Giles and the Rev. Lawrence Garrett; interment in the Pleasant Grove Christian Church Cemetery. She is survived by her husband and two sisters, Miss Lizzie Boyd of Halifax, and Mrs. W. R. Dees of Fremont, N. C.

It is now more than 47 years since I first met the Talberts, young, devout Christians; ready to serve their church and their community. How many good turns they did the writer of these lines in those days when as a student in college he was beginning his ministry. For several of the following years, as their pastor, I knew their worth to their church; the Talberts and the Boyds, along with so many others of those years, were the "salt of the earth" sort of people. May God richly bless the bereft members of the beloved family circle.

John G. Truitt

Spring Session For Education

Western North Carolina Conference of Congregational Christian Churches
An Acting Association of the United Church of Christ

ASHEBORO CONGREGATIONAL CHRISTIAN CHURCH
ASHEBORO, NORTH CAROLINA

MARCH 20, 1963

PROGRAM

Morning Session

9:30 Registration and Friendly Conversations.

10:00 Called to Order by President Hubert L. Beane.
Hymn and Prayer led by Rev. Lafayette Wilkins.

10:10 Panel Discussion — **The Kind of Church I Want.**
Garland Bennett, Kenneth Ferree, William Joyner, Thomas Liverman, and Everette Neese.

10:45 Panel of Lay Men and Women —**The Kind of Minister I Want.**
Arthur Cox, Mrs. Street Morgan, and Mrs. J. C. Newell.

11:30 Worship Service led by Rev. Don Leonard.

12:00 Recess for Luncheon.

Afternoon Session

1:30 Meeting of Conference Committees.
(All members of Conference are invited to attend.)

2:00 Reports of Committees with any needed recommendations.

2:30 Panel on Institutions.
Dean Fletcher Moore of Elon College, Supt. W. W. Snyder of our Home for Children, Supt. Clyde L. Fields of the Convention Office.

3:00 Panel on Realignment and establishment of a Conference of the United Church of Christ.
Evangelical and Reformed Church — Rev. Joshua Levens.
Convention of the South — Supt. J. T. Stanley.
Southern Convention — Rex. Max B. Vestal.
The Local Conference — Rev. W. W. Hall.

3:30 Business Session.

4:00 Final Adjournment.

Panelists will give a brief statement and answer questions from the floor. A list of questions on each topic will be in the hands of delegates to start thinking, but a "free for all" in questions and answers is expected.

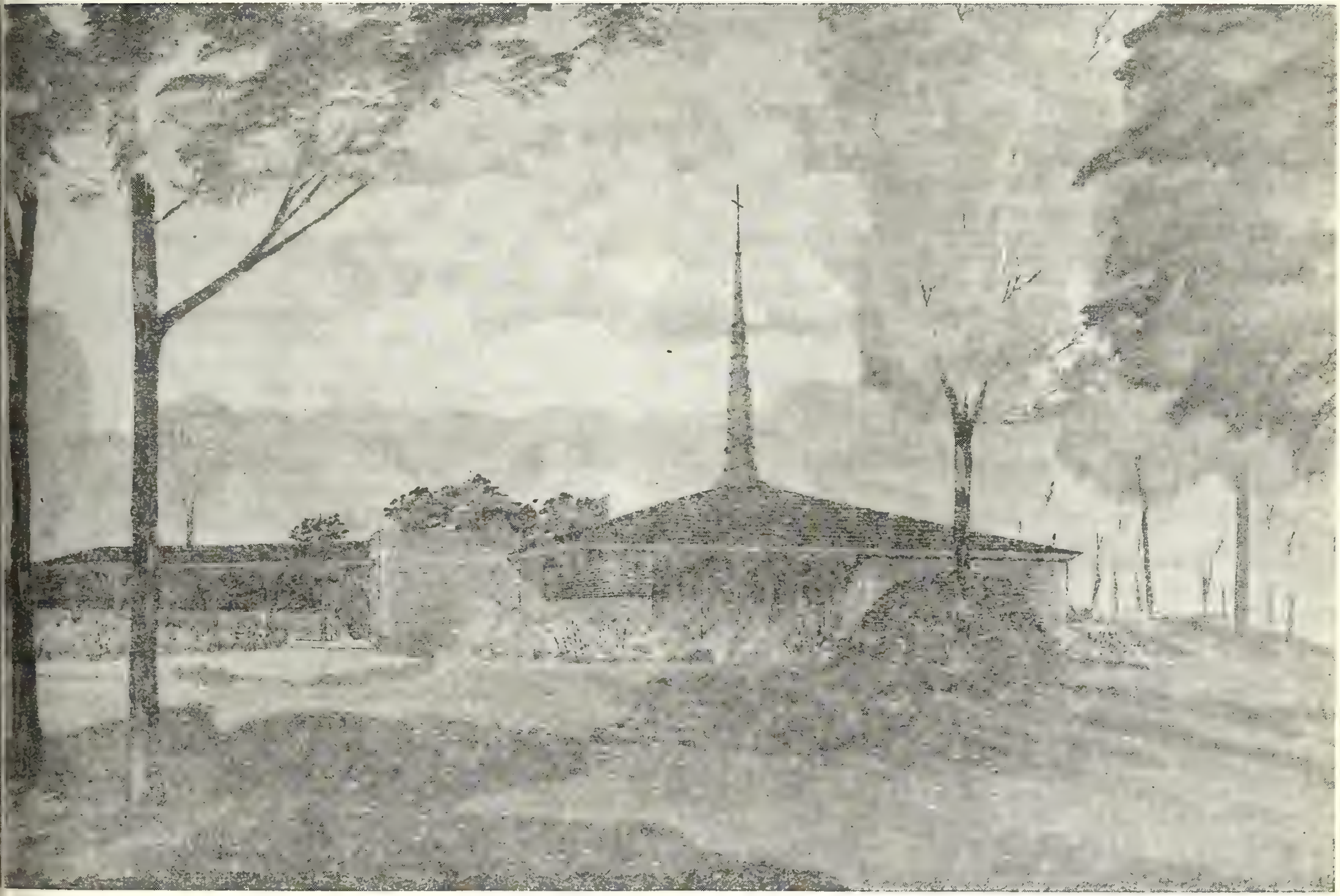
The
CHRISTIAN SUN

Elon College Library

Elon College Library

Vol. 115 March 26, 1963 No. 13

A Religiou[illegible]ekly for Christian Homes



Proposed First Unit Of First Congregational Christian Church
High Point, North Carolina

(SEE STORY ON PAGE 3)

"The Quiet Revolution"

An announcement by the National Broadcasting Company of an hour's program May 24 (10-11 P.M.) on "The Quiet Revolution" that is taking place in America opens the opportunity for thought and comments.

Revolutions in our world are numerous and often bloody. We can be profoundly grateful that the one in America through which we are passing has had only a little bloodshed so far. Furthermore, we can hope, pray, and work for the revolution to be effective and without loss of life.

Any observant person can surely detect the movements that are changing the life of our people. Like nature in the springtime, this new life moves silently through the currents of life, but the grass appears on what had been bare land, buds burst into bloom, birds return with their joyous songs, lizards come from their hiding, and all nature shows that something important is happening. What are the changes in American life that should concern church people? Here are some.

Migration is obvious. People move from country to town, from city to suburbs, from one section to another. The neighbors they knew are not near any more, and people they had never seen, perhaps of another nation, race or religion, are their only hope for neighborliness. This disturbs fixed ideas, and sometimes brings tumult into the mind and heart. The old sectionalism just does not fit into the new situation. Southerners go north and west, and people from all areas come to dwell where they are not impressed with good old southern customs. Like it or not they are our neighbors, and sometimes our leaders in industry, politics and church. This cross-fertilization in thoughts and habits can be a delightful and helpful thing, but it is a change that certainly can be considered "a quiet revolution."

Old barriers are falling down. The Mason-Dixon line no longer separates one part of the country from another. Rules for registration to vote are being discarded because no group expects to be left out in the exercise of citizenship, and education is almost universal. No man can be denied his right to vote if he is intelligent. Public places of all kinds are rapidly learning to appreciate the presence of all the people who wish to use them. Social distinctions give way before the progress of those who were even recently in the lower brackets of income and scholarship. Even the oceans that once protected us from contact with other nations and could make it safe for every person to lie down under his own vine and fig tree have lost their defensive quality, and all Americans stand exposed to nuclear attack from the other side of the world. Under that condition the color of the skin or the size of the farm or bank account makes no difference at all. At long last we are learning that we all stand or fall together, or to put it into more religious terms, we are all brothers. This revolution is not easy, but we are in the midst of it, for which we may thank God and take heart. We need no "Berlin wall" in our world. People are people.

The Church is becoming more conscious of social conditions. Even John Wesley, the fervid evangelist in the coal mines of England, soon found that hungry people need to be fed — and perhaps before the sermon began. A hungry body is a poor dwelling place for a fat soul, or even the Holy Spirit. Critics would have us believe that the Church is not as spiritual as in a former day, but it should be remembered that its influence in Government is enough to send the President of the United States across national borders preaching the gospel of freedom and plenty. This willingness to share with our neighbors across the world would have been a strange doctrine indeed a generation ago. The Gospel of salvation now includes all of man, and all men. Jesus is reported to have fed many, to have opened blind eyes and healed diseased bodies. This he did without forgetting to say: "Repent, for the Kingdom of Heaven is right where we live." The revolution which he started is now moving across our world, and strengthening the Church that bears his name.

Combining Church Papers

Here in Carolina and Virginia Congregational Christians and members of Evangelical and Reformed churches are facing the problems that, when solved, will weld the two groups into one effective Church. One of the immediate problems is what to do with the three papers being published.

This paper has the longest history, dating back to the early part of 1844, and a name that many like very much. The **Standard** has served Evangelical and Reformed churches for 38 years, and is familiar in every church home. The Newsletter published by Congregational Christian Negro churches is much younger and is more of a promotional paper as its name may imply. Should the paper be larger or smaller? The committee on realignment which is studying this problem is convinced that one paper can serve all these church people. The Executive Board of the Southern Convention recently voted its approval of a rapid approach to a combined paper. The Board of Publications is in the process of collecting information on what may be wise, and possible.

It may be that subscribers should have a word to say about what they think is advisable. If so, this editor would like to hear from any who wish to express themselves positively about the matter. Here are views of the situation as it appears from this editor's chair.

A single paper for the entire group could do much by way of acquainting each other so we can all know more about what we are separately doing and what can be done better together. Changes of name, etc. will not be pleasing to everyone, but should be considered without prejudice. The purpose of the paper should be decided before decisions are made as to size and format. Cost is important, but should be considered on the basis of what is to be accomplished and not just on the basis of what is now being paid. The new paper should be well edited, and some plan should be discovered so it can reach the homes of all the people, or if not all, then certainly those who hold office in Conference and in local churches. There is only one editor who is paid for editing, but he should not stand in the way of selecting the best person available for this very important work.

Any suggestions?

A "Holy Thursday Candlelight Service of Holy Communion" will be held at The Christian Temple April 11. The pastor, Dr. Frank Hamilton, will bring the message and lead the service.

The church choirs in Haw River, N. C. are combining to sing Stainer's "Crucifixion" at our church Thursday night before Easter. Mrs. Betsy Wood and Miss Ruth Williams are directing. The public is invited to be present for the 7:30 presentation of this wonderful music.

Catawba College at its June commencement is to confer the degree of Doctor of Humane Letters on its former President, Dr. A. R. Keppel, who for 21 years led that institution in accelerating growth. Other honorary degrees will be given to Mrs. Adrian Shuford, Sr., of Conover, Doctor of Humanitarian Service, and to Holt McPherson, editor of the **High Point Enterprise**, the degree of Doctor of Laws.

BIBLE STUDY AT ALBEMARLE

All the Ladies Classes of the Albemarle church are meeting jointly each Sunday morning for the Bible study. Mrs. J. Everette Neese is the instructor. The text for the study is **The Meaning of Suffering**, by Ralph Sockman. Mrs. Neese is also using **Salute To A Sufferer**, by Dr. Leslie D. Weatherhead.

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THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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A MAN MAY GO TO HEAVEN

Without Health
Without Wealth
Without Fame
Without a Great Name
Without Learning
Without Big Earning
Without Culture
Without Beauty
Without Friends
Without Ten Thousand
Other Things

But He Can Never Go To Heaven
Without Christ!

Rev. Winfred Bray, pastor of Union Ridge church, will assist Rev. Daniel Webster Jones, Jr., and the people of our Haw River church in a revival meeting the week following Easter. Music will be under the direction of Mr. Robert McBride of Duke Divinity School, who is director of music at our Durham church.

Dr. W. T. Scott of Chuckatuck, Va., is preaching a series of sermons on "These Were There When They Crucified Him." The series began March 7 with topics as follows: "Jesus: the Steadfast," "Those Who Commercialized Religion," "Those Who Played with Sacred Things," and "Those to Whom Much Was Committed."

News from Norfolk, Virginia, indicates that Dr. L. E. Smith is recovering from an operation. He expected to return home from the Norfolk General Hospital yesterday (March 25). Dr. Smith was the organizer of The Christian Temple, and under his leadership our most expensive and substantial church (at that time) was erected. After a quarter of a century as president of Elon College, he returned to Norfolk, and is now Pastor Emeritus of The Temple.

The Honorable Mills Godwin, Lieutenant Governor of Virginia, is representing the Governor of Virginia on a Mediterranean cruise that will take him, his wife and daughter to Spain, Portugal, Italy, Egypt, and the Holy Land. The Virginia party, of which Mr. Godwin is director, sailed March 14, and will be gone for one and one-half months. The Lieutenant Governor is a faithful member of our Oakland church where he teaches a class of sixty men quite regularly.

The death on March 13 of Bishop G. Bromley Oxnam brought to a close the life of one of America's most devoted and prominent churchmen. He was a Bishop of the Methodist Church, but was also a leading character in the Federal Council of Churches which was incorporated into the National Council of Churches in 1950, and of the World Council of Churches. More than 20 universities conferred degrees on him, and he was president of DePauw University. "Lives of great men all remind us we can make our lives sublime."

PREPARE FOR EASTER OFFERING

Robert C. Baxter, Chairman
Promotion Committee

The biennial emphasis of the United Church of Christ is **The Church — A Learning and Witnessing Community.**

The Lenten season lends itself to mission study and sharing. The Mission Board is hopeful that your church is taking advantage of this season for the study of missions.

Based on the convictions that significant mission study leads to mission sharing, we are providing Easter offering envelopes for use in your church. It is our hope that during this season your church will receive a special offering to be sent to the Southern Convention office for use in home and world missions.

FRONT PAGE PICTURE

Pictured on the first page is the church a very faithful group of people in High Point, N. C., have been hoping to erect for the use of the people of that community, for the strengthening of the United Church of Christ, and for the glory of God. They have dreamed of a new church for seven years, and have had no building of any kind since selling out three years ago. They own ten acres of wooded land in an excellent new developing area of the city, but do not have money with which to erect this $65,000.00 building, and to develop the park area that is part of the service needed in that community.

The proposed building would include a chapel, pastor's study, ladies parlor, two class rooms for children, and a large room that, with folding doors, can be used for four classes or can be used for larger group meetings including dining.

About * * *

THE WORLD'S GREATEST NATURAL LABORATORY

The greatest natural laboratory in the world and one of Great Britain's most progressive possessions is New Zealand. It takes a sensational earthquake for which New Zealand is noted to bring this remote spot of the globe to public attention.

So little is known about New Zealand outside that land that it is commonly considered a part of Australia, which is separated from New Zealand by 1200 miles of the Pacific Ocean. This misconception stirs New Zealanders to quick protest, not because they do not like Australia or Australians, but because they like to think of their land as not being federated with any other. New Zealanders have a way of handling their own affairs so that Great Britain seems like a godfather who seldom comes around to see how his child is getting along.

New Zealand is a land of the seas. It is nowhere more than 250 miles wide, although it is 1000 miles long. Its snow-capped mountains look down on the surf-beaten rocks of the fjords and its plains lie behind beaches. It is a land of variety, a magnificent bush country, although it has no roving beasts, no snakes, and the only native mammal is the bat.

In the dense forest of New Zealand are wingless birds which have forgotten, in their security, how to fly. Craggy mountain chains stand above the great plains of the South Island, across a turbulence. There are lakes of great beauty which make the country resemble Switzerland.

Outside of New Zealand's volcanic regions the country is rolling hill and plain where countless sheep and dairy cattle graze the whole year through, making the country the largest exporter of dairy products in the world.

Around New Zealand's pasture lands are vast forests — and none in the world is more interesting — with their gaily colored trees, their giant creepers and majestic pines. Clinging and ropelike vines swing in loops and the jungle growth is so thick it is difficult to trace its branch to the parent tree.

But despite New Zealand's independence, its unnumbered herds of sheep and uncounted dairy cattle, it must depend upon Great Britain's markets for vast quantities of supplies not produced at home. There is also dependence upon the motherland for improvement loans, and even much news and its interpretation. This near seclusion from the outside world makes the progress of this far-off land the more remarkable.

Figuratively, the world is getting smaller, but there are vast areas of it not too well known in American school rooms and homes. New Zealand, the world's greatest natural laboratory, is an example.

C. B. Riddle

Obligation As Citizens

As we move toward a larger future, I should like to urge that we as Christian citizens become more knowledgeable and active in the realms of both domestice and international politics.

It is extremely disturbing to learn from a recent Chicago poll that only 26 per cent of Christian laymen and 14 per cent of clergymen had even voted in the past four years. In order for there to be a Christian society it is necessary that Christians learn the political processes of a democracy and acquire the ability to influence and lead in the field of politics. Politics is an essential element of a free society and politicians are an essential feature of the democratic process. The tragedy of Cuba today is in part a bitter object lesson that for evil to triumph it is only necessary for good men to do nothing. Our democracy is severely challenged from without by the international Communist conspiracy, but it is also challenged from within by ignorance, by apathy, and by the pursuit of special privileges at the expense of the common good. Let us not, as an American clergyman once put it, make the twofold mistake of allowing politics to become a cesspool and then avoiding it because it is a cesspool.

Secondly, we are all aware of the fact today that international relations call into question our nation's very existence and destiny. Many events that have taken place on the international front have been most disconcerting and upsetting. After World War I we were damned for not staying with the peace. Now, since World War II, we are damned because we are staying with the peace. A quarter century ago we were denounced as isolationists. Now the slogan is, Yankee go home. As Communist propaganda this is one thing. As a reflection of what may be independent national feelings it is quite another. We cannot, however, go home. Isolationism was dying for half a century before it finally expired at Pearl Harbor. We are forced to stay with the peace by the imperatives of the nuclear age. Therefore, we have no choice but to master our emotions and examine intellectually the nature of the forces arrayed against us and do all within our power to enable diplomacy to operate successfully in the service of international peace. The ever-renewing society must have the capacity to resolve conflicts, both internal and external, and before we become too disillusioned with regard to the international scene, let us remember that not many of our personal problems can be solved unequivocally, that most of us walk the thin knife's edge that separates certainty from uncertainty, security from insecurity, and hope from despair.

In my opinion, the price of ignorance in both of these areas is far more than we can afford to pay.

COLORADO TOUR TO FOLLOW GENERAL SYNOD

Town and Country pastors should alert the General Synod delegates to a Colorado Tour scheduled for July 11-21, 1963. Coming immediately after General Synod in Denver, the tour will take those fortunate enough to go, over 1,750 miles of beautiful Colorado terrain. A glass top bus will be used. The tour will make a large circle of Colorado visiting a number of rural churches including Creede, Cripple Creek, Maybell, San Miguel parish, Buena Vista and Silverton. The tour won't be all work. Beside enjoying the gorgeous mountain scenery, the travelers will take the famous narrow gauge railroad from Durango to Silverton. They will clumb Pikes Peak. They will visit Rocky Mountain National Park as well as the Mesa Verde National Park in southwest Colorado. Stop-overs will include dinners at several of the churches.

The tour cost will be $175.00. Twenty-five dollars must be deposited with the Colorado Conference by May 1. The address: 3380 Bellaire St., Denver 7.

Lent — 1963

By Rev. Richard L. Jackson

The celebration of Lent (from lencthus, meaning Spring) goes far back into the history of the church. It began as a prolonged fast in preparation for Easter and was originally 40 hours in length — commemorating the 40 hours between Jesus' death on the cross and his resurrection on Easter Sunday.

Gradually through the centuries the period was lengthened from 40 hours to 40 days. From earliest times Lent has been observed as a time for penitential prayer, self-denial and deeds of kindness to others.

Lent can and should be for us all a time for deepening spiritual growth. During these days we can, if we will, walk the dusty roads of Palestine with Jesus and his disciples; we can stop with them and listen to the words of eternal life; we can go with him through the events of the last days of his earthly life — the triumphal procession on Palm Sunday, the cleansing of the temple, the Last Supper, the watch in the Garden of Gethsemane, the arrest, trial and crucifixion. As we do this in reverent imagination we shall be forced to examine ourselves as Christians to see if we are among the sleepers in the Garden, among those who fled when he was taken prisoner, or among those who denied him when the hour of the Cross drew near.

If we will let the events of the days of lent become real for us, as real as the events of our day-by-day living, we shall enter into an intimacy with Him — and henceforth, all life will be different.

If we would have the richness of this experience, we cannot expect it to come casually — it must be sought. We will have to spend some time each day with the Gospel record and think and feel our way to the heart of it.

We will have to share regularly in the worship of the church — where we come face to face with Him in worship and praise and where we listen for His word spoken in today's accent.

We will have to examine our lives to see what holds us back from total commitment to Christ. The yielding of any habit or way of living, the abandonment of any cherished hate or impure thought or desire, the humble giving of ourselves without reserve— these are so little to give when we remember what He gave for us.

As we share the experiences of these last days and as we become more aware of what God has done for us in Christ, we shall enter understandingly, humbly, gratefully into the full glory of Easter day.

Questions Federal Aid To Church Colleges

The entire concept of substantive Federal aid to church-related colleges was challenged by an official predominantly Protestant organization at hearings of the House Committee on Education and Labor February 26. Rev. C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State, questioned whether any church-related college can maintain its integrity as a religious institution if it draws basic financial support from government. "All obligatory religious studies and exercises would certainly be out under the logical conditions of such aid," Mr. Lowell said. "There is also serious question as to whether such a college could legally bar an atheist from its faculty if he were otherwise qualified to teach. To bar specifically denominational colleges from government aid has been called by some discriminatory," Mr. Lowell said. "We ourselves would prefer to call this the price that our churches pay for the integrity of these institutions as church institutions and their independence of the state."

Mr. Lowell suggested that in Federal aid programs a distinction should be made between "ordinary private colleges and those which are definitively church-related" He pointed out that "Federal aid to the latter would encounter serious constitutional doubts which would not be involved in aid to the former."

As criteria for a definitive church affiliation of a college, Mr. Lowell suggested the following: (1) Ownership of the property by a church; (2) Financial support provided by the sponsoring denomination; (3) Election of the governing board by a church: (4) Required religious studies and observances on the campus; (5) An announced sectarian purpose by the institution.

The POAU leader announced "strong support" for the position taken by President Kennedy on the advice of his legal aides that religious schools at the elementary and secondary level should not be included in Federal aid programs. "The fact that the President has repeatedly warned on this issue, and that in the proposals before us this warning has for the most part been heeded, are matters for our commendation," Mr. Lowell said. "We see no constitutional barrier to Federal school aid, provided there is no effort to include tax support for the teaching centers of religion."

The Crowd

Always He feared you;
For you knew Him only as the man of loaves and fishes—
The man who did marvelous things:
He who raised Lazarus,
Healed the lame, and made the blind to see,
Fleeing from you, He sought the solace of the garden.

He must have known
That you would cry, "Release unto us Barabbas!"
And fling cruel words at Him
As He climbed to Golgotha alone,
Perhaps He knew
That some day you would build creeds about Him,
And lose Him in massive structures of stone,
With costly windows, dignified ritual, and eloquent preachers;
While, outside, He waited . . .
Sad . . . and alone.

—Irene McKeighan

Appreciate Your Choir

By E. H. Thompson
Member of Apple's Chapel

We all recognize a lot of good people who are most useful to the church. Of course, the pastor is the leader of all activities, and he must be recognized as such. Our many thanks to him for leadership in every group.

This little writing is to turn the spotlight on the most important assistant in the worship service — the church choir. It would be a poor worship service, indeed, without the work of the choir. The pastor must depend on the choir for the various responses and it is they who furnish the lead for all music, even the congregational singing. To be sure the congregation must help sing the good old hymns of the church, but it is the choir that brings the anthems and special music that are always so inspiring and uplifting. New music would not find its way into the church were it not for the choir.

Let us appreciate the choir for the work it does. The members cooperate to make their work a success. They have to meet regularly once a week for practice and work. Many hours have to be spent working on new music before it can be rendered before an audience. The hymns must be relearned and selected to fit in with the theme of the service. The choir must cooperate to the fullest extent with the pastor in order that the service may be well coordinated.

The weekly meeting for work and practice may come when every member would rather do something else, but duty calls and service must be held Sunday and the music must be ready. Choir members are faithful to duty and cannot neglect their important work.

The leader of the group is due much appreciation for his or her work. Our leader is a busy school teacher. She is one who is trained and talented. She usually has many duties to perform and could very well find excuses to refuse to do choir work. She knows her work is important and much responsibility rests on her shoulders. She must select music and study and learn so she can direct and teach others. She spends hours in selecting music to buy and use.

We would not forget to give grateful recognition to the one who plays the organ or piano. She, of course, must be one who is trained and talented also. Needless to say there are only a few people in the church that have such capabilities. This makes it all the more imperative that she be faithful to duty. In the event no one was available for this useful part, what a dull service it would be! It so happens that these faithful ones are always on hand to do their work. Our many thanks to the ones who play.

There is an old rule that scarcity makes a thing valuable. The scarcity of good choir directors, musicians, and singers makes them very valuable. I dare say as a general rule we do not appreciate them enough. How many of us put in as much work for our church as do the singers? The weekly practice takes at least an hour of time. This makes six and one-half working days a year spent in week day service at the church, to say nothing of time spent at home and elsewhere. This is a bare minimum. In most cases they spend more time than this.

Let us be mindful of these faithful servants of the church. They should be appreciated and honored. They give their time and talent in service to the church and to the glory of God. Next to the pastor they bring more joy, reverance and inspiration than anyone else in the church.

Town And Country Convocation

A half dozen church leaders of national reputation will feature the program of the second quadrennial United Church Town and Country Convocation as it faces "Church and Culture in Crisis" during the sessions to be held on the lovely campus of Heidelberg College, Tiffin, Ohio, next August 27-29.

Approximately 500 laity, clergy and denominational leaders are expected to hear presentations, share in panel discussions and participate in numerous informal discussion sessions at the three-day Convocation.

The keynote speaker on "The Cultural Crisis of our Time" is Dr. John Brewster of Washington, D. C. Although attached to the Economic Research Service of the U. S. Department of Agriculture, Dr. Brewster is widely known beyond agricultural circles as a social philosopher of profound insight and penetrating analysis of contemporary culture.

Dr. Martin E. Marty, Lutheran pastor, Associate Editor of **The Christian Century**, author and lecturer, will focus the attention of the Convocation upon the crisis within the Church itself. Sharing this phase of the program, Dr. Shirley E. Greene, United Church of Christ Secretary for Church in Town and Country, will speak of the Church's crisis in relation to community and culture.

Dealing with various facets of the Church's witness to culture will be Dr. Roger Shinn of Union Theological Seminary, Dr. Harold C. Letts and Dr. Henry McCanna, both of the staff of the National Council of Churches. Dr. Letts is an executive in the Division of Christian Life and Work. Dr. McCanna is Executive of the National Council's Department of the Church in Town and Country.

To summarize the message of the Convocation and to project it into the life stream of the denomination for the next quadrennium, the delegates will be privileged to hear Dr. Robert W. Spike, Program Secretary of the Board for Homeland Ministries.

As the official Call to the Convocation, from national Chairman, Dr. Victor Obenhaus of Chicago Theological Seminary, says: "The Church as an institution is in trouble because society is in trouble. Town and Country people and their churches are deeply involved both in the problem and in the search for its solution. In Convocation we seek to inform ourselves concerning the nature and extent of this cultural crisis, and to make clear the reconciling and healing resources available to our times."

Recruitment for the Convocation at Tiffin is primarily in the hands of Conference town and country chairmen. Some scholarship aid is available both from National Board and Conference sources. You are urged to make your personal interest known to your town and country chairman who is Rev. Winfred Bray. The Convocation and scholarship aid is open to laity on an equal basis with clergy. Laity are urged to attend.

Study Church Symbolism In Lent

By Rev. James Cress

For many persons the season of Lent, which began with Ash Wednesday, February 27 and runs through Easter Day, April 14, is an especially devout time. Christian men and women are reminded of the great love which God expresses for all mankind in the sacrifice of His Son during those last days of his stay on earth.

Members of the United Church of Christ have a wealthy and varied heritage connected with the observance of Lent and many aspects of our worship contribute to the meaning of the season. The expression of our faith through hymns and anthems, through Lenten devotional readings, through selected passages of Scripture, through Easter Sunrise services, through self-denial of a wide variety, through the observance of Holy Week, and many other ways have combined to furnish the Christian in the United Church of Christ with a rich heritage of Christian witness.

It is perhaps fitting that from time to time the Christian spends time to delve into the depths of specific aspects of this experience surrounding the death and resurrection of our Lord. How do certain parts of the Church's life reflect his sacrifice? What meaning and significance lies behind the tradition and practice of the Church? How does the Church direct the individual Christian to the heritage of faith which preceding generations have provided?

In this vein, then, I would have you, the members of Ursinus Church, look at the religious symbols which are used in our church during the Lenten season. Search out their true significance! Allow them to speak to you, to inspire you! See how they point you to God and His love for mankind.

Perhaps the following suggestions may help you get started on what could be an exciting and refreshing journey.

The Altar stands for the presence of God.

The Cross is the symbol of Christ's Incarnation (His life, death, and resurrection). Its base of the three steps signify faith, hope and charity. Jesus' climb up the hill of Calvary is also implied.

The Candles (usually two in number) signify Christ as the light of the world and speak of his two natures . . . the human and the divine.

Flowers are works of God's Creative power and are usually placed at each end of the altar on small tables.

The Cross should always be at the center of the altar. But, there is no ironclad law in the United Church of Christ as to the candles and flower vases. However, in most of our altar centered churches the general practice seems to be as follows: the Cross at the center then the candles on either side of the cross with the flower vases on the ouside. The symbolism here, of course, is Christ as the center (Cross) giving of Light (candles) to be shed abroad upon His created world (flowers).

The IHS on the face of the cross, altar vases and altar are the first three letters in Greek spelling Jesus. The Greek words Alpha and Omega, mean the beginning and the end.

Churches use many forms of symbolism to enrich the house of worship. According to Old Testament writers, God taught the people by means of symbols. We find many evidences of this in the Bible. All colors and hues are used in the stained glass windows which decorate many of our church buildings. However, we are accustomed to seeing only certain colors in church hangings. . . These are known as ecclesiastical or church colors and they are used in special seasons of the Christian Year.

The Purple Paraments signify penitence and is used for Advent and Lenten seasons. The symbol of the Cross and Crown indicates both the sacrifice of Jesus and his victory over death. The smaller crosses are again seymbols of the Saviour.

The White Paraments signify purity, perfection, joy. This color is used for such seasons as: Christmas, Easter, Ascension. The symbol of the messianic Rose is a favorite Christian symbol for the promised Messiah. The Cross is a symbol of the Saviour.

The Green Paraments signify hope, nature, life. This color is used for Epiphany and Trinity seasons. The Dove with the three interlocking Circles is the symbol of the Holy Trinity, the Dove emphasizing the Holy Spirit.

The Red Paraments signify martyrdom, fire, love, zeal. This parament is used for Pentecost and Reformation. . . Symbols ordinarily used are the Dove, three Alleluias, Cross and Crown, Chi Rho, Lily and Rose.

The Lenten season is filled with many opportunities for Christian growth. This is a suggestion of only one area. But perhaps you have been encouraged to look about you and see the many symbols which help point you to God. It is our hope that your lives may be enriched by such efforts and that you will be prompted to share your experiences and knowledge with others. Join me this season in learning about the religious symbols used in our church!

Lenten Program At Wake Chapel

We are just about ready to rocket our Lenten program into orbit with the thrust and speed of an Atlas missile. Blast-off time is Ash Wednesday, and the destination will be reached in forty days.

As we become highly involved in the technical and mechanical aspects of this operation, we must not lose the real spirit of it, which is, the spirit of self-denial.

After all, what value is there in a lot of program without the spirit of humility?

What good is a well trained Choir if there is not the atmosphere of broken and contrite hearts?

What significance is a beautiful form of liturgical worship without the presence of true repentance?

I challenge every family to put on a set of ear-phones and earnestly track the life of Jesus Christ during these forty days by coming to Sunday school and the Worship Service every Lord's Day.

Come with prayerful hearts. Come with anguished souls. Come with humble minds. Come in the spirit of self-denial. Come, take up your cross again. Come, follow the Lord afresh.

The "beep beep" from the other world during this Holy Season can only be the voice of the Master, saying "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

Report From Beirut

Dr. David M. Stowe

(Dr. David Stowe, general secretary for Interpretation and Personnel of the United Church Board for World Ministries, is serving this year in Beirut, Lebanon. He is on the faculty of the Near East School of Theology and is giving general study to the mission in this part of the world.)

To launch a year's assignment overseas for the United Church Board for World Ministries by traveling for five weeks with a family of six (including a very husky and enterprising almost-two-year-old) is hardly the ideal way to penetrate the state of the world or of the Christian mission therein. Yet it is more than a test of stamina and patience; it does generate a certain amount of insight. To have one's two teen-age daughters swim the swift Bosphorus above Istanbul at dawn and thus cross from Europe to Asia on their own nerve and muscle through what the maps label the "Devil's Current," is to be reminded again of the potential of that generation which is shortly going to take over the world and the Christian mission. In fact, nearly all the young people of this trip — the college graduates going out to teach in mission schools in Turkey, the boys who swam the Bosphorus with my daughters, the missionary kids of Turkey and Lebanon who have charm and poise and the school reputation that "mission kids always get A's" — have made us think and given us encouragement.

Modern Athens

Five days in Athens, especially on one's first visit, are inevitably focused on the past. Actually, it is a past which seems amazingly contemporary because of the way in which Greek architecture has woven itself into the main fabric of Western culture — the Acropolis reminds one irresistibly of Washington, D. C.! It was, however, all the more interesting to turn around and look at the future in terms of our Pierce College. Forced off its lovely sea-side campus at Elleniko by the relentless expansion of the jet-roaring airport, it has accepted a new site on a barren, scrub-grown, rocky mountain-side, high on the growing edge of one of Athens' suburban valleys. Fortunate it was that we had visited the office of the architect before looking over the new campus. Bulldozers and blasting have covered it with ruble, meaningless looking large craters and ankle deep red dust. A drier, less inviting spot on the edge of a metropolis it would be hard to find. Yet having seen the model of the campus design at Doxiadis Associates and sensed the remarkable vision and creative power of this organization, one can look at the Mt. Hymettus desolation with confidence. Dr. Doxiadis is probably the outstanding thinker-builder of Greece. His organization is busy with commissions for city renewal in Philadelphia, for the design of a brand new capital city for Pakistan (also in a desert!), and for a dozen other significant projects in Greece and around the world. That such a man had agreed, most enthusiastically, to take on the design for a new Pierce College campus is testimony to the challenge he sees in this relocation. Perhaps it is also a bit of a tribute to the place of Pierce in the life of Athens as well.

Incidentally, among the publications posted on the walls at Doxiadis' charming building, itself a captivating piece of design and construction, is a

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

ISTANBUL

March

31—**Alice Palmer Lindsley** is head of the Department of Home Economics at the American Academy for Girls in Uskudar. She spends a major part of her time with seniors who live for certain periods in the practice house, which is Miss Lindsley's residence. Also she is involved with organization of adult education courses. Miss Lindsley went to Turkey as a short-term teacher and later received career appointment.

April

1—**Martha Millet** is vice-principal at the American Academy for Girls in Uskudar, Turkey. She went to Turkey as a three year term teacher and was appointed a career missionary in 1954.

2—**Ofelia Miranda-Menendez** is an associate missionary serving as home economics teacher at the American Academy for Girls in Uskudar. She began her three year term in 1960. She is a native of El Salvador. She taught elementary school for three years before going to the University of Puerto Rico on a one year Point IV Scholarship in home economics. After returning to El Salvador, she was head of the Home Economics Department of the Ministry of Culture for a year and a half.

3—**Helen Louise Morgan** is principal of the American Academy for Girls in Uskudar which is on the Asiatic side of Istanbul. She went to Turkey as a short term teacher and accepted a career appointment in 1955.

4—**Wilma Mosholder** is librarian at the American Academy for Girls at Uskudar for a three year term which began January, 1961. Prior to her Board appointment, she had worked for 16 years in Puerto Rico as the librarian at Inter-American University, the only Protestant college in the Carribbean region.

5—**Miss Patricia Lynette Saylor** was appointed in February, 1962, for a three year term to teach English at the American Academy for Girls, Uskudar, Turkey. She plays three musical instruments.

6—**Mr. and Mrs. John W. Scott** have been in Turkey since 1946, although Mr. Scott first went to Tarsus, Turkey in 1937 as a teacher. At present, he teaches science and supervises the student cooperative store and photography club. Mrs. Scott teaches English in the junior high section as well as to adult classes for women in the school's Home Economics Association. The Scotts are active leaders in the Turkish Work Camp Promotion Association, heading several weekend camps in and near Istanbul, as well as directing two six week international work camps which built a school playground and a village primary school in the interior. Also they have assisted in organizing and teaching English classes at an adult-education center night school in their neighborhood.

brochure containing one of his professional papers. The title: "ECUMENOPOLIS — Toward a Universal City!" The "ecumenical movement" is often dismissed as the hobby of visionary preachers or the excuse of globe-trotting ecclesiastics. But here is a world renowned planner and builder of cities who is saying that nothing less than an ecumenical vision will suffice to guide the design of any city worth living in tomorrow.

The Patriarchate in Istanbul

Being a member of the World Council of Churches, alongside its formidable and sometimes unfriendly Orthodox Big Brother, has given the tiny Evangelical Synod a certain self-confidence and a resource in cases of persecution which still occur in some localities. It has also given a vision of the ecumenical Christian Community in which there is ultimately no Othhodoxy or Protestantism but common Christian commitment seeking to find completion in an all-inclusive Christian brotherhood.

At the Oecumenical Patriarchate in Istanbul the look of Othrodoxy was incredibly simple and austere. When the Emperor Justinian dedicated St. Sophia in the 6th century he cried, "Solomon, I have outdone thee!" He had, at rather agonizing cost to the subjects who paid for his great cathedral. There are many other reminders of the drive for worldly magnificence that marked Byzantine church history for long centuries, in Istanbul and elsewhere. So one catches his breath when he comes to see the Patriarch, heir of this tradition, and finds him within a very plain stucco building, seated at a plain desk, a religious picture of rather poor quality over his head, a newspaper draped over a chair-back, a long spidery stovepipe running clear across the room from a high porcelain stove in the corner. Large formidable portraits of Ataturk and the present president of Turkey attested full loyalty to the lawful government in a land where Christians have long been suspect as an alien minority and often persecuted accordingly. The one touch of splendor was an autographed picture of John F. Kennedy at the Patriarch's elbow! He spoke in generalities about church unity, the promise of the Common Market for Turkey's economy, and other things, his large brown eyes more eloquent than his carefully chosen and circumspect words. A spoonful of marshmallow fluff with a glass of water proffered symbolic hospitality. The simplicity was not due to poverty for the Patriarch holds direct authority over the rich American province of Orthodoxy and thus has access to its revenues. Perhaps a long experience of historical adversity has taught certain Christian graces to a church tempted, as we all are tempted, to pretension and luxury when all the tides of social recognition and social power ran in its favor.

A long teatime conversation with a leading theologian of the Patriarchal Seminary and prime leader in Pan-Orthodox activity, gave more depth to our encounter with Orthodoxy. Himself a professor of dogmatic theology, he voiced the conviction that the teaching of his Church has never changed and never will. But then he went on to agree that unchanging truth must be expressed in terms appropriate to each succeeding age; and that Christian teaching must be extended to cover contingencies undreamed of by the seven Ecumenical Councils (all before 1000 A.D.) His own modest volume on the morals of artificial insemination might be a case in point.

But for the major work of rephrasing (and perhaps also rethinking? I was not quite sure about that point) he is looking west. Young men of Orthodox roots but of European and American culture, facile in English, French and German and thus one indispensable step removed from total immersion in the static tradition of eastern Church life, are to be the bridge-builders between Orthodoxy and the rest of the ecumenical community, and interpreters to the contemporary age. He is quite prepared to wait another generation or two before the bridges are strong enough to carry much traffic. After all, with 19 unbroken centuries behind one, a generation or two is little enough to wait.

Special Easter Offering For Missions

Rev. Kenneth Register, Chairman
Mission Board of Southern Convention

The Church — A Learning and Witnessing Community! This is the biennial emphasis of the United Church of Christ.

We usually think of Lent as a time to give up certain pleasure producing things for a season; as a time of self denial; as a time to do penance; as a time for soul-searching and self-examination.

The Lenten Season should call all these things to our minds. But merely to give something up, merely to deny oneself of certain things; even to search our souls and confess our sins are not enough within themselves and are not all that God requires of us. Unless giving something up issues in giving away something for others; unless self denial gives rise to service toward our fellowman and unless confession of sins carries with it a life committed to better things our spiritual lift this Lenten season will be small indeed. The negative and the positive must work together if the power of God is to express itself through our daily lives.

Your Mission Board urges you to take advantage of this season through mission study and by sharing the blessings you have received from God with others. Mercy received ought to issue in mercy shown. The Christian gospel is almost as simple as that! It is our hope that you are using dime folders, coin boxes or the special Easter offering envelopes sent to your minister from the Convention Office. In some shape, form or fashion give a special Easter Offering this year. Send your gifts to the Convention Office to further the work of Christ's Church at home and abroad!

The Perfect Church

I think that I shall never see
A church that's all it ought to be:
A church whose members never stray
Beyond that strait and narrow way;
A church that has no empty pews,
Whose pastor never has the blues
A church whose deacons always deak,
And none are proud, and all are meek;
Where gossips never peddle lies
Or make complaints or criticise;
Where all are always sweet and kind
And all to others' faults are blind;
Such perfect churches there may be,
But none of them are known to me.
But still I'll work and pray and plan
To make my church the best I can.

—Author Unknown

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

SUGGESTIONS FOR THE FAITH COMMISSION

The Statement of Purpose gives a clue to the task of the Christian Faith Commission. The first part reads: "To know God in our lives as revealed by Jesus Christ, to worship him only, to study his truth, and to dedicate ourselves to do his will." To help young people more toward this objective, special emphasis shall be described here.

The following statements explain the areas of concern under the Faith Commission:

A. Personal Christian Commitment

Personal Christian Commitment is:

Obeying God's will no matter who is against you;

Giving our lives wholly to God;

Giving our time, talents, and thoughts daily for the Christian way.

Christian Commitment is a way of life. It involves being yourself; not trying to impress others with the idea that you are "good."

You may not know what you are letting yourself in for when you become a "committed Christian." But somewhere in your spiritual growth, you must declare yourself in or out. The words are these, "Lord, I believe, help my unbelief."

B. Daily Christian Living

Your personal behavior and conduct describe what your Christianity means to you. If church school lessons, the gospel teachings, and the knowledge of God combine to touch and change your life, your daily decisions and attitudes must be different from that of the world. You are a Christian. You must know where you stand. This isn't easy.

The nature of this area makes it a natural for program planning. Suggested topics are as follows:

1. Race Relationships
2. Teen-ager and Parent Relationships
3. Christianity in the classroom
4. Christianity in the community

C. Stewardship

Definition: Stewardship is the use of our time, talents, and treasures for the benefit of all mankind.

This area is found under the Faith Commission because Stewardship is motivated by faith. We are stewards of our time, talents, and treasures because we are thankful we have these things to share with others.

D. Christian Beliefs

Definition: The subject of Christian beliefs includes all the important ideas about man, his relationship to God and his fellow man. It is an area of concern for the Faith Commission because we are seeking (in our P. F. Purpose) "To know God . . . to worship him only . . . and to study his truth. . ."

Programming Christian Beliefs:

1. Arrange for the whole group to read together a book on Christian Faith (for example, Harner's, "I Believe"). Follow with discussion.
2. Arrange with your pastor for a special study session of basic Christian Beliefs. During Lent or during the summer is a fine time for this.
3. Go on a week-end Spiritual Retreat. Invite a special leader to conduct study sessions.

E. Christian Vocations

Christian vocations are ones in which a person acts, thinks, and works as a Christian though his job is not directly connected with the church. Church vocations are ones related directly to the church.

Christian vocations should also be thought of as the duty of every Christian to be a Christian at all times.

Christian vocations is a Faith area of concern because (in our Purpose) we "dedicate ourselves to do his will."

F. Christian Heritage

Our Christian heritage may be defined as the history of the Christian Church as a whole. Your local church has a history which is older than the building itself. There is the story of how your congregation got its birth. There is also the story of your denomination. All of this is part of your Protestant heritage. The fact that the Congregational Christian Churches and the Evangelical and Reformed Church are moving toward the United Church of Christ excites our interest in this field. Here are some approaches:

1. Making a time line showing significant dates in the church.
2. Studying the basic beliefs of the Protestant faiths and their defense against other factions.
3. Studying the foundational history of churches.

G. Churchmanship

Churchmanship is, in simple terms, the effective participation of an individual in the church. However, it must be stressed that churchmanship is more than just going to church on Sunday and participating weekly in P. F. It is, in its essence, the spiritual participation which can be to a varying of degrees.

1. Urge participation in the youth choir of the church.
2. Hold meetings on the sacraments of the church. (See **Youth Fellowship Programs,** No. 3, "Holy Communion.")
3. Suggest that young people be represented on appropriate standing and temporary committees of the church: Christian Education, Evangelism, Property, Finance, Missionary Education.

H. Group Worship

Definition: Worship may be defined as devotion to something full of worth, or a mood and attitude which is conducive to a group's speaking to God.

To know God in our lives we must commune with Him, which is the essence of the worship experience. Worship has value for a local group as:

1. A time for togetherness through prayer.

2. An expression of a group need: seeking, understanding, wisdom, strength to live in a Christian manner.

3. A force to unify a group — link two faiths or races.

4. A route to Christian faith.

I. Bible Study

Definition: Study to learn the history of man's struggle toward a more godly life and the record of our faith.

This area is important because the Bible is the pillar of our faith. It is impossible to be a Christian without believing in the Christ revealed in the Bible. It is necessary to understand the Jewish roots of our faith and the past experiences of man with God as revealed most clearly by the Bible.

1. Ask your pastor or adult leader to help review the basic background of the Bible.

2. Use the Bible quizzes in the program books and kits (**Youth Fellowship Programs**, Nos. 5 & 6, and in each volume of **Youth Fellowship Kit.**)

J. Fellowship Cells

A fellowship cell is a small group of Christians who meet regularly to study and discuss beliefs, problems, and ideas. Through the very close personal relationship, each one reveals his inner being to the others. This is a way of strengthening our Christian faith. This is a very vital part of the growth of our personality and character, since one is constantly criticized and guided by the others.

Several topics your cell might discuss:

1. Segregation and Integration
2. Teenage and Parent Difficulties
3. Your body as the temple of God:
   a. smoking
   b. drinking
   c. swearing

K. Youth Evangelism

As believers in Jesus Christ, and servants of God, we need to learn how we can witness to our faith. A planned program of witnessing is called evangelism. A Christian spreads the good news of Jesus Christ and God by seeking to bring non-churched persons into the life of the church.

1. Hold a meeting on the subject of evangelism (**Youth Fellowship Kit, Vol. 14**, "What Is Evangelism?")

2. Contact the denominational officers of evangelism and secure guidance and literature from them.

L. Personal Devotions

Personal devotions are a means of coming closer to God through regular prayer and meditation. Through this kind of communion with God, we strengthen our faith. Faith has alternate periods of growth and use. It is a well, from which we may draw freely when we need it.

It is best to have a planned time each day to have your devotions. If you maditate at night, you can mull over the events of the day and evaluate them. If you have your devotions in the morning, the message may serve as a guide for the day. Having a regular time for devotions does not mean you should not pray to God at other times during the day. By all means, have a personal quiet time with God whenever you feel like it. It **is important** to have a **special time** each day, however.

Here are some booklets that may help you: "Power," quarterly booklet of daily devotions for young people. Single copies 20¢, Division of Publication, 1505 Race St., Philadelphia 2, Pennsylvania, (or with Sunday School literature at 15¢ for class members).

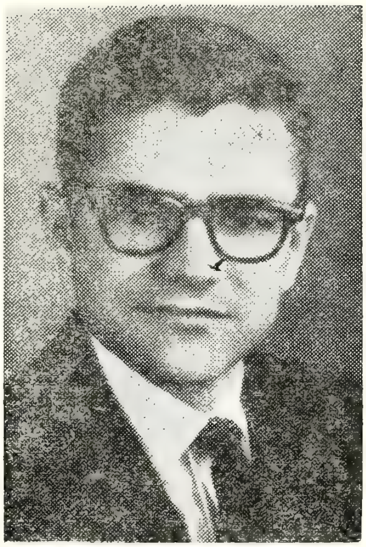
D. L. Moody summed up the fruit of the Spirit as follows:

"Joy is love exulting
Peace is love in repose
Long-suffering is love enduring
Kindness is love in society
Goodness is love in action
Faith is love on the battlefield
Meekness is love at school
Temperance is love in training."

We Can't Ask God

For help if we are not making any effort.
For strength if we have strength we are not using.
For guidance if we are ignoring the guidance we now have.
For prosperity if we have proved we cannot be trusted with it.
For faith if we are afraid to act on what we already know.
For forgiveness if we continue hating someone.
For mercy if we intend to commit the same sin again.

(Roy L. Smith in Christian Herald.)



EPPERSON RECEIVES FELLOWSHIP

Prof. E. Roy Epperson, member of the Elon College chemistry faculty, has been awarded a National Science Foundation Faculty Fellowship, which will give him twelve months of advanced work toward completion of his doctorate in chemistry.

This fellowship is one of approximately 400 such grants to be awarded to college teachers in the science disciplines, the purpose of the fellowships being to enable members of college faculties to undertake periods of full-time study and research in their academic fields.

Professor Epperson will spend the summer of 1963 and the summer of 1964 and will then devote a portion of the 1964-65 regular term to study at the University of the Pacific at Stockton, California, where he will do course study in organic chemistry and chemical thermo-dynamics and will do research on the synthesis of anhydrous metal halides. The fellowship provides a salary-matching grant and also covers the cost of tuition and fees.

A member of the Elon chemistry faculty since 1957, Prof. Epperson did his undergraduate work at Millsaps College and later earned the master's degree at the University of North Carolina. He holds membership in the American Chemical Society; the North Carolina Academy of Science; Omicron Delta Kappa, honorary leadership fraternity; Eta Sigma Phi, honorary classical language fraternity; and Alpha Psi Omega, honorary dramatics fraternity.

Elon College Elects Trustees

The Elon College Board of Trustees re-elected nine of the board to new four-year terms at its recent meeting. It also named eight of the trustees as members of the board's executive committee.

Thad Eure, of Raleigh, presided over the meeting. He was re-elected chairman for another term, as was Clyde W. Gordon, of Burlington, who is secretary of the Board.

Trustees named for another term included Stein H. Basnight, Chapel Hill; Thomas S. Earp, South Boston, Va.; Allen Gant, Burlington; W. L. Gregory, Virgilina, Va.; Dr. W. D. Rippy, Burlington; Royall H. Spence Jr., Greensboro; Dr. Millard Stevens, Southington, Conn.; Mrs. C. B. Wilkins, Virgilina, Va.; and Walter Wilkins, Norfolk, Virginia.

Those elected to the board's executive committee included Thad Eure, Raleigh; Clyde W. Gordon, Burlington; Martin Garren, Greensboro; J. Hinton Rountree, Greensboro; Shirley Holland, Windsor, Va.; James L. Crumpton, Durham; and Mrs. J. H. McEwen, Burlington.

The meeting opened with committee meetings in the morning, followed by a luncheon meeting with 48 officers and leaders of the Elon College Student Government Association in McEwen Memorial Dining Hall. President J. E. Danieley made his annual report at that time to the two groups. Special music for the luncheon was provided by an ensemble from the Elon College band, led by Prof. Jack O. White.

The afternoon session was a meeting of the full trustee group, during which committee reports were heard from Dr. W. D. Rippy for the committee on education, from J. Hinton Rountree for the committee on business, from James L. Crumpton for the committee on development, and from Mrs. J. H. McEwen for the committee on the new home for Elon's president.

MEMORIAL SERVICE FOR ELON STUDENT

A memorial service was held in Whitley Auditorium March 14 for Robert James Willis, Elon College senior from Beaufort who was found dead in his dormitory room Sunday, March 10.

Willis was a member of the Elon track team, Alpha Phi Delta social fraternity and of Pi Gamma Mu, social science honor society.

He was the son of Mr. and Mrs. Harry Willis, of Beaufort, who are the only immediate survivors. Rev. John S. Graves, campus minister, assisted the pastor of Anne Street Methodist Church, Beaufort, in the final rites. Fraternity brothers of the deceased served as pallbearers.

Participating in the memorial service at the College were Rev. Mr. Graves, Dr. H. H. Cunningham, Dr. F. E. Reynolds, Prof. Charles Lynam, soloist; and Prof. Frederick Sahlmann, organist.

RAIN AFTER DROUGHT

(For J. E. Danieley)

"You should have heard my collards laugh,"
The preacher-gardener smiled and said,
Returning from his garden walk.
"Collards can't kneel or bow the head,
But rain has softened every clod
About their roots, and so, instead,
They laugh their thanks to God."

The Gardener knelt beside the collard bed.

—Elizabeth H. Emerson

BARBAROS CHELIKKOL TO GRADUATE

Mrs. W. J. Andes

Barbaros Chelikkol will graduate from Elon College this spring with the class of 1963. As you probably know he is completing his college work in three years. At present his plans for the future are uncertain, but he hopes to remain in this country and attend some graduate school.

Some of you as individuals or as groups may want to present Barbaros with a graduation gift. May we suggest money rather than other types of gifts that may not be as usuable. All checks for this purpose may be sent to **Mrs. W. B. Williams, Treasurer, 1025 Wickham Ave., Newport News, Virginia.**, and formal presentation will be made by The Women's Fellowship upon his graduation.

LYCEUM CONCERT AT ELON MARCH 28

Dr. Thomas Richner, outstanding New York musician, a member of the music faculties of both Columbia University and Rutgers University, will appear in a piano recital in Whitley Auditorium at 8 p.m. Thursday night, March 28.

This will be another in a series of Elon Lyceum programs.

Dr. Richner, who is recognized as one of the world's outstanding authorities on Mozart and the Mozart works, is equally at home at the keys of either organ or piano. The Pennsylvania native has appeared at Elon numerous times in the past.

Southeast Convention

The Southeast Convention of Congregational Christian Churches is composed of 116 (White) Congregational Christian Churches in Alabama, Georgia, Northwest Florida, Southeast Kentucky, South Carolina and Tennessee. The headquarters are in Atlanta, Georgia.

State Conferences of Congregational Churches were formed in Alabama (1892), Georgia (1888), Kentucky (1898) and Tennessee (1915). The Alabama Christian Conference (1898) united with the Alabama Congregational Conference in 1930. The Georgia Christian Conference (1840) united with the Georgia Congregational Conference in 1932. The present Southeast Convention was organized in 1949.

From the beginning the work of the state conferences (Congregational) was supported by the Board of Home Missions. The policy was continued with the union of the Congregational and Christian Churches.

At first the Southeast Convention was supported entirely by the Board of Home Missions. Then in 1953 the convention and the national board initiated a program for the gradual reduction of aid until the convention could become self-supporting. This "Program of Progress" is still in operation and within five years the convention should achieve its goal of self-support.

In the meantime the convention is engaged in consultations with the Negro Congregational Christian Churches and the Evangelical and Reformed Churches in the area looking to the formation of a United Church Conference within the next few years. The convention is an acting conference of the United Church.

James H. Lightbourne, Jr.

Preparation For Christ's Coming

Background Scripture: Mark 13.

Devotional Reading: I Thess. 5:1-11.

Memory Selection: **Take ye heed, watch and pray; for ye know not when the time is.** Mark 13:33.

A DIFFICULT CHAPTER

Mark 13 is one of the most difficult chapters in the New Testament for a modern reader to understand. This is so because it is one of the most Jewish chapters in the Bible. From beginning to end it is thinking in terms of Jewish history and ideas which Jesus used because they were familiar to his hearers, but which are strange and in many cases unknown to us today.

An Important Chapter

Difficult as it is, Mark 13 is an important chapter. For it is the source of many ideas about **The Second Coming of Jesus.** The difficulty about that doctrine is that people either disregard it, or take it so literally that they become practically unbalanced about it, and sometimes make it the only doctrine of the Christian faith.

The "Day of the Lord" And the "Second Coming"

One of the central doctrines of the Jewish faith was what they called "the Day of the Lord. "It was a strange paradox of pessimism and optimism. Confident that they were the Chosen people and that one day they would have the place which they deserved, but convinced that this would never take place by human means, they looked for a divine intervention when God would intervene in history and win it for them. In other words, despairing of victory — pessimism — they knew that God would give them the victory — optimism. And the time when God would break into history was "the day of the Lord." This would be a sudden, shattering, terrifying day. And it was described in vivid and mysterious language, in visions and dreams which must not be taken literally. They are poetry, not prose; they attempt to paint the unpaintable and to speak the unspeakable. Jesus used this language for it was the only language he could use in speaking to his people. And there was a relationship between "the day of the Lord," and "the second coming of Christ."

It should be noted that the things that Jesus prophesied were in fact happening. We can disregard the imagery, but we cannot deny the fact that Jesus did foretell that he would come again.

Separating the Wheat from the Chaff

If one reads this 13th chapter of Mark carefully, and more than once, he will find several strands in these sayings of Jesus about the future.

1. There are prophesies of the destruction of Jerusalem. He foresaw the fate that awaited the city, and predicted its doom with devastating accuracy. (1, 2, 14-20.)

2. Warnings against the dangers of the last days. Jesus knew that men would twist the truth and he wanted to protect his people from heresies and lies which would invade the Church. (3-6, 21, 22.)

3. Warnings of the second coming. They were dressed in the language of the "Day of the Lord." The imagery of the Day of the Lord and the Second Coming are inextricably mixed up for they were the only pictures Jesus could use. (77, 8, 24-27.)

4. Warnings of the necessity to be on the watch. If men were living in the shadow of eternity, if men were living with the constant possibility that God was going to intervene in history, there was the necessity ever to be ready for that great event. (28-37.)

Briefly these are the elemental and simple facts to be found in language that is mysterious, imaginative, pictorial, poetic.

When?

Many people have spent much time and study in an effort to tell in detail when all these things were going to happen. By the way, the prophecies concerning the destruction of Jerusalem and the agony and suffering of that catastrophe were fulfilled a few years after Jesus' day. Some folks have always thought they had the answer. I heard a man lecture one night years ago and he had a large chart on which he had figured out to the day and month and year when Jesus was coming again. It was all as simple as that. Or was it? Jesus himself said that "of that day and hour, knoweth no man, no not the angels which are in heaven, **neither the Son**, but the Father. Such predictions may be interesting and entertaining and even fascinating, but they are fruitless in the end.

SUNDAY SCHOOL LESSON
MARCH 31, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Some Practical Lessons

There are some practical lessons or truths in this strange chapter.

1. Only God, and the man of God can see into the secrets of history. It is only the man who knows God who can enter into something of the plan of God. But even that man cannot know all, as has been suggested above.

2. There is an element in the teaching about the Second Coming that we forget or disregard at our peril. But this teaching is clothed in the imagery of Jesus' own time, and to speculate on it is useless, when Jesus **himself** was content not to know. The basic fact is that **History is Going Somewhere, There is a Consummation to Come.**

3. It tells us that to forget God and to become totally immersed in earth is most foolish. The wise man is the man who never forgets that he must be ready when the summons comes.

Valley Forge, Pa. — (CNB) — "Salvation does not come automatically, with or without our consent," asserts Editor John C. Slemp in an editorial in the March edition of MISSIONS, 159-year-old magazine of the American Baptist Convention. "It requires human response — an act of the mind, the heart and the will in joyous surrender, in full commitment, to Christ." Editor Slemp's editorial, "What Is The Gospel?" challenges the theological concept of universalism — that all men are saved whether they know it or not. "The new life in Christ is not ours whether we know it or not," Mr. Slemp declares.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Regular Contributions Are Needed

Dear Friends:

The last two months here at the Children's Home have been very slow financially. In this period we have almost lost all the ground we gained during our Thanksgiving-Christmas period. Some people get the idea that this is the way it is the year around, but if they will follow week by week they will see the true picture. In the last two months a number of weeks were very, very lean financially.

We are most thankful for those individuals, organizations, and churches that go over and above the apportionment of their church. As can be seen by our report this week our Auburn Church, Route 2, Raleigh, N. C., came through with a most generous gift. When we are faced with as many bills as we have been recently we can only say "Thank God" and hope there will be an increasing number of such churches, organizations, and individuals.

It is not necessarily always so that a big gift is the only way to assist. If an increasing number of people would make small contributions, this as you know all adds up to the equivalent of the big gift. For instance, I have one contributor who sends us just as surely as the months come and go a check for $10.00 each month. Think what it would mean if a hundred, two hundred, or maybe even three hundred individuals would do this! What a blessing this would be to the Home and its program! Certainly it would be a blessing to such individuals, knowing that in this way they were doing for needy and neglected children who cannot help the situation in which they find themselves.

You might also help in another way — that of sponsoring a child. Pictured on our page this week is Grover Beckley. Until January of this year Grover was partially sponsored by the Women's Fellowship in Winston-Salem. In January the Laymen's Fellowship of our Asheboro Church wanted to sponsor a little boy. After going over the list of children available and having Grover visit with them, they decided to be what we call a major sponsor. Now through the help of a partial sponsor and a major one Grover will not only have all his clothes furnished but he will be visiting in Asheboro from time to time. Also he will be remembered on his birthday and other seasons in the year when children like to be remembered. Many thanks to both of these groups who are showing interest in this little boy.

While we have a number of individuals, other Women's Fellowships, and other Church related organizations sponsoring children, we believe the Asheboro group is the first Laymen's organization in the whole area of North Carolina and Virginia to sponsor one of our children. We do have one other Laymen's group sponsoring one of our children, but this is a laymen's organization of the Snow Camp Methodist Church here in Alamance County.

Should your Laymen's group or any other organization of your church, as well as any individuals, be interested in sponsorship, contact us at The Children's Home and we will be glad to explain in detail the usual procedure.

Your gift whether large or small, or in the form of various items we need, will always be much appreciated by your Home for Children.

NOTE: The picture could not be processed in time for this issue. Ed.

REPORT FOR MARCH 18, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 40.00	
Eastern Virginia Conference	328.34	
Eastern North Carolina Conference	70.63	
Western North Carolina Conference	16.16	
North Carolina and Virginia Conference	76.00	
Total		$ 531.13

SPECIAL OFFERINGS

Woman's Society, Maple Street Congregational Church, Danvers, Mass.	$ 25.00	
Senior Fellowship, Christian Temple, Norfolk, Va.	10.00	
Wilbur P. Robinson, Chicago, Ill.	2.00	
Bethel Church, Elkton, Virginia	6.27	
Ladies Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00	
Women's Guild, Central Congregational Church, Lynn, Mass.	25.00	
Women's Adult Bible Class, United Church of Christ Southern Pines, N. C.	10.00	
Auburn Christian Church, RFD 2, Raleigh, N. C.	323.00	
The Young Women's Guild, Maple Street Church, Danvers, Mass.	5.00	
Women's Fellowship, Brookside Community Congregational Church, Brookside, N. J.	31.50	
In Memory of Mrs. Louis Wisseman		
In Memory of Joseph Ashley Umphlette		
In Memory of Clifton C. Toler		
In Memory of Mrs. Ida Stuart Higgins		
In Memory of Mr. Marvin W. McPherson		
In Memory of Mrs. W. C. Mull		
Total Memorial Gifts	37.50	
Special Gifts	245.00	
Total		$ 745.27
(In Memory of Mrs. J. L. Foster, Sr., for Mrs. J. L. Foster, Sr. **Doll Fund**— 7 Memorials — $64.00.)		
Total for the Week		$ 1,276.40

Financial Report

WOMEN'S FELLOWSHIP EASTERN VIRGINIA CONFERENCE

QUARTERLY STATEMENT RECEIPTS AND DISBURSEMENTS

Quarter Ending February 28, 1963

Apportionment

Antioch	$ 15.00
Berea	25.00
Bethlehem (Nans.)	87.50
Bethlehem (Dispt.)	5.00
Bayview	50.00
Bayside	25.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	55.00
Damascus	25.00
Dendron	15.00
Eure	15.50
Franklin	100.00
First, Portsmouth	30.00
Great Bridge	40.00
Holland	45.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	25.00
Liberty Springs	55.00
Lynnhaven Colony	18.75
Mt. Carmel	27.50
Mt. Zion	7.50
New Lebanon	20.00
Newport News	62.50
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	82.00
Richmond	15.00
South Norfolk	60.00
Spring Hill	25.00
Suffolk	250.00
Shelton Memorial	30.00
Hunterdale	56.40
Wakefield	14.20
Warwick	20.00
Waverly	15.00
Windsor	37.50
	$1,613.95

Love Gift

Windsor	$ 25.00

Mission Minutes

Berea (Hartcastle)	$ 22.00

Women's Gift

Bethlehem (Dispt.)	22.25
Franklin	62.15
Oakland	5.00
South Norfolk	312.32
Spring Hill	7.00
	$ 408.72

Juniors

Bethlehem (Nans.)	$ 10.00
Dendron	5.50
Eure	1.35
Franklin	7.50
Holland	20.00
Holy Neck	5.00
Liberty Springs	6.85
Mt. Carmel	2.50
Oakland	2.50
	$ 61.20

Cradle Roll

Eure	$ 1.35
Franklin	2.00
Liberty Springs	5.00
Mt. Carmel	2.35
Oakland	12.00
	$ 22.70

Life Membership and Memorials

Hunterdale	$ 30.00

Special Love Gift

Rosemont	$ 31.55

Receipts

Balance Brought Forward	$ 148.37
Apportionment	1,613.95
Woman's Gift (Thank Offering)	408.72
Juniors	61.20
Cradle Roll	22.70
Life Memberships and Memorials	30.00
Minutes for Missions	22.00
Love Gift (New Church Extension)	25.00
Special Love Gift (to the Sterling Whiteners, in Hong Kong)	31.55
	$2,363.49

Disbursements

Virginia Council United Church Women	$ 75.00
Audrey T. Huber (postage)	2.50
Frances J. Waldo (postage and envelopes)	6.67
Mrs. F. C. Lester (Council for Lay Life books)	8.00
Mrs. W. B. Williams, Convention Treasurer	2,100.00
	$2,192.17
Total Receipts	$2,363.49
Disbursements	2,192.17
Balance	$ 171.32

Mrs. Loren Waldo, Treasurer

The Ohio Faith and Order Conference has recently brought together 100 delegates from 18 Protestant and Orthodox communions to discuss the meaning of the Holy Communion as practiced in various religious bodies. Leaders included representatives from the Greek Orthodox and the Roman Catholic as well as many Protestant churches.

The Massachusetts Council of Churches has expressed strong opposition to federal aid to church schools of all types.

The Sanford area of Pilgrim Fellowship will meet March 31 from 2:30 to 5:30 with a picnic supper following. The place is Eutaw Community Church, and the announced speaker will be Dr. C. C. Thomas a college teacher in Fayetteville who has been a missionary in India. Another feature of the program will be a panel discussion on "The World of Youth."

Civilization consists in teaching men to govern themselves.

—Benjamin Tucker

In Memoriam

BRICKHOUSE

The Rosemont Church of the United Church of Christ wishes to pay a tribute of love and respect to the memory of Mrs. Pearl Sawyer Brickhouse whom God in his infinite wisdom and providence has taken from our midst in death in the 93rd year of her life.

The members of this church hereby express their profound regret in the loss of this member on January 3, 1963;

Therefore be it resolved:

That we extend our sympathy to her family and loved ones. That a copy of this memorial be sent to the family and a copy to The Christian Sun for publication and a copy entered into the church records.

Mrs. Elsie Hewitt
Mrs. Ruth Hassell
Mrs. Blanche Jones
Committee

GRIFFIN

George Curtis Griffin, age 81, and member of Oakland Christian Church, Chuckatuck, Virginia, passed away Wednesday, March 13, following an illness of three years. Mr. Griffin was a faithful member of his church for many years, where he served as Sunday school superintendent, teacher, and deacon. He was a Christian gentleman who was greatly respected. Surviving him are his widow, a daughter, two sons, including Rev. Johnson L. Griffin, Chaplain in the Army, two stepdaughters, four stepsons, two brothers, one sister, 13 grandchildren.

Funeral services were conducted on Friday, March 15 from Oakland Christian Church by his minister, and Dr. H. S. Hardcastle, former minister. Burial took place in Newman Memorial Cemetery.

The vibrant faith and good works of such men as Curtis Griffin reaffirm God's rich promises and sustaining power.

Wm. T. Scott

He Leadeth Me

Only for this—I know He holds my hand,
In pastures green. Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
Out of the sunshine, warm, and soft, and bright,
Out of the sunshine into darkest night.
I oft would faint with sorrow and affright—
Whether it be in green or desert land
I trust, although I may not understand.

And by still waters? No, not always so;
Ofttimes the heavy tempests round me blow;
And o'er my soul the waves and billows go.
But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."
Above the tempest wild I hear Him say;
Beyond the darkness lies the perfect day.
In every path of thine I lead the way."

So whether on the hill-top high and fair
I dwell, or in the sunless valleys where
The shadows lie — what matters? He is there.
And more than this: where'er the pathway lead
He gives to me no helpless, broken reed,
But His own hand, sufficient for my need.
So where He leads me I can safely go;
And in the blest hereafter I shall know
Why in His wisdom He hath led me so.

—Cavalry Chapel Bulletin
Ft. Knox, Kentucky

And Then He Came

Rev. Frank R. Hamilton of Christian Temple

We are now again in the Lenten season, a time for self-examination and self-appraisal. It is the period in the Christian year in which we look into our own minds and hearts and see ourselves for what we really are. Whenever any one of us does that, he or she realizes that we are sinners. Back of the facade of outward appearance, each one of us knows that we have shortcomings and weaknesses that we cannot handle by ourselves. Try as we may, we are not equal to the tasks and are not able to deal with them in our own strength.

Sin is a real and brutal reality; it is an offense to God and an affront to the real person we are meant to be and know that we can be. As a brutal fact of human experience, it takes its toll; it has a price tag, and someone must pay for it. Yet even the paying of its price is not sufficient; the principle at the basis of the fact must be broken and conquered. It has to be met in its innermost nature, and the power taken out of it. Otherwise moral and spiritual death is the consequence and the dreadful result.

The apostle well asked, "Who will deliver me from the bondage of this death?" He sensed that sin forged chains about a person and imprisoned him. It placed him in a prison from which he could see no means to escape.

Boris Pasternak, in his novel, DR. ZHIVAGO, introduces us to the answer, to the source of our release from this imprisonment. He describes the city of Rome as a "flea market of borrowed gods and conquered people" in which sin was rampant, obstructing personal and social advancement. The people were miserable and wretched, discouraged and disheartened, but saw no avenue of escape from the prison of their own making. Pasternak writes, "Into this tasteless heap of gold and marble then He came, emphatically human, and at that moment gods and nations ceased to be and man came into being."

"And then He came." These are the words that change everything. The advent of God in his son, Jesus the Christ, makes all the difference. As W. E. Sangster puts it in his little book, THEY MET AT CALVARY, "The central and most glorious truth of the Christian gospel is that God, in the person of Jesus Christ, bent to man's dilemma and did for him what he could not do alone, could not do for himself. Sin demands punishment in a righteous world, and God in Christ bears the frightful cost." When the words from the cross were heard, "It is finished," their Author was God's own Son as Savior — royal, priestly, and sovereign in his saving grace. He alone could do it; no one but God could see sin for what it really was and truly bear it.

Sin is not a popular word today. We offer many a substitute for it, but no substitute word can remove in any measure the reality of the fact. We are sinners and need a Savior. What we cannot do, he can do. He found a way and proved its accuracy, dependability, and eternity. As we yield ourselves to him, we find that way. This is the wonder and the glory of his life, of his spirit, which we sense, appreciate, and practice in these Lenten days.

The CHRISTIAN SUN

Elon College Library

Vol. 115 April 2, 1963 No. 14 A Religious [illegible]kly for Christian Homes

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

The United Church of Christ ; more than a dream. Real hurch union—visible, tangible, ie only kind the pagan world an understand is now taking lace in America. To the fact f this union our local church ears witness . . . not just unity or its own sake alone — but nity for service and united ction in the Kingdom of God.

—Selected

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Organ of the Southern onvention of Congregational hristian Churches, an Acting onference of the United hurch of Christ.

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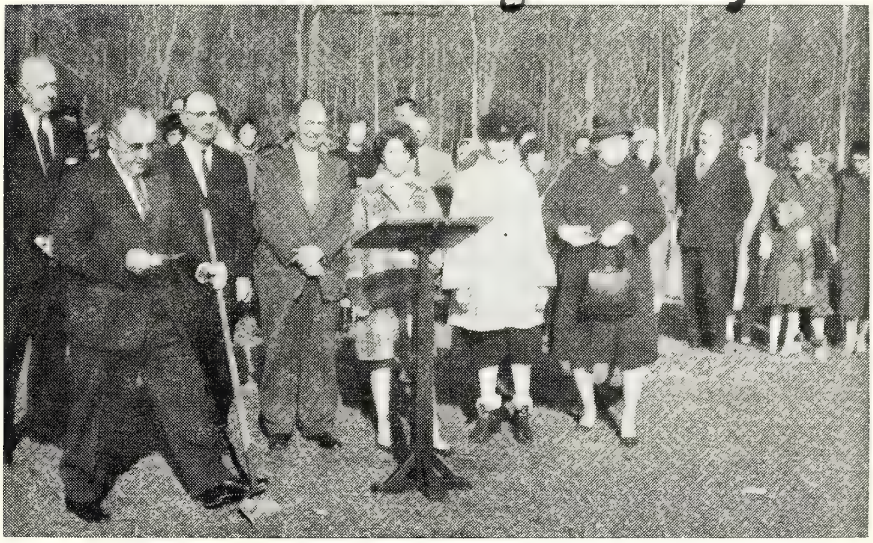
lon College, North Carolina

Ground-Breaking At Prince George

Elon College Library



Ground-breaking ceremonies for the Prince George Congregational Christian Church on Route 156 near the Prince George High School (Virginia) took place Sunday, March 3. Those shown taking part in the ceremony were: W. H. Baker, president of the Eastern Virginia Conference; M. E. Taylor, pastor of the church; W. G. Vargo, Sunday school superintendent; John W. Balint Sr., building chairman; Fay Irby, youngest member; Mrs. Anna Kvetko, oldest member; and Mrs. Lillian Cibula, president of the Women's Fellowship. The Church will be of colonial design, and will cost $50,000. It is expected to be completed by August, 1963.

A Visit To Virginia

Attendance at the Eastern Virginia Conference Women's Fellowship Rallies brought back memories of thirteen happy years as pastor in that area, and gave a new insight into the churches there now. Time has wrought many changes, and yet there was much that is familiar.

The first meeting was in Great Bridge church. This was once Berea Christian, but now has a new name in a new city (Chesapeake) and a new sanctuary. The building is large, attractive, and worshipful. The church is a bee-hive of planned activity. Easter Sunday their pastor, Rev. L. B. Simmons, will end his pastorate to become Field Secretary in Virginia, and will be succeeded soon by Rev. Garland Bennett of Ramseur, North Carolina. Reports indicated that the women's societies in that area are alive and busy.

Rev. Charles Pegram was our guide to other church projects. The new house where the Field Secretary is to live is well on the way to completion in a new housing area not far from his present location, and promises to be a comfortable place to live, although a bit off center for his new work.

First Church, Norfolk, was on South Main Street when it was my joy to serve there, but it is now miles away in a new and growing community. The two buildings now in use are modern and attractive. This is the only church in the Southern Convention which has a producing banana tree — and many other flowering plants — in its building.

Lynnhaven has an unusually attractive new sanctuary with a baptistry by the pulpit, natural lighting on the altar, and a cross back of the altar from ceiling to floor.

A trip to Norfolk would be incomplete without a visit with Dr. and Mrs. L. E. Smith at their attractive home by the side of the sea. He had just returned from the hospital where he had undergone an operation which for most people would have been serious, but he glided through like he does on the golf course, and his doctor said that his golf was paying off in good health. Both Dr. and Mrs. Smith are chipper, apparently happy, and are deeply appreciative of the many cards and greetings which they have received recently. They want their friends to know that they do appreciate the greetings although they may not be able to answer all of them personally.

(Enough for now. More later.)

Easter Offering For Missions

Rev. Clyde L. Fields, Superintendent

The Mission Board of the Southern Convention, through its Committee on Promotion, with Mr. Robert Baxter as chairman, is promoting an appeal to the churches to consider an Easter Offering for Missions. The Mission Board was made aware of this growing practice among churches of the Southern Convention. Some churches are using a coin card collection device. Others are using a plastic bag in which they place "forty pieces of silver." Others are receiving the loose offering on Easter Sunday for some designated project. The Mission Board is encouraging the use of the Lenten Period for missionary concern and giving.

The Mission Board has distributed envelopes to all the churches of the Convention, with the suggestion that an Easter Offering for Missions be taken and sent to the Southern Convention Office. Such offerings will be divided between missions at home and overseas. The undergirding of the mission of the church at home and abroad is a continuing concern of The Mission Board of the Southern Convention, The Board for Homeland Ministries and the Board for World Ministries. These three instruments of the church seek to keep alive the Christian witness in these tumultous times.

In spite of the fact that 65% of the American population are members of some organized religious body, there is still much for the church to do in its homeland mission. In spite of the fact that the United Church supports over 400 missionaries abroad, the need for missionary service and support is entirely inadequate for the challenge. The emerging countries, the revival of non-Christian religions, the challenge of materialism, and many other factors make the work of missions abroad both exciting and frustrating.

This is an urgent plea to all the churches of the Southern Convention to consider seriously the appeal of The Mission Board for an Easter offering for Missions, to be divided between the work of the church at home and around the world. Please receive an offering on that Sunday and send it to the Southern Convention Office for proper distribution.

JUST AMONG US

Regular readers may notice changes during the next few weeks, or months, in the materials used and in the make-up of the paper. For a long time the editor has been needing rest from editing and pastoring. Now there seems to be a chance for this change. The Board of Publications has voted for a vacation that MAY last for six months. This likely means that most of the work will be done by others with a bit of help and guidance by the editor. No long and far-away vacation is anticipated at this time — although that would be very desirable. Subscribers will certainly be eager for each weekly issue to see just what differences may be discovered, and will be pleased to have a new perspective in the paper. After a rest, your editor hopes to return with renewed energy and thoughtfulness to carry forward the work in which he delights.

WOMEN'S FELLOWSHIP TO MEET

Supt. Clyde L. Fields

The Women's Fellowship of the Southern Convention has provided $25,845.21 for the direct support of Our Christian World Mission. This organization continues to be one of the most effective instruments for missions in our fellowship.

Mrs. Ray Gordon, president, has announced that the Fiftieth Biennial Session of the Women's Fellowship of the Southern Convention will be held at the Union Ridge United Church of Christ, near Burlington, N. C., on April 23-24. Mrs. Kenneth Register, 721 N. Church Street, Burlington, N. C., is in charge of registration, and local Women's Fellowships have been urged to send in registration and reservations to her.

Dr. Everette Babcock, former Superintendent of the Ohio Conference, and at present treasurer for the United Church Board for World Ministries, and Dr. H. Shelton Smith, prominent member of the Duke Divinity School Faculty, and others will be featured in the two day meeting.

A Lenten series on some of the principal Christian beliefs is being carried out in the sermons at the Tryon Church, Tryon, N. C. The sermon for March 24 centered around the doctrine of the Church and was titled, "The Continuing Ministry of Christ." William R. Stevenson is the minister.

Vol. 115 No. 14

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

EASTERN VIRGINIA P. F. OFFICERS MEET

Betty Howell, secretary of the Eastern Virginia Conference P. F. reports that a meeting of the officers was held on February 10 at which time the date was set for the Spring Rally and plans made for the program. The rally will be held at the Rosemont Church on April 7 from 3:00 to 5:00 p.m. and will consist of a worship service to be led by the Holy Neck P. F., a period of recreation to be led by the Bethlehem P. F., and a program on the Youth Ministry to be conducted by officers of the Southern Convention P. F.

This program will be a roll-play which has as its setting a typical P. F. meeting. The president will announce a new plan to be put into effect since the union of E&R and CC Churches. The participants will represent members who want the plan, others who like the old plan better, and one member who approves both plans and cannot decide which one is better.

The Summer Rally was set for June 16, and will be held at the new Lynnhaven Colony Church.

Mary Ann Barnes, president of the Eastern Virginia Conference P. F., appointed the following persons as the nominating committee for the new officers: Jesse Weaver, chairman; Wayne Blythe, Mary Dixon Rawles, and Alex Oliver.

Sympathy is extended to Rev. G. H. Veazey upon the death of his brother, B. H. Veazey, on March 17, in Brewton, Alabama.

Rev. T. N. Daughtry has recently moved to 207 North Main Street, Franklinton, N. C., and is serving Mt. Gilead, Oak Level, Pope's Chapel and Good Hope churches.

Mr. Al Weaver from the Rosemont Church was chosen as one of seven from the entire Tidewater Area to receive the coveted Silver Beaver Award from the Boy Scouts of America.

The Rev. Frank Apple of Henderson, N. C. led the worship service at the Sanford Congregational Christian Church Sunday, March 24, in the absence of the pastor, the Rev. David W. Shepherd.

EURE TO HAVE OPEN HOUSE

The Eure Christian Church at Eure, N. C., will have Open House for its new parsonage on April 7, from 2:00 to 5:00 p.m. The new parsonage is of brick veneer construction, has nine rooms including one and one-half baths, a carport, and all modern conveniences. The pastor of the Church is the Rev. Elmo Allcox. Rev. and Mrs. Elmo Allcox and son, Kenneth, plan to occupy the parsonage, and will become perhaps the first resident pastor of the Eure Christian Church. The readers of The Christian Sun offer congratulations and best wishes to this growing church of the Eastern Virginia Conference.

Rev. J. E. McCauley is recovering from an operation at the University of Virginia Hospital, Charlottsville, and is reported to be improving nicely from an operation that is not connected with his paralysis.

Plans for April 11 at the Church of Wide Fellowship, Southern Pines, N. C., include the Service of Tenebrae, and the baptism and induction of new members. The pastor is the Rev. Carl Wallace.

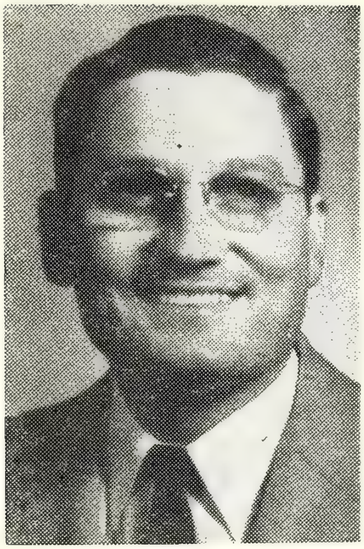
The Stewardship Council is holding a meeting in Atlanta the first of this week for leaders in this Southeast Area. Several people from the Southern Convention are in attendance.

Waverly, Spring Hill, and Centerville churches, formerly served by Rev. J. E. McCauley, are looking for a minister to serve them. This is a fine group of churches served at one time by this editor.

"Way of the Cross," the award-winning special program in color which retraces the steps of Jesus as He walked to His crucifixion, will be presented for the fourth time on the NBC-TV Network on Palm Sunday, April 7, at 2:30 p.m.

Friends of Rev. W. Walter Hall, pastor of the Asheboro Congregational Christian Church, will be concerned to know that his 79 year-old mother, Mrs. Anna Hall, of Overland, Missouri, underwent a serious operation March 11. Word from Mr. Hall indicates that the operation was successful, and Mrs. Hall is now recuperating.

New Pastor At Liberty (Vance)



Rev. Willis E. Joiner

The Rev. Willis E. Joiner has accepted the call of Liberty (Vance) United Church of Christ to become its pastor, according to Mrs. Fletcher Fuller, church reporter, and will begin his pastorate in early April.

Rev. Mr. Joiner comes to Liberty (Vance) church from the Shelton Memorial Congregational Christian Church in Portsmouth, Virginia. A native of Tennille, Georgia, he attended public schools there. He received his bachelor of arts degree at Mancer University in Macon, Georgia, and his bachelor of divinity degree at Southern Seminary in Louisville, Kentucky.

Upon completing his training, he held pastorates of three years' duration each in Zebula and Jonesboro, Georgia, before entering the navy as a chaplain during the Korean conflict. After his discharge, he went to a parish in Norfolk, Virginia, and it was while he was there that he was offered the job of assistant field director with the American Red Cross, to serve with military personnel. From that post he went to his most recent pastorate in Portsmouth, Virginia.

He is married to the former Miss Frances Jones of Norfolk, Va., and has two children, John Charles, a freshman at Frederick College, Portsmouth, Virginia, and seven-months-old Jacqueline Lynette.

According to Mrs. Fuller, Rev. Mr. Joiner visited briefly in the community with members of the church and the invitation to fill the pastorate there was extended to him after a unanimous vote of the church membership.

"The people of Liberty (Vance) are looking forward to having Mr. Joiner and his fine family become a part of the church and the community," said Mrs. Fuller. "We feel great things will be accomplished with all working together for a better place to live."

"Do not pray for tasks equal to your powers, pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be the Miracle."—Phillip Brooks

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"O God, if I cannot sing a little tune today, help me to say a gladsounding word. If I cannot smile a little today, help me to know that tomorrow is another day. If I cannot walk a little, wheel me about so that I can tow someone along. Amen."

LANCASTER CLERGY JOIN FOR "NEIGHBORLY ACTION"

Under a "Call To Neighborly Action," 78 clergymen in the Lancaster, Pennsylvania area have joined to show that "the Church can take the lead in promoting Christian brotherhood by welcoming Negroes into the neighborhood of their churches on exactly the same basis as whites."

The platform of the project was worked out by a group of ministers and later "modified and refined" by the Interracial Council, a committee of the Lancaster County Council of Churches. The need for such a project was described as growing out of the local urban renewal program to be started in September when the Redevelopment Authority must find new homes for families in the area.

In addition to pastors of local congregations, 17 clergymen on the faculties of Lancaster Seminary and Franklin and Marshall College (Evangelical and Reformed institutions), and executives of the Lancaster Council declared their commitment to the project.

Church Leaders Report On Finances

During October and November, you received a letter from each of us calling attention to the financial needs of the Church if we were not to incur a deficit which would seriously cripple our work for the years immediately ahead. Now at year's end we wish to join together in sending you word concerning the manner in which the situation was finally resolved and to express appreciation to each one of you for your help.

First, the final report of receipts shows that **during 1962 the United Church of Christ gave for the work of the national instrumentalities 8.57% more money than had ever been contributed before.** The total giving through the national treasury and the instrumentalities was $10,824,210.68. Certainly all of us are happy about this fine advance, and the credit mainly goes to you and your people.

The Instrumentalities were willing to forego enough of what had been promised them (about one million dollars), so that the budget was balanced. So we can "look the whole world in the face, for we owe not any man." We rejoice in your response and that of the Instrumentalities.

One thing, however, causes our executives some concern. They are concerned lest someone say, "We knew the Instrumentalities did not need all the money they were allotted in the first place." A moment's reflection will assure all of us that there is no limit to the need. What the Instrumentalities gave up in money reduces seriously the program they can now carry on in your name.

So our joy in the balancing of our budget is tempered with the knowledge that our Boards will find it necessary to restrict our work. But so it is and all of us are sure it is better this way than to incur a million dollar indebtedness.

So we make this report to you and we again express our joy in all that you have done and our thankfulness to you and your people.

Ben M. Herbster, President
The Stewardship Council
Sheldon E. Mackey, Executive Secretary

Planetarium Easter Pageant

Chapel Hill—"Easter The Awakening," the Morehead Planetarium's annual Easter program of astronomy and inspiring pageantry is being presented for the 14th consecutive season and will continue through Monday, April 22.

Extra showings of the program will be offered on Palm Sunday, Good Friday, Easter Sunday, and Easter Monday.

Since the Planetarium opened 14 years ago, about 320,000 persons have seen "Easter The Awakening," but this year's program has been considerably changed.

The second half of the program; the visual pageant of the betrayal, the Crucifixion, and the Resurrection of Christ, portraying the Scriptures, has not been changed. The Planetarium's complement to the Lenten telling in the world's Churches of the last days of Christ on earth is still part of the program, in natural color.

The first half of the program, which last year was devoted to an explanation of the wandering date of Easter, this year is concerned with a description of Biblical references to the science of astronomy.

The Sun, the Moon, and the stars are referred to in the books of Genesis, Psalms, Jeremiah, Job and Amos. The Pleiades, Orion, and Arcturus also are mentioned. The program explains these references, in astronomical terms, and points out some of the changes that may have occurred in the heavens since the Bible was written.

The celestial part of the program concludes with a short history of the date of Easter, and an explanation why Easter falls when it does.

"Easter The Awakening" will be presented every evening of the week at 8:30; Saturdays at 11 a.m., 3, 4 and 8:30 p.m.; and Sundays at 2, 3, 4 and 8:30 p.m.

The program will also be presented on Palm Sunday at 2, 3, 4 and 8:30; Good Friday at 11 a.m., 3 and 8:30 p.m.; Easter Sunday at 2, 3, 4 and 8:30 p.m.; and Easter Monday at 3, 4 and 8:30 p.m.

Programs for school students are offered at 11 a.m., 1 and 4 p.m. weekdays by reservation only.

Additional programs are offered at other times by request for 75 or more persons. At all school or special presentations the public is admitted after all reservations have been accommodated.

Clergymen are admitted free to the Planetarium at all times, and one school official is admitted free with every ten student admissions.

On request, the Planetarium will also arrange, for high school students only, a tour of another University of North Carolina Department before or after the Planetarium program.

The Morehead Planetarium building is open daily for patrons and children to examine the current art and science exhibitions, without charge. Open hours are 2-5 p.m. and 7:30-10 p.m. daily; 10 a.m. to 10 p.m. on Saturdays; and 1-10 p.m. on Sundays.

HELP THE NEW CHURCH AT GARNER

Kenneth D. Register, Chairman, The Mission Board, Southern Convention

In Rev. Rosser L. Clapp's progress report to The Mission Board in January on the Garner Community Church, Garner, N. C., he gave a list of building materials and furnishings needed in the new church plant. A motion was made and voted that such a list be prepared by the church to be made available, through The Mission Board, to the churches of the Convention; and that this list be published in The Christian Sun.

Individuals and churches interested in providing any of the items listed — to be given as a donation or as a memorial — should contact Rev. Rosser L. Clapp, 1308 Frederick Road, Garner, N. C., as soon as possible.

Construction on this project is to begin April 1st. For this reason, Mr. Clapp will need to have this information immediately.

Both pastor and people in this Church are doing a wonderful job. They are carrying a heavy load for the number of people involved. You may wish to make their task easier with a gift from your church. Any contribution toward this project will be greatly appreciated!

NEEDS
GARNER COMMUNITY CHURCH

Concrete — 99 yds @ $13.00 yd.
Vapor Barrier — 4,000 sq ft @ .01½ sq ft.
Stone — 70 tons @ 2.75 ton.
Steel — 8 tons @ 250.00 ton.
Brick — 53,000 @ 32.00 per 1,000.
Block — 8,000 @ .20 each.
Mortar Mix — 600 bags @ 1.75 per bag.
Cement — 10 bags @ 1.40 per bag.
Sand — 80 yds @ 5.00 yd.
Expansion Joint — 1,000 ft. @ .10 ft.
Duo Wall — 4,000 ft @ 35.00 per 1,000.
Thimbles — 3 pc 8" X 12" @ 1.00 pc.
Flue Lines — 24 ft 8" X 8" @ .41 ft.
Nails — 1,000 lb @ 1.00 lb.
Framing — 26,000 L. F. @ 85.00 per 1,000.
Roofing — 74 sgs @ 12.00 sq.
Celotex Rigid Insulation — 7,000 sq ft @ .12 sq ft.
Felt #30 — 35 rolls @ 2.04 roll.
Millwork — 4,250 L. F. @ .20 L. F.
Plywood — 10 pc ¼" Ex Plywood @ 2.75 pc.
Plywood — 12 pc Luaune Mahogany @ 8.00 pc.
Doors — 13 outside @ 15.60 ea.
Doors — 11 inside @ 7.00 ea.
Door Jambs — 13 outside @ 6.25 ea.
Door Frames — 8 inside @ 2.50 ea.
Door Weatherstrip — 13 pc @ 4.50 pc.
Shelving (1" X 12" K. W. P.) — 200 ft @ .16 ft.
Wood baseboard (¾" X 7½") — 900 ft @ .21 L. Ft.
Folding Tables — 8 @ 35.00 ea.
Chairs — 800 @ 3.00 ea.
Folding Doors — 2.
Windows — 20.
Plate Glass — 130 sq ft.
Blackboards (cork combination) — 9.
Heating Plant — approv. $3,000.
Plumbing — approv. $1,000.
Septic — approx. $740.
Asphalt — approx. $2,000.
Electrical — approx. $3,000.
Floor Covering — 4800 sq ft.
Shrubbery —
Steeple — approx. $2,000.

Rev. Rosser Lee Clapp, Pastor
1308 Frederick Road
Garner, N. C.

GOING AWAY PARTY

Mrs. Edgar Johnson, Reporter

Rev. and Mrs. T. N. Daughtry, formerly of Amelia now of Franklinton, were honored at a going away party Monday night March 11 at 7:30. It was given at the Amelia Church by the Adult Bible Class, of which he was a former teacher. Rev. Robert Bennett presented a lovely bedspread to them from the class.

Refreshments of nuts, cheese crackers, cookies, soft drinks and coffee were served.

Whispering Hope

By Rev. Wm. T. Joyner
At High Point, March 10, 1963

This will be a silent sermon. Due to a throat ailment on the part of our scheduled speaker, this is a necessary arrangement. It might also be a desirable arrangement — at least from time to time. While the pianist plays softly during the next few minutes you are asked to simply read the message as it appears in the following space and ask for God to reveal himself more clearly to you.

Our subject is Christian hope and the manner in which God brings us to an awareness of that hope. You may have noticed that the title has been taken from the words of a well-known hymn, "Whispering Hope." It is a very helpful title because hope is a thing which comes upon us very quietly. That is why we have so little of it. The noise of our machinery and activity seems to be forever smothering it out.

We humans have not been especially good at producing hope in our lives and our world. We have built sky-scrapers, super-sonic jets, and satelites, but we have found more noise in these things than we have found hope. Shiny automobiles rolling off the assembly lines may fill the air with smooth, whirring sounds, but they cannot bring genuine hope to people's lives. And certainly we would have to stay tuned in for a long time over most T. V. channels before we heard anything that could be described as a whisper of hope.

The simple truth seems to be that our hope is born and renewed in times of solitude and quietness. There were no T. V. sets when Jesus lived, but there was noise. He lived in it. In fact, it is traditionally believed that Jesus helped make some of that noise by working with his father in the carpenter shop in Nazareth. Jesus enjoyed being with other people and spent a good part of his time sharing their experiences. But there were other times when Jesus tried to be alone. At such times he usually sought the quietness of the mountains. There he was able to commune more perfectly with his heavenly Father. We learn from him that beautiful sounds are a part of the joy of life. We also learn that there is beauty in silence.

God seems to prefer speaking to people in a soft voice. Therefore, we must be still in his presence as was Jesus. This does not mean that, because he speaks softly, he does not speak at all. Some poor souls go through life wishing that God would speak to them in a human voice with human words when he has been speaking to them all the while through the variety of means at his command. Very few people have ever heard with their ears the voice of God speaking in human language. This does not mean at all that God is speechless. There are means of expression and communication which we imperfect creatures have not yet discovered and may never discover.

This much we do know about God's method of speaking: he doesn't shout at us. Man, not God, is the author of confusion. In your imagination, travel with me into a clearing somewhere in a forest this morning and consider the operation of the world itself. Now, stop and listen. What do you hear? Probably just the soft rustling of the leaves — or the far-off chirping of a bird, but no great spectacular sounds — no motors — no whistles — no bells. Now isn't all of this quite amazing? Here we are right in the middle of God's workshop, where He is causing growth and change in all that we see that is alive, and yet we hear no commotion at all. Look up at the sun above our clearing here — that ball of fire spinning around at an unbelievable rate of speed every moment — and yet there are no scraping noises — not a sound. Then look at the trees all around you. Man was never able to make a tree. He plants the seed sometimes and uses the wood, but God manufactures the tree. And yet, from the time it begins to grow until it reaches maturity there isn't a sound. The Bristlecone pine trees near Bishop, California, are the oldest living things on the face of the earth. These trees were living when Abraham set out from Ur of Chaldea, but as far as we know they haven't as yet made any great noise. In such a way God acts.

Do you want to find hope today? Then climb up Mount Horeb with the discouraged, disheartened servant of God, Elijah. Elijah had lost hope, and the sound of Jezebel's hatred echoed in his mind yet. So, he is here on this desolate mountain alone, afraid, and hopeless. The world has been too much for Elijah. Bow down with him here on the mountain side and pour out your broken heart to God, and then wait for God to speak. Then listen with him to the shrieking noise of a great wind sweeping over the mountain with the impact of a hurricane. Do you recognize God? No, and neither does Elijah. But now a great earthquake shakes the ground under your feet and the rumbling sound peals off down the mountain side. But God does not speak from the earthquake. Then a fire blazes up before you, but God is not in the fire or the earthquake or the wind. Listen then with Elijah and find God and hope in the still small voice.

Another who listened, said it thus.

The world of men is made of jangling noises.
With God is a great silence.
But that silence is a melody
Sweet as the contentment of love,
Thrilling as a touch of flame.
When I enter into God, All life has a meaning.
Without asking I know;
My desires are even now fulfilled,
My fever is gone
In the great quiet of God.
My troubles are but pebbles on the road,
My joys are like the everlasting hills.
So it is when I step through the gate of prayer
From time into eternity.
When I am in the consciousness of God,
My fellowmen are not far off and forgotten,
But close and strangely dear.
Those whom I love
Have a mystic value.
They shine as if a light were glowing within them.

—Walter Rauschenbusch

HAMILTON APPOINTED CHAPLAINCY COMMISSION

Dr. Frank Hamilton, pastor of The Christian Temple, Norfolk, has been appointed by The Council on Church and Ministry of the United Church of Christ as its representative on the General Commission of Chaplains and Military Personnel.

The General Commission secures and processes applications of all Protestant candidates for the chaplaincy — Army, Navy Air Force, and Veteran's Administration. The Commission also labors to improve the moral welfare of personnel in the armed services.

Visit With Riggs In India

Kilanjunai P. O., via Salaigramam
Ramnad Dist., So. India
March 1, 1963

Dear Friends,

Our jeep has just come in from another clinic. The roads are finally dry after a long and wet rainy season. The farmers weren't able to produce more in the way of crops because it wasn't quite long enough. The rain did harm some of the standing crops just at harvest time. When one watches how much the farmer depends on the whim of the heavens, we realize how much of a boon it would be for this countryside to have a dependable supply of outside irrigation water. The only way that would be possible would be for us to be able to get the water from the western slope of the mountains. Madura District now has that kind of water for her friends, and is green the year around.

Louis has left us again for boarding school, and we miss him very much. He adds a lot of spice to life with his boyish pranks and teasing. Martha especially wishes he were back home now so that he could teach her to ride and care for her new birthday bicycle. Joy and Martha are working hard so that they may be ready for Boarding School next June. They are looking forward to school at Kodai, but at times a bit fearfully. I know they will be lonely sometimes, but the school is necessary so that they may return to America and fit into American life. It is going to be hard for me, though, to let them go. They seem like such little girls.

Ed will add a note to this letter. I primarily wanted to say that we are well, and that we have been flooded with very useful gifts from churches at home which go toward our work. Most of the gifts have been either money, which is designated toward special parts of the work, or bandages which are wonderful in our leprosy clinics. When you send gifts, remember that it takes some time for them to reach us — often as long as four months. We appreciate very much your writing to let us know they are on the way.

Christmas was quiet but heartwarming. We had our regular hospital children's "tree," which our children, I think, enjoy as much or more than their own presents. All their friends are given gifts and clothes, and it is a time of sharing. We also had a gift of a huge sea turtle which we feasted on, sharing with some of our missionary friends who came to visit us. The Heinemans were with us for a Christmas visit, almost their first in ten years. Even though they live only about thirty miles from us they find it very difficult to get here because of poor roads. Our two families had a wonderful time eating turtle, swimming in our local pond, and just gabbing around the dining table.

I hope this year finds you all happy and busy. Thank you again for the Friendly Service and other gifts.

Cordially yours,
Fran Riggs

P. S. — Please keep on sending bandages to the Church World Service Reception Center, New Windsor, Maryland, rather than direct to us. We also appreciate the donations for Multipurpose Food which you are sending to the Meals for Millions Foundation in Los Angeles.

Dear Friends,

We are not making a very good start so far in our resolve to write more frequently. Typical of the interruptions that keep popping up was the one that came today. We didn't get back from our village rounds till eight in the evening because, for the umtieth time since the rainy season started, the jeep got stuck in wet sand and we lost an hour and a half digging it out. Of course now that the rains are finished and most of the roads are dry, the only hazards are irrigation ditches and treacherous sand in river bottoms. During October and November it was mostly bottomless mud holes. This year the rains stopped early and I was congratulating myself that I was able to get the jeep in and out of Kilanjunai by the first of December. I had to eat my words later, though, for the same weather disturbances that produced the cold spells and snow storms over much of the world in January gave us a period of unseasonal rains and the car was stuck in Kilanjunai for two weeks while we had to go back to walking and cycling to clinics.

It is hard to describe our life in a few words. Perhaps the best way would be to give you a few "pictures-in-words" of scenes here. Imagine, for example, the sight of Fran on her way over to the leprosy ward every morning to change dressings on a leprosy patient, followed by assistants carrying a table, a chair, and a phonograph. Shortly after they disappear into the patients room the sound of Tamil cinema music blares forth. The story behind that is that Mani, a twenty-year-old leprosy patient just starting treatment, had a severe lepra reaction, and all the nodules all over his body ulcerated and sloughed off, leaving huge sores covering half his body. He had been lying at home, in this condition, completely neglected, for some time, until a sympathetic neighbor finally put him on a bullock cart and hauled him forty miles to the hospital and dumped him on us. Dirt and filth were encrusted on his remaining skin in thick layers. With our lack of facilities and nursing skills, I decided that the only possible chance he would have to survive would be for Fran to take charge of his nursing care... At first she was spending four or five hours a day on changing dressings alone. Gradually through the weeks the layers of dirt have been removed, and many of the sores have healed over, so the job is easier, and he is just about out of danger.

Her troubles were not over, however, because Mani was becoming very depressed. It had become obvious that his mother had completely deserted him. He was appreciative of Fran's mothering. But the daily dressings were an ordeal that he dreaded and that was the time when he was most surely reminded of his troubles. Finally Fran discovered that he was fond of music, so she hit upon the idea of bringing over our hand-wind phonograph and playing Tamil records. Immediately all complaining ceased and Mani has come to look forward eagerly to the once dreaded sessions. She has also achieved a lot of extra volunteer help from others, because all Indians here love music. Actually we found that Mani, in contrast to most of our leprosy patients, came from a wealthy home and used to own a radio. He was partial to Tamil music, but not exclusively so, because he was able to hum a few phrases of rock-and-roll that he had heard on his radio before.

Speaking of problems of low morale, how would you deal with the predicament of our latest TB in patient. She

(Continued on Page 15)

COLLEGE AND MISSION BOARD JOIN

"Peace Corps" To Micronesia

A Protestant mission board and a small mid-west college have linked forces to provide their own "Peace Corps" in a corner of the world where dug-out canoes take the place of jets and giant stones are used for money.

Heidelberg College in Tiffin, Ohio, (enrollment, 956) has agreed to staff a crash program of education in Micronesia for the United Church Board for World Ministries.

The cooperative mission board-college venture was announced jointly this week by Heidelberg president Dr. Terry Wickham and the Rev. Dr. Alford Carleton, New York City, executive vice president of the United Church Board for World Ministries.

Heidelberg College has agreed to recruit a team of educators which the Board will put to work in its half-a-million dollar program to help Micronesians make the leap from a coconut and fish economy into the mid-twentieth century.

Micronesia is a 3,000 mile expanse of the Pacific fenced in by a map maker's dotted line. Scattered across it are hundreds of islands and atolls — points of volcanic land which bear such names as Saipan, Truk, the Marshalls, Kwajalein.

Eniwetok, where the United States government tested atomic weapons, is a part of Micronesia.

So is Bikini.

Micronesia, or its more proper name, the Trust Territory of the Pacific Islands was placed under the trusteeship system of the United States by the United Nations in 1947. Before that it was under Japanese mandate; before that the Germans controlled it and before that the Spanish.

The total land mass of Micronesia is about half the size of Rhode Island. Yet its islands — nearly a hundred of them inhabited — are scattered over an area larger than the United States.

Nearly 80,000 people live on the islands. For generations they have lived by fishing, raising a few vegetables, and gathering the fruit of the nearest coconut or bread-fruit tree.

An occasional trading schooner would barter cloth, knives, fish hooks and a few other manufactured goods in return for copra. The islanders might accept for their copra the currency of whichever country was in control but really important transactions — such as the sale of land — were carried out in their own stone money — huge boulders, often as large as 12 feet in diameter. After all, the Spanish, German and Japanese monies come and go, but the stones endure.

A man was born, lived and died on the same island in Micronesia that his forefathers knew. His status in life was determined not by what he could do but by who his father was.

But the war and the post-war years have changed all that. Contact with outsiders has given the islanders a glimpse of another way of life. Some of the young people have left home for the bright lights of Truk and Kwajalein to find jobs with the United States Navy or the Civil Administration headquarters. There is a desperate need for education.

And this is where the United Church Board and Heidelberg College come in.

The Board, which has had missionary work on the islands since 1852, has 9 elementary schools and four junior high schools in operation at the present time.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

ISTANBUL

April

7—**Mr. and Mrs. Jerry Arnold Scheideman** are new five year appointees with teaching assignments at Uskudar, Turkey. Jerry will teach art and history of art at the American Academy for Girls. He is an artist who paints in all media and looks forward to stimulating opportunities in cosmopolitan Istanbul. Jean Margaret, who is a registered nurse, will combine her duties as a mother with some science teaching and nursing.

8—**Mrs. Frances Severinghaus,** when she heard of the need for a teacher at the Uskudar school in 1961, volunteered for one year, and has now extended her stay for a second year. She has previously taught physics and mathematics in several high schools and colleges and retired in 1958.

9—**Miss Anne Stewart** was appointed in 1960, for a three-year term as an associate missionary in the Near East Mission. She is administrative secretary and teacher of English at the American Academy for Girls in Uskudar.

10—**Miss Keitha Van Engen** was appointed in 1960 for a three-year teaching term in Turkey. At present, she teaches high school English at the American Academy for Girls in Uskudar.

11—**Mr. and Mrs. Donald Everett Webster** returned to Turkey in 1961. Previous trips were made 1931-34 teaching at International College in Izmir and 1936 when he did research under the American Academy of Political and Social Science. At present he teaches philosophy and psychology at the American Academy at Uskudar. Mrs. Webster, also at the Academy, has special responsibilities in teaching and supervising the youngest pupils.

12—**Mr. and Mrs. Arthur H. Whitman, Jr.** live in a home overlooking the narrowest part of the Bosporus where Europe and Asia meet. Mr. Whitman has offices at the Bible House, and as Mission Treasurer, he is concerned with Financial, legal and property affairs of our educational and medical institutions. Mrs. Whiteman has helped to make arrangements for visitors to Istanbul, interested in the work of the Mission.

13—**Rev. and Mrs. Walter B. Wiley** are on loan to the World Council of Churches, Service to Refugees, by which Walter is engaged as a social worker. His long familiarity with Istanbul (1920) and his working knowledge of the Turkish language, gives him a large opportunity for service among two thousand Russian, Bulgarian, Albanian, Yugoslav and Hungarian refugees in and near Istanbul. Mrs. Wiley uses her home for private English lessons and furthers the family ecumenical interests of many years in Istanbul.

Last year the Board voted to undertake a crash program in Micronesia. Its keystone is education. Junior high schools are to be strengthened. More important, a high school will be established. (At the present time there is only one government high school in all of Micronesia.)

The aim of the program, explained the Rev. Paul Gregory, New York City, who is the Board's Pacific area secretary, is "to train leaders who can to bring valid Christian insights to the rapid social changes taking place."

Top priority goes to the search for a high school principal and a vocational arts teacher. The Board hopes to have these two on the job in Truk, the site of the projected high school, before the end of the summer, 1963. They hope to send four junior high teachers in mid-1963 also. The rest of the high school teachers will be needed in 1964.

Mr. Gregory has emphasized that what is needed are people with teaching skills. "We aren't recruiting evangelists, much less religious zealots. But we haven't anything to talk about if a candidate fails to see the Christian world view as something that has profound implications for human relationships and international relations.

"We want teachers who have been involved in the life of the Church here at home," Mr. Gregory continued, "and understand their Christian faith as something worth sharing, something that's a 'must' for the world's present needs.

"Service will not be limited to members of our United Church of Christ," Mr. Gregory added.

The teachers are recruited for 3-year terms, though Mr. Gregory confessed, "We'd welcome candidates for a five-year hitch to lend continuity."

The first group of teachers will be replaced by other Americans when their term is finished, but the ultimate aim is to train Micronesians for the teaching staff. The Board anticipates sending promising graduates of its high school to colleges in Hawaii, Samoa, the Philippines — or maybe Heidelberg.

Instruction in the schools in Micronesia is in English. It's the simplest common denominator in a situation where nearly every island has its own language or dialect.

Teachers who volunteer for the program will have their transportation, medical care, insurance and housing provided.

The salary offered is only $1,548 a year, but in Micronesia that will buy a lot of breadfruit.

Galen Weaver to Lead United Effort

Denominations Join In Attack

The Rev. Dr. Galen R. Weaver, New York City, secretary for racial and cultural relations of the United Church of Christ, is presently "on loan" to the National Conference on Religion and Race.

Dr. Weaver will coordinate the mobilization of the nation's major religious groups for an all-out attack on racial injustice begun at the Conference's first meeting in Chicago in January.

The Conference is now being organized on a semi-permanent basis. The interim executive committee met recently in New York to develop the procedures for carrying forward the aims spelled out at the Conference.

Dr. Weaver explained that activities of the Conference will be carried out by a program "steering committee" made up of persons with special skills in intergroup relations drawn from the various denominations and affiliated agencies. This group will hold its first meeting soon after April first at the Interchurch Center in New York City.

A larger "continuation committee" of top executives of each of the seventy groups participating is being called to meet May 14-15 to review the work of the steering committee and authorize a budget of continued operations.

Local interfaith committees to organize religion and race conferences are already being formed in key American cities, including Chicago, San Francisco, St. Louis, San Antonio, Atlanta, Boston, Oakland, Seattle, Pittsburgh, Syracuse, Detroit and a number of others.

With the United Church of Christ Dr. Weaver has been serving jointly on the staffs of the Board for Homeland Ministries and Council for Christian Social Action with special responsibilities for work with Indian-Americans, Spanish-Americans, migrant workers and other underprivileged groups.

He is a frequent lecturer and conference leader on racial and cultural relations and has conducted social action study tours to Indian reservations, Hawaii, Puerto Rico, Mexico and Europe.

In 1954 Dr. Weaver was instrumental in setting up a program of annual scholarship grants for young men and women of Indian and Spanish background.

He founded and was minister of the first inter-racial church in Hawaii, the Church of the Crossroads, Honolulu, from 1923 to 1946, when he joined the staff of the Board of Home Missions of the Congregational Christian Churches (now the United Church Board for Homeland Ministries).

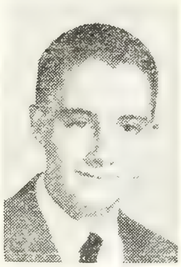
A native of Columbus, Ohio, Dr. Weaver is a graduate of Ohio State University and Union Theological Seminary. He was awarded an honorary Doctor of Divinity degree in 1961 by Rocky Mountain College, Billings, Montana.

New York — (CNB) — The action of MAIN EVENTS, student newspaper at City College of New York, in discontinuing cigarette advertisements in its columns has been applauded editorially by AMERICA, national Catholic weekly magazine, Religious News Service reports. The student newspaper noted that its action would result in a loss of nearly 50% of its revenue and expressed regret that "apparently many other school papers across the country must, to such a large extent, rely upon a product which, according to the evidence, contributes so greatly to the death of thousands every year." Applauding the decision of the City College editors, AMERICA wondered editorially "how many other college papers are game enough to take the hint and turn this into a trend."

Laymen's Rally for Eastern Virginia will be at the Christian Temple on Sunday, April 28. It will be a dinner meeting. Dr. Earl Danieley, President of Elon College, will be the speaker.

A Page for Young People Edited by Connie Trueblood

Youth Faces The Future



Alex Oliver

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Mary Ann Barnes

Southern Convention P. F. Meeting Minutes

SUFFOLK, VIRGINIA

MARCH 1-2, 1963

The meeting of the Southern Convention P. F. Executive Committee was called to order by president, Bruce Hoffmann, on March 1, 1963 in the home of Alex Oliver, Suffolk, Virginia.

Those officers present were as follows: Bruce Hoffmann, president; Mary Ann Barnes, secretary; Jesse Weaver, treasurer; Paige March, faith chairman; Betsy Jones, action chairman; Alex Oliver, fellowship chairman; and Rev. John Graves, advisor.

Spring Rallies

The first order of business was the spring rallies. It was announced that the date of the Eastern Virginia rally had been changed from April 28 to April 7.

National Youth Forum

Bruce told the officers about the National Youth Forum to be held at Clark College, Atlanta, Georgia. The forum will be held June 22-29, 1963; the theme will be "The Rights of Man." The Southern Convention may send two youth and one adult delegate. It was decided that Rev. Richard Rinker should be the adult delegate. Nominations were made for youth delegates.

The meeting was then adjourned.

March 2, 1963

The Southern Convention officers reconvened on March 2, 1963 at Suffolk Christian Church. In addition to the other officers, Connie Trueblood, vice-president and Bob Sydenstricker, advisor, were present.

The minutes were read and approved.

The treasurer gave the treasurer's report. He reported a balance of $760.01. (See Exhibit A)

The rallies were again discussed. The officers decided to use the "role play" for presenting the program on the Youth Ministry.

The next meeting of the officers was planned for April 20, 1963 at Moonelon in conjunction with Vocations Retreat.

Two youth delegates were elected by the executive committee to attend the National Youth Forum at Atlanta, Georgia. These were as follows: From North Carolina, Betsy Jones, delegate and Robbi Austin, alternate delegate. From Virginia, Ellen Smith, delegate and Penny Dollar, alternate delegate.

Officers' Camp

P. F. officers' camp was discussed. Among the decisions and suggestions made were the following.

1. Sunday evening—take a test on the Youth Ministry.
2. Morning sessions begin at 9:15.
3. Recreation begin at 11:15.
4. Afternoon sessions (2:30-3:30) — Monday through Thursday. Campers will choose a class and attend that one for each of the four days. Suggested topics for classes were:
   a. Church History (using the history room at Elon College).
   b. Worship.
   c. Church Symbols.
   d. Missions.
   e. Different Denominations (possibly using the World Friendship Guest).
   f. Moral Standards and Social Values.
5. Evening programs:

Suggestions:

a. Christian Home Hike.
b. Square Dance.
c. Camp Fire (first night).

There being no further business, the meeting was adjourned.

Respectfully submitted,
Bruce Hoffmann, President
Mary Ann Barnes, Secretary

TREASURER'S REPORT
December 28 Balance $797.11

Deposits

None

Disbursements

Jan. 21 — Va. Council of Churches Regis. fee—VEYA	$ 7.50
Feb. 4 — Franklinton Center Registration Fee	16.00
Feb. 11 — Bob Sydenstricker Travel Expenses, Bricks, N.C.	13.00
Total Deposited None	
Dec. 28, 1962 Balance	$797.11
Balance, March, 1963	$760.61

EASTERN VIRGINIA CARAVANS

Ellen Smith

Ready, willing and able! This is the cry of the Eastern Virginia Pilgrim Fellowship caravan groups. Eastern Virginia has two caravan groups this year — one in the Norfolk area, headed by Ellen Smith, and one in the Suffolk area, headed by Paige March. Each group, consisting of four members is anxious to get the ball rolling and really help any P. F. group who wants and needs them.

Our purpose is to bring fun and fellowship into each church so that they will in turn offer it to others in their own neighboring vicinity. Each member of these groups is trained with several thoughts in mind:

To give an example of a well organized worship service, program and recreation.

To inform the youth about what is going on in their churches today, and how they can add to their churches' progress.

To help our pilgrim fellowships solve any problems which they might encounter.

To answer questions with considerable thought and judgment.

To represent Eastern Virginia in the best ways possible.

The caravan groups have been

organized for quite some time. We have sent out notices to each church this year, but very few replies have been received. Please excuse our error if your church has not been notified concerning the existence of the caravan groups. But if this is the case, we do not have the correct mailing address of your fellowship's advisers and/or president. I sincerely urge each church to send its correct mailing addresses to any one of the Eastern Virginia P. F. Officers.

Put your caravan groups to use and ask them to come to your church. Just drop a letter to Ellen Smith, 517 Maycox Avenue, Norfolk 5, Virginia in the Norfolk area, and to Paige March, Route 2, Holland, Virginia, in the Suffolk area specifying the date, time, and type of program you desire. Yes, we are **READY, WILLING,** and **ABLE!**

NORTHVIEW P. F.

Brenda Perkinson, Vice President

New officers have been elected by the Northview Church Senior P. F. as follows: President — Sandra Clifton, Vice-president — Brenda Perkinson, Secretary — Carolyn High, Treasurer — Ava Rogers. Counselors for the group are Mr. and Mrs. W. A. Rogers and Miss Judy Clifton. Recent programs have included such topics as **What Are Real Friends** and **Looking Toward Marriage.**

AT ROSEMONT

By Jenny Goforth and Donald Miller

The youth of Rosemont Youth Fellowship held a Bar-B-Que Supper on March 2. The purpose of the supper was to raise money to send the young people of the church to Camp Moonelon this summer.

The dinner was served at the church and/or delivered to the homes. We earned a total of $175.00 and we are very happy that our project was a success. We are also grateful for the cooperation and help of young and adult alike who took part.

The Spring Rally of the North Carolina and Virginia Conference Pilgrim Fellowship will be held on May 5, 1963 at Parkview United Church of Christ in Winston-Salem, N. C.

The Eastern Virginia P. F. Rally will be held at Rosemont, April 7 from 3:00 - 5:00.

TEENS FULFILL PASTOR'S DREAM

The Rev. and Mrs. Alexander S. Carlson have been given a graphic demonstration — contrary to what many people think and say — that the majority of today's young people are a credit to themselves and their communities.

Thanks to the hardworking efforts of the West Milton, Ohio, United Church of Christ Pilgrim Fellowship, the Carlsons will realize a long-time ambition — a trip to the Holy Land.

The "dream-come-true" project began among members of the senior high school Sunday school class after Mr. Carlson delivered a sermon a year ago on the Middle East. In it he made an off-hand remark about desiring to see the Holy Land. It didn't take long for the teen-agers to get the ball rolling.

With the question, "Can you keep a secret?" some 250 church members were approached by letter and informed of the trip project by the young people. They first, however, received the sanction of the church deacons through their teacher J. A. Williams.

Half the money needed for the round trip fare was raised through a canvas of the congregation. During the spring and summer the youngsters dreamed up a variety of fund raising projects, including paper drives, car washes and a chicken pot pie supper.

A total of $1800 was collected by contributions from the congregation and by the fund raising projects devised by the young people.

Amazingly enough, everyone in the congregation kept the project a secret for ten months.

AT SOPHIA

Ruth Hayes

On Sunday night February 17, 1963 the Pilgrim Fellowship of Sophia and Flint Hill held their Youth Sunday meeting. The prelude was played by Ruth Hayes (and also the songs). Rickey Farlow had the invocation. The hymns were led by Betty Baker. (Betty also had the evening prayer, and responsive reading.) Robert Staley read the Scripture. Judy Baker, Janie Baker and Betty Baker sang a special song. The sermon was delivered by Ken Hollingsworth, Janie Baker, and Donald Staley The topic was "The Three Commissions." Our pastor, the Reverend Lacy Presnell had the benediction. The rest of the P. F. made up the choir. The evening was rewarding for all.

WHEN TO CALL YOUR MINISTER

By William P. Smith

Many people have the notion that the only time they should call the minister is when someone is critically ill or when a death has occurred. But this is a very limited view of the ministry.

The most obvious work of the minister is that of conducting worship services. But I also have an important ministry to persons at those times of great significance to them. However, unless you call me, I cannot be of help.

A number of us in the ministry today have had professional training in counseling. If we are not able to help, we know to whom referals can be made. It appears that many church people carry their problems all alone when there is help available from the minister.

For your convenience I am listing some of the times you should call me. These do not exhaust the occasions but serve as a guide for you:

1. Before going to the hospital.
2. When a baby is born.
3. When liquor becomes a problem for you or someone you love.
4. Before a young person goes off to college.
5. Before anyone enters the armed services.
6. When there is a death in the family.
7. When there is prolonged reaction to grief.
8. When you are thinking about getting married.
9. When you would like to discuss a problem, religious or not, which is bothering you.
10. When you would like to talk about a difficult decision.
11. When serious tensions occur in the home between husband and wife or parents and children.
12. When you know of someone in need of spiritual help.

Do not hesitate to call because you are afraid of bothering me. If you need me and the help which I can give, you should not hesitate to notify me. You would call your doctor if you wanted to see him. Call me in the same way.

—The Columns United Church
Richfield, Ohio

Elon College In The News

DR. HERBSTER SPEAKS AT FOUNDERS DAY

Speaking at the annual Elon College Founders Day convocation last week, Dr. Ben M. Herbster, of New York City, National President of the United Church of Christ, used "The Church Looks At The College" as a topic as he cited the historic and continuing interest of his denomination in the cause of Christian higher education.

Dr. Herbster, who was introduced to the Founders Day audience by Dr. J. E. Danieley, president of Elon College, paid tribute to the Christian Church leaders who founded Elon in 1889 and recalled that Elon is only one of many American church-related colleges which the United Church and its component groups have founded and supported during the past three centuries.

Also a feature of the convocation were remarks by President Danieley, who expressed pride in the past achievements of Elon College and hope and confidence for the future.

Using "The Seventy-Fifth Anniversary Year" as his topic, he pointed out that Elon College begins at this time its seventy-fifth year of service in the cause of Christian education, and announced that the College plans a year-long program which will be climaxed next March with celebration of the seventy-fifth anniversary of the granting of the Elon College charter. He announced plans for a fund-raising campaign to be conducted during the College's "Jubilee Year" as he recalled for his hearers the great progress made during the past decade.

Following the Founders Day convocation, the College was host to ministers and lay representatives of the Southern Convention churches and other invited guests at a buffet luncheon in McEwen Memorial Dining Hall. The visitors were then invited to take a guided tour of the campus during the afternoon, when they viewed Elon's modern language laboratories and classwork in Christian education, home economics, art and other phases of the college curriculum. They also viewed the fine collection of church history which has been developed on the Elon campus.

HISTORY MAJORS FORM NEW CLUB ON ELON CAMPUS

Dr. Otis A. Singletary, chancellor of the Woman's College of the University of North Carolina, was the speaker at the recent organization meeting of the Ionian Society, which is composed of faculty members of the Elon history department and student majors in the field of history.

The meeting was held at a luncheon session in McEwen Memorial Dining Hall on February 20th, and Dr. Singletary was heard with interest as he spoke on the college of today and his interest in history and current happenings. Also as a program feature, Prof. Fletcher Moore, dean of the college, welcomed the Ionian Society itself to the campus and presented the charter of the group.

SAHLMANN RECITAL HEARD BY APPRECIATIVE GROUP

By Hinson Mikell

On Tuesday, February 19, Prof. Fred Sahlmann of the Elon College music faculty, presented a piano program of exceptional quality. He was heard in Whitley Auditorium by an enthusiastic audience which represented Burlington and Greensboro as well as Elon.

A native of Charleston, S. C., Professor Sahlmann did his undergraduate study here. After obtaining a master's degree from Columbia Teacher's College in 1953, he served two years in the army. In 1955 he went to Vienna where he spent a year studying on a Fullbright scholarship. During the past five summers Professor Sahlmann has completed the course work required for the Doctor of Musical Arts Degree at Eastman School of Music in Rochester, N. Y. Since 1957, excepting the year 1960-61 which he spent at Eastman, he has been a member of the Elon College Music Faculty. Having performed in New York City, Rochester, Washington, Jacksonville, and throughout the state of North Carolina, Professor Sahlmann is a veteran at the piano. In him are combined all the necessary qualities of discriminating taste, sensitive musical interpretation, and the sturdy finger technique.

ON GOING TO CHURCH

Carl Sandburg

Most of us agree that Protestants have never hammered very much on the duty of going to church. We have said all the time, it is necessary for the church to make itself attractive and interesting, so that people will want to come.

. . . There are obligations on the part of the people not to sit at home listening to the radio, and looking at television. That is too easy. Do something difficult. Go through the rain and snow. You have to feel that you are a part of the greatest organization on earth that is going to outlast all the rest of them. . . You've got to feel the importance of your own individual participation in its life. You can't go tramping around from church to church to fulfill your obligation. You've got to settle in one church and throw your life into it and build it. . . Who would want to go to a picnic all the time and eat out of other people's baskets? It is our obligation, as members of our church or another church, to give ourselves to it. It is the only hope of peace on earth and good will to men that exists among us. . . It is the church and its Savior, its Prince of Peace, who is the last hope of the earth, and yours is a high and holy opportunity to support it with your undeviating loyalty.

—**In Congregational Kansas**

GOD THE ARCHITECT

Who Thou art I know not
But this much I know;
Thou hast set the Pleiades
In a silver row;

Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a colored wall
Twixt the night and day;

Thou hast made the flowers to bloom
And the stars to shine;
Hid rare gems of richest ore
In the tunneled mine;

But chief of all Thy wondrous works,
Supreme of all Thy plan,
Thou hast put an upward reach
Into the heart of man.

—Harry Kemp

Jesus Fulfills His Ministry

Background Scripture: Mark 14:1-15, 41.

Devotional Reading: II Timothy 3:1-5; 14-15.

Memory Selection: **For this reason, the Father loves me, because I lay down my life, that I may take it again.** John 10:17.

GETHSEMANE

Some years ago, a man wrote a book on "The Ten Decisive Battles of the World." It dealt with those battles on which much of the history of the world hinged. It is no reflection on his book to say that he omitted the most important and most decisive battle of the world, for he was dealing with military battles. But the most decisive battle of the world was fought not by armies with the clash of arms on the field of battle on land and sea, but by a lonely Man in a quiet garden in Palestine — in the Garden of Gethsemane. The salvation of mankind, and the future of history were at stake when Jesus prayed in Gethsemane.

Here was the issue. Should he do the will of the Father and go to the Cross, or should he do his own will. It was as simple as that. But momentous. His will, or the Father's will — that was the issue. And by the grace of God, he won the victory and went to the Cross. And thereby became the Saviour of the world. A few comments on this decisive event.

Ultimately, Jesus fought his battle alone. He took with him into the Garden the eleven. Leaving eight of them, he took with him three of his most intimate disciples, Peter and James and John. But he left them and went a little farther into the Garden, where on his knees he fought in great agony his battle. It is a parable of life. We need companionship and help in the critical hours of life and when we stand in the valley of decision. But ultimately and inevitably we have to make our decisions alone with God, or without God. Every man must go to his Gethsemane alone.

We see here the heart of Christian prayer. Much of our praying is a more or less camouflaged effort to get God to do what we want him to do. In essence our prayers are "My will be done," an effort to get God to do what we want him to do. But true prayer is summed up in the words, "Thy will be done." Its purpose is to bring our will into harmony with the will of God. It is not primarily a matter of getting God to do what we want, but a matter of getting ourselves to do what he wants us to do.

Then, of course, there is the effort of such a prayer of victory. One of the evangelists writes that there appeared an angel strengthening or ministering unto him. Gethsemane prepared Jesus for facing the ordeal of the trial and the crucifixion with serenity and poise and power. Prayer gives power and poise.

CALVARY

If one should approach Gethsemane in a mood of reverence and awe and wonder, how much more should one approach the Cross! For here at once was the supreme tragedy and the supreme triumph of history. It is a profound mystery which cannot be explained. But it was more than an incident in history. It was a dramatic expression or revelation in time of an eternal process. It expressed in a concrete way the timeless truth that the Lamb was slain from the foundation of the world. **It was an expression of the eternal heartbreak of God for the sins of the world. And the extent to which God was willing to go to make known his love, and to make operative his redeeming grace.** The Cross was God's last and supreme word to sinful men. Greater love hath no man than this that he will lay down his life for his friends. God commended his love toward us in that while we were yet sinners, Christ died for us. And of course Christ in like manner commended his love toward up by dying for us.

We see in the Cross **Men at Their Best and Men at Their Worst.** When the centurion saw Jesus on the Cross, heard him pray for his enemies, heard him forgive the penitent thief, saw his poise and inner peace, and listened to his words, and saw him die in simple assurance and trust, he said "Truly this man was the Son of God." Here was manhood at its highest and best. One cannot think of man being any better than that. But we also see at the Cross men at their worst. The priests and their gang sending Jesus to the Cross, their cynicism and callousness; the crowd taunting and mocking him, the soldiers throwing dice for his garments, the taunts of two of the dying thieves, the general atmosphere of cruelty and callousness — well this is not a very pretty picture of the human race. And the best and the worst stand out in such vivid contrast when seen against this cosmic event. One sees the need for the Son of God to die for the sins of men. For the sins that nailed Jesus to the Cross are, after all, the sins of men — greed, pride, love of privilege, cowardice, envy, slander, unfaithfulness, moral compromise, and their like. Any one who knows anything about men knows they need a Saviour to save them from their sins.

The reference to the rending of the veil of the temple is significant. This veil was the curtain that hung between the holy place and the Holy of Holies in the temple. Only the High Priest could go behind it, and then only once a year. But when Jesus died on the Cross the veil was rent in twain from the top to the bottom. It symbolized the tearing away of the last curtain between man and God, the removal in the death of Christ all that kept man and God apart. By his death he opened up a new and living way. One can come direct to God without an intermediary or a priest. The way is always and eternally open. Every man, and any man, can come boldly to the throne of Grace that he may obtain mercy and find grace to help in time of trouble.

Let me end these Notes with a story which I have used before, but which is always appropriate to the occasion. It is an apocryphal story perhaps. But according to it, Barabbas, after being set free by Pilate, went out and proceeded to celebrate by getting drunk. The next day, following the crowd, he went to the place of the Crucifixion. Looking intently at the central figure on the Cross he suddenly recognized it as Jesus, the other man chosen by the crowd instead of himself. Grabbing the sleeve of a man standing by he said with a note of awe, "That man is up there in my place!" He was right, Christ was up there in our place. He died for our sins and in our stead, according to the Scriptures.

SUNDAY SCHOOL LESSON
APRIL 7, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Notes Of Children's Activities

Dear Friends:

This week our letter is in the form of notes of interest from our campus. These comments concern mostly the activities of our boys and girls, and they are as follows:

Sandra Ferrell was recently elected to the Honor Society of Western High School. She is a Senior this year and hopes to attend Elon College next year. Sandra is with the Seniors from Western High School this week on their Senior trip to Washington and New York City.

Mary Lou Perkins was also elected to the Honor Society of Western High School. Mary Lou is a Junior and is the daughter of Mr. and Mrs. C. E. Perkins. Mr. Perkins is our maintenance and farm operator.

On March 3rd in the Junior-Hi Pilgrim Fellowship Virginia Rogers and Sue Medlin gave a program — "Why Should We Worship God?" March 31, with the help of the Superintendent, Herbert Parker gave a program — "What Should Children Believe About The Devil?"

In the Senior-Hi Pilgrim Fellowship on March 3, Helen Johnson and Sandra Ferrell gave a program — "Why Do We Believe In God?" March 10 Trudy Bolton and Joyce Coggins took part in a program — "Can Every Job Be A Christian Vocation?" The Christian Vocational Team from Elon College, under direction of campus minister, Reverend John Graves, conducted the program. March 24 Ronnie Skipper and Wilma Rich gave a program — "Do Protestants and Catholics Differ?"

During the month of March lenten services are being held at Holt Chapel each Sunday at the 11:00 o'clock hour for the children and staff. These services are being conducted by the Superintendent.

Also during the month of March a Churchmanship Class is being held for those who wish to join the Elon Community Church the first Sunday in April.

Grover Beckley

Mr. Hansel Hollingsworth, Associate Director of the Child Care Project, was on our campus the week of March 18th. He had discussion sessions with the child-care staff, Senior and Junior-Hi representatives, and talked with a representative group of our children under 12 years of age. He met with the administrative staff, and he also conducted one session with the Community Church leaders where the relationship of the community and the Home was discussed. This week was most profitable to both staff and children.

March 26, 27, and 28 our Superintendent and his wife will be attending the Southeastern Child-Care Association meeting in Savannah, Georgia. This organization is a co-sponsor, along with the School of Social Work at the University of North Carolina, of our Child Care Project. Plans for the next several years will be made at this meeting.

Mr. Biggerstaff, along with Mrs. Biggerstaff, will represent the Home at the mid-year meeting at the Valley

REPORT FOR MARCH 25, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 159.00	
Western North Carolina Conference	12.00	
North Carolina and Virginia Conference	131.00	
Total		$ 302.00

SPECIAL OFFERINGS

Mr. Leonard Crumpler, Raleigh, N. C.	$ 5.00	
Ladies' Society, Congregational Church, Topsfield, Mass.	15.00	
Happy Sharers' Club, Greensboro, N. C.	20.00	
Trinity Women's Association, Trinity Congregational Church, Glouchester, Mass.	25.00	
Molly Savage Circle, Bethlehem Christian Church, Suffolk, Va.	15.00	
Protestant Chaplains Fund, Fort Gordon, Georgia	11.57	
Christian Bible Class, Clayton Sunday School, Clayton, N. C.	5.00	
John Morrison Bible Class, Rosemont Christian Church, Norfolk, Virginia	7.00	
Ladies' Aid Society of Dennis Union Church, Dennis, Mass.	5.00	
C. A. McIver, Burlington, N. C.	30.00	
Pfafftown United Church of Christ, Pfafftown, N. C.	10.00	
In Memory of Mr. George Curtis Griffin		
In Memory of Mr. H. M. Wilson (2 Memorials)		
In Memory of Mrs. Louis Wisseman (3 Memorials)		
In Memory of Mr. Royal W. Dixon		
In Memory of Mrs. Molly Savage		
In Memory of Mr. Charles W. Norcom, Sr.		
In Memory of Mrs. W. J. Stephens		
In Memory of Mrs. Mary Lloyd		
In Memory of Mrs. W. C. Mull		
In Memory of Mr. G. Marvin Holt, Sr.		
Total Memorial Gifts	117.50	
Special Gifts	35.00	
Total		$ 301.07
Total for the Week		$ 603.07

(In Memory of Mrs. J. L. Foster, Sr., for Mrs. J. L. Foster, Sr. **Doll Fund** — 5 Memorials — $43.75.)

Conference at Bethlehem Church on March 28.

Birthdays

April

Daryle McGehee, April 2, 1957.
Sandra Ferrell, April 5, 1945.
Janet Lee Wilkinson, April 7, 1954.
James Wallace, April 12, 1950.
Wilma Rich, April 19, 1947.
Carolyn Turner, April 27, 1946.
Ricky Uzzell, April 30, 1953.
Rev. W. W. Snyder, Superintendent
Mrs. Mary Beck, Seamstress
Mr. C. E. Perkins, Farm Manager

May

Robbie Wilkinson, May 1, 1951.
Mike Wise, May 5, 1945.
Mrs. Mary Perry, Dietitian.

June

Jessie Spicer, June 7, 1945.
Dennis West, June 13, 1949.
Donald Cowan, June 17, 1947.
Peggy Coggins, June 22, 1947.
Floyd Rich, June 28, 1948.

Visit With Riggs

(Continued from Page 7)

is a twenty-year-old girl and has very severe tuberculosis of the lungs. But her response to treatment was unusually poor because she is also quite depressed. I finally discovered why: she had lost her husband and two babies within the last few months in our recent smallpox epidemic. Since widows are not permitted to remarry, she has absolutely nothing in life to look forward to.

Another scene from our life has to do with the concepts held by the people here that are different from ours. We consider ourselves only moderately well off by western standards. But here, of course, we are the richest of the rich. So much so, in fact, that our cook, like Robin Hood, feels it his duty and privilege to pilfer regularly from our food supplies to share with his less fortunate relatives and friends. Practicall every day Fran discovers something missing — but never on Sundays, for our cook is a Christian and it would be wrong to steal on Sunday, even from the rich.

What should we do about these differences that divide us, some trivial and humerous and some more serious? We like the way our two girls, Joy and Martha, get around the religious stumblingblocks. They have Catholic and Hindu friends, but all worship together before a simple but impressive shrine they have built in our back garden, using Catholic as well as Protestant symbolism in their ritual, and not in the least disturbed by theological questions. How I wish I could do the same with the concepts that seriously divide, such as my contention that smallpox is a preventable and inexcusable disease.

As we try to blunder our way through these and other problems, we are continually comforted by all the manifestations of your prayers and support.

Best regards,
Ed Riggs

WOMEN'S FELLOWSHIP SPRING RALLIES

Spring Rallies for the women's groups were in session last week. The one for the Greensboro District will meet in Winston-Salem (Congregational Christian church) Thursday of this week. Other meetings include the Sanford District at Hanks' Chapel on Monday, April 8, the Raleigh-Henderson District at Hayes Chapel on Tuesday, April 9, and the Burlington District at Long's Chapel on Wednesday, April 10. The meetings will begin at 10:00 a.m.

In Memoriam

"Blessed are the dead who die in the Lord."

BURKE

We wish to pay this tribute of love, devotion, and respect to the memory of one of our beloved members, Mrs. Libby Luby Tripp Burke, who departed this life March 21, 1963, after a long illness. We feel deeply our loss, but we know that our loss is heaven's gain. For about five years Mrs. Burke was not able to attend church, but she was a faithful member when health would permit. Through the years when she was not able to attend her presence could, nevertheless, be felt. She had been a member of Hank's Chapel Christian Church for about 55 years, during which time she was particularly active in and faithful to the Bertha Riddle Missionary Circle.

She will be greatly missed by all who knew her. She is survived by her husband, Simon Burke; a daughter, Mrs. Nellie Farrell of the home; a son, Johnny Burke; and two granddaughters.

Everyone who visited Mrs. Burke while she was sick will cherish the memory of her kindness. May God bless this good family.

The Ladies Bible Class
Mrs. Lewis Smith, Pres.

SHOWALTER

We, the members of the Antioch United Church of Christ, wish to pay tribute of love and respect to the memory of Mrs. Earthyl Showalter, who was called to her Eternal Home on December 13, 1962, at the age of 68 years.

Prior to her marriage she was a schoolteacher in Rockingham County and a loyal member of the United Brethren Church. After her marriage she worked faithfully in the United Church of Christ with her husband.

She became suddenly ill in September but maintained until her death a remarkable courage, cheerfulness, interest in people, in her Bible class and church. Her life was one of sacrifice and unselfish devotion to her family, church, and community.

The funeral was conducted by her pastor, the Rev. E. J. Rohart, assisted by the Rev. S. E. Madren. Burial was in the Mt. Horeb Cemetery.

Surviving are her husband, three daughters, six sons, and six grandchildren.

To show our apperciation of her loyalty and faithfulness, be it resolved:

First, that we extend to her husband, family, and loved ones our deepest sympathy and commend them to the care of our Heavenly Father;

Second, that we preserve in our hearts the memory of her devotion and follow the example that sh set before us; and

Third, that a copy of these resolutions be sent to the family, a copy to the *Christian Sun* for publication, and that a copy be placed in the minutes of the Church.

Mrs. A. W. Andes
Mrs. Grace Wood

SYKORA

We, the members of the Prince George Congregational Christian Church, wish to pay tribute to Mr. Henry Sykora who died February 20, 1963.

In memory of him we present the following resolutions:

That we bow in humble submission to the will of our Heavenly Father and show appreciation for his long Christian life, for his strength of character, his loyalty by being true to the cause he loved and served, his family and his church.

That the members of this church hereby express their profound regret in the loss of this member and express our gratitude for having known him.

That we convey to the bereaved family our genuine sympathy and earnest prayer that God's blessings may be upon their saddened hearts and give them strength.

It is ordered that a copy of this resolution be sent to the family, and a copy to *The Christian Sun*, and a copy be entered on the records of the church.

Members of the Prince George
Congregational Christian Church
Prince George, Virginia

A Lenten Meditation

"We have said that Jesus Christ is the will of God, his way is God's way. Look at the way he lived then, and look well. Now let us look at our own lives. Can we see the difference? Let us be done with all our usual alibis, now that we have followed him since we were children, that we belong to his Church, that we pray his prayer, that we admire the beauty of his life, his unselfish services, and so on ad infinitum! All that may be put to one side for whatever it is worth. All I ask is that we look at his life and then at our own, and hold our eyes there long enough to see what we are always avoiding. He was careless about himself, we are careful. He was courageous, we are cautious. He trusted the unworthy, we trust those who have good collateral. He forgave the unforgiveable, we forgive those who do not really hurt us. He was righteous and laughed at respectability, we are respectable and smile at righteousness. He was meek, we are ambitious. He saved others, we save ourselves as much as we can. He had no place to lay his head, and did not worry about it, while we fret because we do not have the last convenience manufactured by clever science. He did what he believed to be right regardless of consequences, while we determine what is right by how it will affect us. He feared God, but not the world. We fear public opinion more than we fear the judgment of God. He risked everything for God, we make religion a refuge from every risk. He took up the Cross, we neither take it up nor lay it down, but merely let it stand. He was a scandal, a scandal to the Jews proud of their tradition, a scandal to the scribes proud of the Law, a scandal to the priests proud of the Temple, a scandal to his family proud of their respectability, a scandal to the disciples proud of their ambitions.

If we keep our eyes on his life and on our own, hold them there and not run away, there is no end of what we may see, and if we are honest, it will drive us to our knees. There is no confusion here, no ambiguity, no vagueness. If we want to do the will of God, here it is made plain. Live like Jesus! Of course it will be a revolution. Of course no one will understand what has happened to us. Our problem is not that the will of God is hard to discover, but now that we have found it, it is too plain and we would like to cover it up, strike a quick compromise with it, lest we are carried away, beyond our comfort."

—Samuel H. Miller, THE LIFE OF THE CHURCH

The
CHRISTIAN SUN

Vol. 115 April 9, 1963 No. 15

A Religious Weekly nristian Homes

Elon College Library

Mrs. W. W. Sloan 11-64

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

oyful, joyful, we adore thee,
od of glory, Lord of love;
earts unfold like flowers
before thee,
pening to the sun above.
—Henry van Dyke

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onvention of Congregational
hristian Churches, an Acting
onference of the United
hurch of Christ.

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An Easter Meditation

Life up your hearts, ye people,
In songs of glad accord,
And in your adoration
Praise Christ, your risen Lord.
For he hath won the victory
O'er sin and death's dark night,
And filled the gloom and
darkness
With resurrection light.

Now let the earth be joyful
In springtime's bright array,
Let hearts downcast and lonely
Rejoice this Easter day;
The grave has lost its triumph,
And death has lost its sting,
O, sing in exultation
To Christ, your risen King!

—Leonard A. Parr

O Thou, who makest the stars, and turnest the shadow of death into the morning; on this day of days we meet to render thee, Our Lord and King, the tribute of our praise; for the resurrection of the springtime, for the everlasting hopes that rise within the human heart, and for the gospel which hath brought life and immortality to light. Receive our thanksgiving, reveal thy presence, and send into our hearts the spirit of the risen Christ. Amen.

(A Book of Worship for Free Churches)

A GUEST EDITORIAL

Issues Facing Our Christian World Mission

Robbins Strong, Secretary for Program Development, United Church Board for World Ministries

In trying to describe briefly from the point of view of the Board for World Ministries what the issues are facing Our Christian World Mission, I have an impossible task. Shall I describe those issues faced by the Board as an instrumentality of the United Church of Christ, or shall I describe those issues faced by the Churches' organizations and institutions all around the world and with whom we are in partnership? It is in the latter, of course, that the real issues are faced in terms of mission. South Africa and Southern Rhodesia with sharply polarized racial situations where middle ground has all but disappeared, civil war in Angola, vibrant nationalism in Ghana, Muslim impenetrability in the Middle East, poverty and syncretism in India, church union and racial-linguistic frictions in Ceylon, isolation in China, refugees in Hong Kong, education in Micronesia, industrialization in Japan, cooperation and social stratification in Latin America — these are but a few of the issues faced around the world, each of which merits our attention.

Back of these issues seem to me to be a few basic issues which have a sort of universal validity.

A. **Theological.** The mission is not ours but God's. He works through us and through the church, but not exclusively. The whole world is in his hand. He is Lord of history. He is at work in the revolutions of our day, in the rising aspirations for freedom, justice, equality and community. The problem—the basic issue—that we face is to know where and when God is at work in history. In other words what is he doing — what is his mission. We need a Christian understanding of the meaning of history which means really **creation, incarnation,** and **redemption.** In other words, we need to see the drama of salvation in terms of the movement of history from creation to its end and beyond.

You may say what has this to do with Our Christian World Mission? Everything. Let me try to be concrete.

1. **A colonial people seeks freedom.** Is this God's will? To what extent do we in Our Christian World Mission take part in this struggle, and what do we do if the only way open seems to be mass upheaval and civil disobedience?

2. **A new nation becomes independent and seeks its self-identity.** Is this God's will? If so, how do we act? Do we identify with non-Christians in a common national goal — perhaps a cult of the leader — or do we seek to maintain Christian ghettos?

3. **A government develops its own educational system and schools sprout up.** Is this God's will? Do we urge people to go into state schools, or should we seek to maintain independent schools and, if so, why? Same problems for hospitals.

4. **A vast 10-year government plan of rural development is plotted.** Is this God's will? Do we lose ourselves putting our resources, humanly speaking, in the plan, or do we carry on our own little experiments?

5. **A country seeks industrialization** which in many cases will involve a certain measure of state socialism. Much of this involves direct political action. Is this the way God works? Do we take part or stand aside? How is the American layman overseas in technical assistance involved?

6. **Revival of another religion.** Is God in that religion, too?

These are all facets of the basic theological issue; namely, how do we know where God is at work so we can participate in his creative acts — his mission?

There are also issues which affect decisions as to deployment of missionary personnel and funds and therefore are very immediate. Such decisions cannot be taken unilaterally but in partnership with churches and organizations overseas — what is called partnership in obedience.

B. **Partnership** — This is the second basic issue facing our Christian World Mission. In earlier years all decisions were taken by the Mission. Then came transferal of authority to overseas body or church — almost an abdication of responsibility. Now comes call for real partnership in obedience. This is not easy but it is exciting. How do you have real partnership when these are the problems involved.

1. There is the historical pattern of the West giving and the other areas receiving.

2. When one partner has relatively large resources in personnel and funds and the other is weak — affluence and poverty.

3. How do you keep balance between the stewardship of the giver over the self-respect and identity of the receiver.

4. When the giver stands often for the powerful white nations of the world and the receiver for the weak exploited colored nations. This is emphasized by racial discrimination here which receives worldwide publicity and damages our relationships abroad.

5. When the giver has often had more education and training than the receiver.

6. When distances are so great and there is relatively little contact between churches of one land and another except through a few individuals.

These are some of the practical and psychological factors which make development of real partnership in decision so difficult and so exciting and rewarding. It is one of the reasons why we move increasingly into what is called "ecumenical mission," where projects and plans are developed not just between two partners but among a number. These fascinating new undertakings of joint action for missions have their bearings on Christian unity — another great issue in which UCBWM is deeply involved but which there is not time to develop.

Summer Conference

The second joint Summer Conference of the Southern Convention Women's Fellowship and the Southern Synodical Women's Guild will meet at Catawba College, Salisbury, N. C., June 18-21.

The theme of the conference, "The Growing Christian in our Changing Culture," will be the program emphasis for the coming year. Miss Helen Huntington Smith, Executive Secretary of The Council for Lay Life and Work, will help guide our thinking into the new pattern of work.

Miss Katie Wilcox, missionary to India, will present the International Mission emphasis on South Asia.

The National Mission emphasis is "The Church in an Urban Culture."

Registration will take place 12:00-2:00 Tuesday, June 18. The conference cost is $16.50.

NEW FIELD SECRETARY TO BE INSTALLED

An installation service will be held for the Rev. Bill Simmons as new Field Secretary of the Eastern Virginia area on April 28, 1963 at the Christian Temple in Norfolk, Virginia. A "Ladies' Night" meeting of the Eastern Virginia laymen will be held in conjunction with the service of installation and will feature Superintendent Clyde Fields as guest speaker. Dr. J. Earl Danieley is to speak during the installation service which begins at 8:00. The laymen's meeting begins at 6:00.

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Women's Convention To Meet

Mrs. William J. Andes

The Fiftieth Biennial session of the Southern Convention Women's Fellowship will be held April 23-24, at Union Ridge Church, near Burlington. Women from North Carolina and Virginia, numbering 200-300, are expected to attend.

Mrs. Ray F. Gordon, of Suffolk, Virginia, President, has announced outstanding features of the two-day program.

Beginning at 2:30 p.m. on Tuesday, April 23rd, the meeting, will open with devotions given by Mrs. Aubrey Hedrick, of Winston-Salem, President of the Southern Synodical Women's Guild.

At 3:30 p.m. on Tuesday, Dr. H. Shelton Smith, James B. Duke Professor of American Religious Thought at Duke University, will give an address on "The Church of the Future."

At 6:00 p.m. Tuesday, a banquet honoring past presidents of the Women's Fellowship will be held in Fellowship Hall at Union Ridge. The Committee for the banquet includes Mrs. Clyde Fields, Mrs. John G. Truitt, and Mrs. Winfred Bray.

At 8:00 p.m. Tuesday evening, a service of worship will follow, with an address by Dr. Everett A. Babcock, Treasurer of the United Church Board for World Ministries, New York City.

The Wednesday morning session will consist mainly of reports, business, and election of officers for the coming biennium.

The Convention closes with the noon meal on Wednesday.

Mrs. K. D. Register, of Burlington, is registrar for the convention session. All reservations for overnight and meals should be sent to her.

The Raleigh United Church is planning a spiritual life retreat for the women of the church on Saturday, April 27, 1963. The retreat, sponsored by the Spiritual Life Committee of the Women's Fellowship, will be held at the Union Carbide Research Farm in Clayton, N. C. This day of meditation, prayer and study will be led by the Rev. Roderick Reinecke, priest in the Episcopal Church and Chaplain to students at N. C. State College.

A LENTEN THOUGHT

The reason for confidence, courage and hope given by Paul in his famous injunction to work out our salvation is worthy of remembrance: "...for God is at work in you, both to will and to work for his good pleasure." When Jesus would justify his commendation of love for enemies and prayers for persecutors, he points not to the Law but to the daily mercies of God in sun and rain to the just and the unjust...

Now, when the Jews in Nazi Germany and Buddhist priests in Communist China and Monoglia are massacred, we see, not merely injustice perpetrated, but the Son of God crucified. Now our unity as men, our freedom from exclusiveness because of race or wealth, becomes not so much an ideal to be realized at our leisure as an important fact to be denied at our peril, not so much an aspect of our creation as a consequence of our redemption.

—L. Alexander Harper

Ground Breaking At Damascus

Superintendent Clyde Fields was a guest speaker for the morning worship service at the Oak Grove Christian Church near Sunbury, N. C., on Sunday, March 24, at 9:00 a.m. Mr. Fields was also the speaker for the morning service at the Damascus Christian Church of Sunbury on March 24, at 11:00 a.m. Following the morning service at Damascus, the members of the congregation and visitors gathered in the Sunbury Elementary School for the noon meal. Following the noon meal, at 2:30 p.m. the Groundbreaking Service for the new Educational unit for the Damascus Christian Church was held on the site. Rev. Ellis Clark, Mr. L. E. McCoy, Mr. Eugene Gray, Mr. J. H. Parker, Jr., Mrs. Ellis Clark, Richard Hofler, Alice Carter, Jimmy Byrum, Dalton Parker, Harry Corbett, Norfleet Hofler, and Superintendent Clyde Fields participated in the Groundbreaking Service. The invocation was given by Rev. Elmo Allcox, pastor of Eure Christian Church, and remarks were made by Rev. Ellis Clark and Superintendent Clyde Fields.

Plans for a new church at Apple's Chapel are near completion. Bids for the building of the church will be considered this month.

Easter Greetings

Carl F. Dunker, Pastor
Wake Chapel Christian Church

The Spring rains are beginning to float down, tapping on the roof tops that God's bountiful blessings fall upon both the "just and the unjust."

Millions of flowers are budding and breaking forth with new life, and soon their many beautiful colors will spangle the green hillsides of North Carolina to remind us of the beauty of God's "holiness."

Even the frogs are starting to sing like a joyful congregation at worship. The melodious croaking sounds as if a hymn is being sung from the heart of one who has been redeemed by the "grace of God."

These "signs of the times" are pointing to the day that Jesus the Christ rose from the dead to be "alive forevermore." No longer is he limited by time and space to a small country called Palestine, but is free to confront all persons everywhere with the needed redemptive love and to inspire those who have already answered the call to discipleship.

The worldly scene is dark and you are surrounded by "many adversaries," but be not discouraged. Listen closely and hear the Living Christ whispering in your ears these words of encouragement: "Nation shall rise against nation," but "fear not," for "I have overcome the world."

I have lived Democracy. I have examined Communism. I have experienced formal education. I have tried organizations. I have participated in pleasure. I have looked at money. But I know of no other Savior for the soul, no other Teacher for the mind, no other Master for the inner-self, other than Jesus who "is called Christ."

Come my friends, come and let us worship together on Palm Sunday and on the Day of Resurrection. Come, and let us sing alleluia to him whose name is "above every name," to him who is our Lord!

MEN ARE LIKE STEEL IN ONE WAY: THEY'RE OF LITTLE USE WHEN THEY LOSE THEIR TEMPER.

DON'T BE TOO HARSH ON A MAN SIMPLY BECAUSE HE ACTS LIKE A FOOL. AFTER ALL, HE MAY NOT BE ACTING.

Our Human Predicament

Dr. Edward W. Brueseke, Pastor
Zion Church, South Bend, Indiana

Do We Need the Forgiveness of Sins?

According to the Christian Faith, **The Predicament of Man** is something like this:

1. **Man is endowed with limited freedom** but invariably man ignores or defies the limits of his freedom. As a result, his freedom collides with someone else's freedom (including God's).

2. **From this rebellion against limited freedom,** complicated and compounded by insecurity, fear, pride, resentment, envy, ignorance, etc. **spring the kingdoms (or power structures) of this world** that are in conflict with the Kingdom of our Lord and Christ. Your **power structure** may be nothing more than your **bad temper,** to which every other person yields, rather than endure the ordeal of crossing you.

3. Although you add power structure to power structure your **insecurity is not abated** and to it is **added a sense of guilt.**

The forgiveness of sins? It has to do with **letting go or sending back** (remission) the **hostages** you have given and the unpayable debts you owe, for **violating another's freedom.** It has to do with the **healing experience** of **cleansing** you from a **sense of guilt.**

Waiting For The Dawn

Those of you who are older will remember the words of a popular song which had this phrase paramount, "The world is waiting for the sunrise." How better could we express or depict our hopes and assurances as Christians as we look forward once again to the victory of our Lord, the Resurrection. Luke phrased it a bit differently, "As it began to dawn." The Resurrection of Jesus from the dead was a "sunrise" that flooded life with warmth and confidence, furnishing the power and the momentum for victorious living. In the early days of the church, the Apostle had other words to express the same triumphant belief, "Arise, thou that sleepest, and Christ shall give thee light." Or again, "The whole creation waits, as on tiptoe, for the revealing of the sons of God." Or we might go back to John's Gospel, "In Him was Life, and that Life was the Light of men."

All of this is a declaration of our faith, that Light and Life came to our world in Jesus Christ, and no form of darkness can put out that Light or master that Life. Christ has risen and turned defeat into victory! Mercy is in every way infinite, and the world is indeed in His hands.

How much our world needs this message with its triumphant note. The whole creation is waiting for the reign of the Sun of Righteousness, on tiptoe to see the revealing of it in the lives of His disciples.

If you have ever witnessed a sunrise, you know that the wonder and glory of it defies description. One just cannot do justice to it in mere words, for it is a breaking forth of beauty, sudden and striking. Yet the truly beautiful sunrise must have clouds, with their masses of dark streaks across the sky. When you have clouds, the sun edges them with gold, tinges them with indescribable shades of pink and purple, so marvelous that you hold your breath in wonder. Yes, for the gorgeous sunrise, you need a cloud-filled or cloud-tinged sky.

Surely we have that in our world of experience. The clouds are ever a part of our picture, always a fact in our living. Disappointment, discouragement, frustration — the clouds of sin, misery, sorrow — all darken the horizon of our lives and threaten to engulf us with gloom and darkness; but the Resurrection is God's way of saying, "A dawn has come" to relieve the darkness, to break the shackles of sin, and that dawn is the beginning of the Divine Reign of Righteousness. The Resurrection declares that God is still in control of this world of ours, that love is His central nature, and that Love manifest in His Son will win the ultimate victory.

The world is waiting for Him, for the Sunrise of God among men. And we are privileged to reveal His Light, we of the church, for in the final analysis, the greatest proof of a Risen Christ is a Living Christian. Meet one, and you witness a sunrise amid the cloudy background of our living.

—Rev. Frank R. Hamilton
The Voice of the Temple

About ※ ※ ※

FAILURE AND SUCCESS

Failure In Life And Success In Death might appear to be a strange title for a book, but some day there may be a volume published under that somewhat melancholy designation. Such an undertaking could require several volumes, for throughout the ages, especially in the so-called new world, thousands of men have met defeat while living, only to live triumphantly in death.

One case illustrates an unknown but large number. That case is Edgar Allan Poe who lived in poverty, met repeated defeats and discouragements, and was ignored by many, but after he died three cities claimed his citizenship. Acceptance of his writings was almost zero while he lived, but now more than a century after his death his complete works are found in millions of homes and thousands of public libraries.

Richmond, Virginia, has its Old Stone House as a Poe shrine; Philadelphia its cottage where Poe did most of his literary work, and Baltimore, Maryland, considers Poe a native son. So does Boston. The Monument City, however, can certainly lay claim to the poet's body, for there he died mysteriously in 1849 at the age of 40.

Most of Poe's literary career is connected with Philadelphia, and that city's shrine in his honor is the three-story restored cottage where the poet, with his child-wife, Virginia, and her mother, lived from 1842 to 1844, and which he described as "a pretty cottage with a garden which Virginia has made to bloom afresh." There, too, Poe wrote "The Raven," "The Masque of the Red Death," and many other literary pieces.

Poe went to Philadelphia in 1838 and had encouragement to stay because there was in that city a publication with the gruesome name, "The Casket," in which had appeared Poe's "Enigma, A Conundrum of Palindrome," the first of his literary works to be published. Poe made other connections in Philadelphia, none very successful, and later went to New York. There he planned to start a magazine but a depression at that time prevented this effort.

Returning to Philadelphia, Poe became associate editor with William E. Burton on "Burton's Magazine." It was in this magazine that Poe's famous "The Bells" first appeared — one of the many of Poe's poems that live in the hearts of his admirers while his remains lie in a Baltimore cemetery. Poe's connection with Burton soon ended, probably because of Poe's inability to abstain from alcohol. Next he did review work for "The Saturday Evening Post."

Poe always had much trouble in marketing his writings. Once when he returned to an editor for the tenth time about a story and stated his financial distress the editor gave him $15.00 but refused to print the story. Then Poe wrote "The Tell Tale Heart" in which he evidently had in mind his financial struggles. No doubt he thought this would reveal his need to others. And it did, in a way, to James Russell Lowell who was starting "The Pioneer." But Lowell's literary venture ceased after three issues and Poe waited many months to collect the $13.00 for his contribution.

On the strength of the contract to publish what proved to be his final production, "Eureka," Poe tried to borrow less than $25.00 but failed again, and the essay was not published until after his death.

Poe combines many emotions and sentiments in "The Bells," and literary lights have placed varying interpretations on what the author meant. But Poe seems to reveal what he had in mind when he wrote "What a world of solemn thought their monody compels!" Monody means an ode sung by one voice as in a tragedy, or a funeral song.

Belatedly, Edgar Allen Poe is recognized as one of America's greatest literary geniuses.

C. B. Riddle

NEW LIFE

As Easter approaches, we begin to think in terms of new life. It is meaningless to dwell upon the first Easter and ignore the present possibility for spiritual renewal. We live in a world which is desperately in need of spiritual directions. It is tragic when we in the church are so devoid of a sense of Christian mission that we are ill-prepared to offer any meaningful directions.

The world today does not stand in need of worn out theological cliches. Pious platitudes are as "sounding brass and tinkling cymbal." Men are emaciated and hollow for want of a spiritual depth in their lives. Their lives are empty because they have nothing worthwhile for which to live. Many of these people say the Church is irrelevant and obselete in our modern world. Some of these claims we may ascribe to cynicism but the fact remains that Christian people have failed to make the Church the vital and dynamic force it could be in society. Too often we have settled back in comfortable complacency instead of pointing the way to frontiers of productive and meaningful living.

This is true, I believe, because we have failed to understand, or to embrace, the Christian concept of growth. We have been content to immerse ourselves in the "faith of our fathers" as if it were holy water. We have believed it possible to discover salvation as we side the coat tails of yesterday's saints.

The Christian Gospel must be interpreted to each generation in the language it will understand. It must be interpreted by Christians who are growing in ability to grasp and live by its Truth; Christians who are not so wedded to the status quo that they can see no farther than society's cherished little gods.

The oak tree in our yard grows a little each year. In order to do this it must produce new leaves and new life each spring. Easter is the springtime of the soul for the Christian. It is a time for new life, new questions, new concepts, and renewed devotion to a truth which is dynamic, not static.

—Rev. Alfred M. Campbell

Eutaw Tidings

On April 27 from 10:00 a.m. - 4:00 p.m., Rev. Richard Rinker, Field Secretary for the Southern Convention, and Miss Dorothy Ballinger of the First Congregational Christian Church in Greensboro, together with their assistants, will present to the church the background and nature of the United Church of Christ Curriculum.

Historical Society Of Congregational Christian Churches

ANNUAL MEETING, APRIL 26, WEST HARTFORD, CONN.

Herewith is the call to assemble in the meeting house of the First Church (1713) West Hartford, Connecticut, on Friday, April 26, for the Annual Meeting of the Society. At 10:00 a.m. registration, greetings, historical exhibit. A conference for historians and church clerks will be held from 10:30-11:15 a.m. with Rev. Arthur E. Wilson presiding. This will be followed by an observance of the fiftieth anniversary of the Kansas City Council, which ushered in a new era of Congregationalism. Participants: Rev. Raymond Calkins and Rev. Rockwell Harmon Potter of the famous Commission of Nineteen; Rev. Stanley U. North of the General Council and other distinguished leaders. President English will chair this panel discussion. Luncheon at 12:30 ($1.50) to be followed by an historical address, "Congregationalists Around the World," by Rev. Russell Henry Stafford, President Emeritus, Hartford Seminary Foundation and former Moderator of the International Congregational Council. The regular business session with reports, important discussions and elections of officers will close the annual meeting. All are invited.

A special meeting of the Executive Committee is hereby called for Thursday, April 25, 6:30 p.m., at the Connecticut Conference Building, 125 Sherman Street, Hartford, Conn.

James F. English, President
Vaughan Dabney, Executive Sec.

BOARD OF GOVERNORS—1963

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1. Contributing National and State agencies are voting members of the Society and name representatives to the Board of Governors.

2. Churches contributing $10.00 or more per year become full voting members and those contributing less become associate members of the Society.

3. Invidiuals contributing $5.00 or more per year become sustaining (voting) members and those contributing less become associates of the Society.

All contributors receive the *News Letter* and other publications and reports of the Society.

NOTE: Contributions approved for Income Tax Credit by U. S. Income Tax Bureau.

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United Church Board for World Ministries

Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U. S. A.

Synod of the Evangelical Churches of Syria and Lebanon

Union of Armenian Evangelical Churches in the Near East

EASTER MORNING

Gray clouds against a leaden sky,
Unlit by any glow of dawn.
Two weeping women hasten by
Whose love still lives though hope is gone.

The day breaks dull and red without
A cheering ray for those who grieve.
Two men come running who dare not doubt
The thing they dare not yet believe.

The tomb is open. He lives! He lives!
Death is dead and night is done.
Earth shouts with joy, and heaven gives
Its gift of gold in the risen sun.

Again the darkness closes in
Upon a world grown cold and wise,
With gloom of greed, and murk of sin,
When men forget his shining eyes.

Roll back the clouds of hate, and fling
Apart the curtains of the night.
In hearts that love and souls that sing
Let Christ arise. Let there be light!

—Winfred Ernest Garrison

The Value Of Worship

Rev. James E. Porter
Pastor of Northview

Worship is the greatest privilege of our lives. For it is through worship that we come near to God and share our lives with Him. In worship we come to God with the assurance that He will forgive our sins, strengthen us in our weakness, help us with our problems, and guide us in our distress. We are given courage and find hope by exalting God and making Him supreme in our lives.

When we truly worship, we give ourselves completely to God. We bring Him our mind and heart and will — our complete being. Through this complete surrender to God in worship, we find spiritual growth and understanding.

These are some of the basic reasons that worship is so important to us as Christians. These are some of the reasons that we should set aside part of each day to worship God at home and that we should attend the worship services of our church regularly each Sunday.

Nor must we enter these periods of relationship with God lightly; for we know that, if we are to have a true experience of worship, we must prepare ourselves spiritually.

First of all, in that preparation, we should clear our minds of distracting thoughts. We can do this by having a period of prayer and Bible reading to prepare our hearts more fully for God to enter.

In the second place, we must come to the experience of worship expectantly. We must realize that we will receive a spiritual blessing.

During the period of worship we must participate fully. Especially in public worship, it is important that we share every part of the service. We must use the prelude as a time of spiritual preparation. To make the service spiritually meaningful, we must sing the hymns, join in the responses, and unite in the prayers. The sermon, which is an interpretation of God's word, is a time for concentration rather than idle thinking. The benediction reminds us that we have dedicated our lives anew to God and that we should go forth from our experience to witness to our faith.

Thus, an emphasis on worship will bring to us a broader understanding of our faith and a deepening of our spiritual lives.

DISCUSSIONS ON EASTER AND PASSOVER BY CLERGY ON "TODAY" SCHEDULE

A series of discussions of Easter and Passover by distinguished leaders, and readings from the Bible by Basil Rathbone in a special Good Friday program, will be presented on NBC-TV's "Today" show.

Following are the clergymen and the days on which they will appear:

Wednesday, April 10 — Dr. Franklin Clark Fry, President of the Lutheran Church in America.

Thursday, April 11 — Dr. Hagen Staack, Professor of Religion at Muhlenberg College (Allentown, Pa.). Dr. Staack will compare present-day religious observances with ancient springtime rites of earlier religions.

On **Good Friday, April 12,** "Today" will devote its entire program to reading from the New Testament by actor Basil Rathbone, accompanied by members of the Krainis ensemble. The ensemble, directed by Bernard Krainis, consists of six instrumentalists and four vocalists who will perform Renaissance and baroque Easter music.

CLINIC IN PASTORAL CARE

As part of its in-service training program The Divinity School at Duke University provides each summer a two week clinic in Pastoral Care open to ministers of any denomination who hold the B. D. or equivalent and are actively engaged in some phase of the ministry.

The Clinic in Pastoral Care has as its focus the Christian ministry and the care of persons. Through lectures, group discussions, and hospital visitation experiences the nature of the ministry to persons is explored. Consideration is given to the meaning of selfhood, the self in crisis, and the ministry to those caught in the crisis of illness.

The Clinic will begin with the opening dinner on Monday, July 22 and extend through Friday noon, August 2. The weekend in the middle of the program will extend from Friday at 3 until Monday at 11 a.m.

Application blanks and further information may be secured from Dr. Richard A. Goodling, Director of the Clinic, at The Divinity School, Duke University, Durham, N. C.

EASTER FAITH

I like the faith of Easter,
I like the flowers, too;
I like the Church's message,
And every well-filled pew;
The music and the sermon,
And all the gay bouquets
Make Easter such a blessing
Of sweet and wondrous praise.

I like the children Easter,
Their pretty dresses gay;
Their pretty Easter baskets
With eggs and colored hay;
And I like the Easter greetings
Of love and sweet accord
Which hail the Resurrection
Of Jesus Christ, Our Lord!

—John G. Truitt

NO LONGER I

"... let him deny himself." Mk. 8:34.

Aha! we say. So this is where the church gets the idea of self-denial for Lent. Jesus himself, it appears, of his disciples that they practice self-denial. And so what are we denying our selves for Lent? Cigarettes? Movies? Candy? Television?

But notice that Jesus does not say, "Let him deny himself something he enjoys." The clause stops with the word "himself." We are called to deny ourselves. Nothing less. The same word "deny" is used to speak of Peter's denial of Jesus. And it really means to ignore or renounce. Let him renounce self. Let him refuse to make self the center of his life.

This is what Christian self-denial really means, and our puny Lenten "sacrifices" make a mockery of the summons of Jesus. In fact, we sometimes hide behind this kind of isolated self-denial in order that we may not have to face up to the demand for radical denial of self.

It is Paul who clearly interprets the meaning of these words of Jesus when he writes, "It is no longer I who live, but Christ who lives in me" (Galatians 2:20). But perhaps he interprets the words even more clearly with his life. It is in the glad self-renunciation of a man like Francis of Assisi or Albert Schweitzer that we see most vividly what Jesus means.

By Robert V. Moss, Jr.
In "Lenten Devotions"

Aleppo College Serves In Syria

January 30, 1963

Dear Friends of Aleppo College:

It is a little over a year since I wrote my last letter to you. We had another forced vacation last March, and we ended the year 30 school days short of the normal academic year of 160 school days. This had an adverse effect on the high school graduating class of the Boys' Division, and to remedy this problem we had to extend the year to August for this class. We are glad that last year is over, and we are also glad that we have had a smooth year thus far.

Enrollment in the Boys' Division is almost the same as last year, with 450 boys, but enrollment in the Girls' Division continues to mount up — it is about 250 now. The classrooms are already crowded, and we need at least four new classrooms next year. The College engineer is working on plans and estimates for the completion of the Girls' Division building. It seems that this feminine "population explosion" will crowd the new classrooms very soon. We expect more applications in both divisions next year because English is replacing French as the second language of instruction. The government-sponsored Aleppo University has made proficiency in English mandatory for all its students, and an English language school is already in operation as part of the Engineering College. At the present time we are the only institution in Syria which offers all science and math courses in English.

I would like to thank all those who contributed to our Hot Lunch Program last year. Although we had no money when we started, we were able to help eight undernourished students get hot meals at our Boarding Department through the gifts we received. This year we have even more who urgently need such help. We have enough money for two boys only; we need money for about ten more who are already having their meals at the Boarding Department. Each meal costs about 35¢ — $60 will provide one student with one hot meal a day for the entire academic year. We still need your help in this important work.

I am happy to report to you that we have been able to help students in yet another way. As you may well know, the financial assistance that we give is sometimes not fully adequate to enable a student to continue his education with us. Therefore, we have started a student employment plan this year whereby very needy students earn some money working at the snack bars (a total of eleven students), the Boarding Department, the library, and in other departments of the College. I am almost sure that we are the only school in Syria that has such a program. The educational value compares favorably with its financial aspect. The boys enjoy the brownies which the girls prepare, but they know that this is also a program of students helping students.

I am also happy to report that our transportation problems have been greatly diminished this year by the addition of a fourth bus (a new diesel bus made available through the Christian Higher Education Fund of the United Church Board). Our second new bus arrived a few days ago, and we hope to have it in use in a couple of months. We still need two new buses to replace our other worn-out buses.

One important project for next summer is the improvement of the Girls' Division athletic fields (there is one basketball and one volleyball court for 250 girls) and the building of a tennis court. The Boys' Division athletic grounds are in very bad shape, and they too need immediate

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

ISTANBUL

April

14—**Rev. and Mrs. Melvin Armin Wittler** have been in Turkey since 1956. They taught at the American Academy during their first term. Since 1960, Mr. Wittler has served as Secretary of the Near East Mission, which includes the work of the United Church Board for World Ministries in Lebanon, Syria, and Turkey. Mrs. Wittler teaches music at the American Academy for Girls.

15—**Rev. and Mrs. William Sage Woolworth, Jr.** are a talented and devoted couple who have been ready to serve in the Mission wherever need was greatest. They have spent many years in evangelistic work, teaching, publication and other phases of Mission and church related activities. They expect to be on pre-retirement furlough in 1963-64.

IZMIR

As ancient Smyrna, the seat of one of the seven churches of the Book of Revelations. Now a city of 286,000 with a large and beautiful harbor. Exports tobacco, raisins, figs and cotton. Board institution: American Collegiate Institute.

16—**Miss Florence E. Ashwell** became an associate missionary in 1961 and at present is teaching science at the American Collegiate Institute at Izmir.

17—**Rev. and Mrs. Everett C. Blake** carry heavy leadership responsibilities in Izmir, Turkey. Mr. Blake is the business manager of the American Collegiate Institute and Mrs. Blake is the principal. Both do a great deal of extra-curricular work with students and adults, American and Turkish. In addition, the language school of the Mission is in their care.

18—**Miss Charlotte Bunker** has been in Turkey since 1961 and at Izmir she teaches secondary school in English, as well as incoming students who are beginning English.

19—**Miss Alice Darnell** was appointed in 1960 to a three-year teaching term in Turkey. She teaches music and physical education at the American Collegiate Institute in Izmir.

20—**Mr. and Mrs. Peter Davies** began three-year terms as English teachers at the American Institute in 1961. He is interested in drama, public speaking activities and debating. Rosalie's interests are publication and music.

attention. The tennis courts and the football field should undergo major repairs.

We continue to depend on your generous contributions so that we may be able to carry on our work effectively. Our service to the students here is an expression of the cumulative effort of the friends of the College in the training of youth for responsible leadership. Please send your contribution either to: Aleppo College, P. O. Box 287, Aleppo, Syrian Arab Republic or to The United Church Board, 475 Riverside Drive—16th Floor, New York 27, New York, U. S. America.

HISTORY IN A NUTSHELL

1860—Aintab Seminary for Girls founded in Aintab, Turkey.
1876—Central Turkey College founded in Aintab, Turkey. During World War I both schools closed.
1924—Central Turkey College reopened as Boys' High School in Aleppo, Syria.
1924—Aintab Seminary for Girls reopened as American High School for Girls in Aleppo.
1927—North Syria School for Boys opened in Aleppo.
1930—Boys' High School expanded into Aleppo College.
1937—North Syria School for Boys merged with Aleppo College.
1940—Aleppo College moved to new campus outside the city.
1954—American High School for Girls moved to Aleppo College campus.

NOTE: In the Southern Convention all gifts should be sent to the Convention Office at Elon College, N. C. Designated gifts will be forwarded as instructed. Ed.

The Future Won't Wait!

Last night you didn't sleep. Today you staggered through your usual schedule despite your drowsy hangover. The day seemed long and endless. You thought that time was dragging, but actually you were the one who was doing all the dragging. Time is a discipline which the Creator has placed upon us. Like all good discipline from a loving father, sometimes it is a burden, sometimes it is a joy, but always time is a blessing. It keeps us moving. We can always be sure of a tomorrow. We know it's coming. And although we know we ought to get ready for it, we're not always sure just how.

For high school youth, tomorrow looms large. The future seems closer. The world seems to be demanding more. Big decisions need to be made. Life is suddenly full of exciting expectation . . . and confusion. Often the future comes so fast upon us that it seems to be here today. In fact, what we are today shapes our tomorrow. The respect we have today for fellow human beings will be the key to the success of our marriage. The life philosophy which we're shaping today will be the foundation of our future. We dare not underestimate the importance of today's decision as we look to the future. Some teens, of course, need more time and maturity. So don't let the adult world rush you into the future before you're ready. On the other hand, don't sell yourself short on what you're capable of doing today. Today's youth dare not wait until the future to "go out into the hard, cruel world." We are living in the world today. And tomorrow we simply keep on living in the world. As modern young Christians, we must make our witness today before it is too late — the future won't wait!

WHO IS GOD?

Is God the figment of someone's imagination? Is God something real and personal? Is God a convenient scapegoat for all of our problems? Is God a source of strength in time of trouble? Is God a religious name given by superstitious people to an unknown scientific power or process? Is God the Creator of the universe and all that is therein? Is man the highest creature of all creation and therefore blessed with special powers over all other creatures? Is God really the name given to that psychological something that makes man shape a morality of right and wrong? Is God, as Creator, the maker of laws which man continually strives to comprehend and obey? Is life meaningful to you when you consider yourself simply an animal creature who at this particular time in history happens to dominate all of life? Is life given more meaning when you see yourself as being in some way made in the image of God — the Creator and Father?

Every human being goes through the process of answering life's big questions. And it usually hits hardest in the teen years. Whether or not we're aware of our search for answers, everybody does it.

We get answers by observing life about us — the good and the bad. We get answers from trusted, respected friends — both young and old. We get answers in the kind of books we read, movies and TV we see, games we play, hobbies we have, records we hear, discussions we join in. We get answers by studying history and the Bible in an effort to seek for those truths that have not changed with time. And soon, before we know it, things begin to fit into a pattern. Questions are answered more easily. We begin to find where we fit in. But we never are completely certain about EVERYthing, for we never stop fitting pieces together.

There is hope, for the Christian believes that God is love. He is our father, Christ is his Son and our Savior. And we are his children. We find our greatest joy when we give our lives in love to help our brothers, and they respond in love. This is God's way. His laws are good and to our advantage when we follow his intended way for us. We sometimes stumble, but he helps us and forgives us. There is always a place for us.

The thinking you do about your place in life must be your own thinking and your own decisions, even though you have outside help. You must be honest. And always keep growing, for when you stop growing, you die in mind, in creativity, and in meaning. In short, know your faith, know your world, know yourself, and do something about it today. Someone has said, "God's time is now!"

—Youth

Guest speaker for a special Church Night Supper at First Church, Portsmouth, Virginia, was the Rev. George Poole, missionary to South America. The Rev. Daniel Bowers is minister.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Nature Of The Youth Ministry

EDITOR'S NOTE

If you are an avid follower of the Youth Page, you surely are familiar with the Covenant; however, this is only a single facet of the Youth Ministry. Since the Youth Ministry will be presented at Spring Rallies and at Officers' Camp, don't you think you should become well-acquainted with it? Here it is in part:

Driven by our vocation as Christians, and inspired by our hope in God, we enter into and take upon ourselves the youth ministry of the United Church of Christ.

To minister is to serve. In this sense all of us in the church are called to minister and to be ministered unto. Christ's love makes us sensitive to the needs of others — young and old — and each of us responds according to his own compassion and talents.

Through the United Church Youth, the United Church of Christ's ministry involving youth of the ages 14 to 18 (grades 9 to 12), we undertake to make the whole church sensitive to the special needs and concerns of high school young people, as well as to make the young people sensitive to the whole church, to other youth, and to the world.

As persons, young people are passing through those unique years when they are sharpening their focus on life. These are days of preparations — apprenticeship. Youth face complex decisions and they look to the church for guidance. Youth need opportunities to test their life philosophy and their personal abilities in an understanding and compassionate fellowship. They have fresh ideas and varied talents for developing their own program. In the life of the church they can minister, but they also need to be helped. Youth are churchmen today, not simply persons preparing for churchmanship tomorrow.

All adults have an important role in the church's youth ministry. Their experience is in many ways greater than that of youth. They have greater advantage of a longer perspective on life. But adults also experience rejection and doubt, and therefore feel the need of understanding and love and of being accepted as persons.

In a fellowship of mutual trust, we, young people and adults, can grow and minister together as we seek to serve in Christ's name. Thus, in the Church's youth ministry we strive toward mutuality of youth and adults at every level of United Church Youth.

GUIDELINES FOR THE MINISTRY

In undertaking this ministry we seek to follow these guidelines:

1. Youth need to see themselves and to be seen as an integral part of the church, but should be regarded as persons with special needs at a particular period in their lives.

2. The program for high school young people should be thought of as an integral part of the church's ministry, not an auxiliary organization.

3. The church's youth ministry is both a ministry of the whole church to its young people and a ministry of the young people of the world, to other young people, and to the whole church.

4. The youth ministry is to be performed by youth and adults in mutual responsibility and involvement.

5. The youth ministry should be expressed through an integrated rather than a fragmented program.

6. The youth ministry is open to all and committed to Christ.

7. Organization of the youth ministry is to be the servant of purpose and program rather than an end in itself.

DREAMS FOR OUR YOUTH

Some of our dreams for every senior high youth involved in this youth ministry are that he will:

1. Commit himself to Jesus Christ.
2. Fall in love with the church.
3. Take an active part in the church's mission.
4. Maintain a Christian witness within the youth culture.
5. Develop a real mutuality with adults.
6. Discover Christian fellowship that is real and deep.
7. Choose a lifework as a response to God's call.
8. Discover the real meaning of worship.
9. Learn to use his body as a temple of God.
10. Discover a Christian meaning and purpose in life.

EUTAW P. F.

The new officers of the Eutaw P. F. are Hope Porter, president; Eddie Riley, vice-president; and David Smith, secretary-treasurer. The group has been studying the Old Testament and has had some interesting discussions concerning it.

The Senior High P. F. at the Christian Temple is selling boxes of note paper and envelopes in order to continue their support of a child in our Home for Children.

Elon College In The News

ACTIVITIES OF ELON PLAYERS

The Elon Players presented Maxwell Anderson's "Bad Seed" recently in Mooney Theater.

Gay Yule starred in the role of Rhoda Penmark. Christine Penmark was portrayed by June Biddle. Ken Rovere appeared as Leroy, the handyman, and Carol Trageser played the role of Mrs. Daigle.

Giving performances in supporting roles were Paul Robinson as Col. Kenneth Penmark, Olivia Corder as Monica Breedlove, Frank Rich as Emory Wages, Peggy Dodson as Miss Fern, Ken Scarborough as Reginald Tasker, Paul Schoonmaker as Mr. Daigle, and Melvin Shreves as Richard Bravo.

The play was directed by E. Ray Day, director of dramatics at the college.

ELON STUDENTS IN BEAUTY PAGEANT

Susan Ferguson, an Elon College sophomore from Durham, was named first runner-up for the title of "Miss Burlington" for 1963 in the annual pageant held last week.

A daughter of Mr. and Mrs. T. Dent Ferguson, Susan is a math and French major at Elon. She is a member of the Community Relations Committee and the Dance Committee. A member of Tau Zeta Phi Sorority, she represented Elon as "Tournament Queen" at the Carolinas Conference basketball tournament in Lexington in February. She used singing as her talent in the contest.

Other Elon students who participated in the pageant were June Evans, of Princess Anne, Md.; Karen Fischer, of Arlington, Va.; and Diane Hancock, of Hampton, Va.

JUDGES IN PIANO CONTESTS

Several members of the Elon music faculty have served as judges in piano contests in various parts of North Carolina recently.

Prof. Fletcher Moore judged contests at Atlantic Christian College and East Carolina College, while Prof. Fred Sahlmann judged an event at Lumberton. Both Moore and Sahlmann and Prof. Charles Lynam were judges at the statewide music scholarship finals held at Guilford College.

MOORE PARTICIPATES IN MUSIC ASSOCIATION

C. Fletcher Moore, dean of Elon College and chairman of the department of music, served as a panel moderator and lecturer at the annual meeting of the Southeastern District of the American Music Educators' Association held at Charleston, West Virginia, during the latter part of March.

As a moderator of a panel of choral directors, band directors and pianists, Dean Moore directed a discussion of "Relationships Between Piano Study and Band and Choir Areas." He appeared during an afternoon session as a lecturer, presenting a lecture and demonstration on the subject of "Contemporary Piano Music."

RICHNER APPEARS AT ELON

Dr. Thomas Richner, internationally known pianist and a member of the music faculties of Columbia University and of Douglass College of Rutgers University, appeared in a recital in Elon's Whitley Auditorium recently as another in the series of Elon Lyceum programs.

Dr. Richner, who has appeared at Elon College for a number of recitals in the past, devoted his recital entirely to the piano works of Mozart. He is recognized as one of the world's authorities on Mozart and Mozart works.

He has had concerts throughout Europe and the United States. His tours abroad have included many appearances in England, France, Austria, Holland and the Scandanavian countries. He is scheduled to leave for a new European tour this spring that will take him to Spain, Yugoslavia, Greece, Austria, Germany, England and Scotland.

A native of Pennsylvania, he received his bachelor's degree at the University of West Virginia and continued his studies in New York where he received the master's and doctor's degrees at Columbia University.

Most of life's troubles come from misunderstanding. If we know each other, we shall understand each other. If we trust each other, we shall work together in unity of purpose. If we work together in unity of purpose, there is nothing worthwhile which we cannot accomplish.

CUMMING DELIVERS LECTURE

Dr. William P. Cumming, head of the department of English at Davidson College, delivered the annual Pi Gamma Mu lecture in Mooney Theater last week.

Dr. Cumming, who has gained wide recognition as an authority on historical cartography of North America during the colonial period, used as his topic "New Light on Carolina from Old Maps."

The lecture was the fourth in the series of annual programs sponsored by the Elon chapter of the national social science honor society. The group is composed of outstanding student and faculty members in the social science field.

Dr. Cumming was born in Nagoya, Japan, the son of missionary parents. He is a graduate of Davidson College and holds the M.A. and Ph.D. degrees from Princeton University. He later studied at Oxford University in England and his teaching experience includes work at Williams College in Massachusetts prior to joining the Davidson faculty.

GENERAL PHILLIPS SPEAKS

Brigadier General John D. F. Phillips, executive secretary for the Carolina Charter Tercentenary Commission at Raleigh, spoke to the Elon College students and faculty members at regular chapel exercises recently.

General Phillips' visit to the Elon campus was the first feature of the College's observance this year of the three hundredeth anniversary of the granting of the Carolinas Charter by King Charles II of England. All of the state's colleges and schools have been urged to participate in the statewide observance of the charter anniversary year. Another phase of the observance will be the staging of the annual May Day pageant with a Tercentenary theme.

General Phillips is a graduate of the United States Military Academy and served two four-year terms as a faculty member at West Point before and after seeing European service with the Army during World War II.

In addition to his wartime service in Europe, General Phillips served with the Military Assistance Division of the United States headquarters in Europe from 1952 until 1954. He then commanded troop units in Europe, Korea and in the United States until his retirement and removal to North Carolina in 1959.

THE GREAT CHURCH TO WHICH WE BELONG

We hear someone say—or we say ourselves—"I belong to a Baptist church." Or to a Congregational church. Or to a Disciples church. Or, "I am an Episcopalian." Or a Methodist. Or a Presbyterian. Or a Roman Catholic. Or some other in the long alphabet of names. But none of these is the greatest name. The church we know best is like a beautiful tree to which we look up and under which we take shelter. But the tree is only part of the forest, and the forest is the fellowship of all those whose life grows out of the love of Jesus Christ.

A forest does what no single tree can do. From its slopes it sends out its influence far beyond its borders. When the snows and the rains come down from the sky, they seep into the rich soil that forms around the roots of all the trees in the deep wood. Those waters feed the brooks and the springs that keep the valleys green in far-off lands where men might forget the forest because it is beyond their sight. But the wells by their front doors have been filled from it; and if the forest were not there, the life of the land would dry up and die.

So it is with the great Church to which all Christian people belong. For more than nineteen hundred years it has been sending the streams of its influence out into the world. It is bigger than any particular part of it. We must take a long look and a wide view to realize the wonder of it. Like trees in a forest, different congregations have grown up in it; but whenever they have been great and good, it has been because their roots went down into the same ground. That ground is the remembrance of Jesus Christ. From him, and from the love of him, through the long centuries the men and women who have been most brave and true have drawn their strength.

—Walter Russell Bowie

The Timber Ridge Parish House is near completion. The furnace has been installed, and the Women's Fellowship is planning to complete the kitchen for which the cabinets have already been made.

Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech.

—Mary Baker Eddy

THE UNITED CHURCH FROM A BRITISH PERSPECTIVE

In the last six months of 1962 a further 500 Congregational Christian churches reached a decision as to their future alignment in the United States.

. . . In 1961 there were 5,458 Congregational Christian Churches. This means that about 900 churches have not yet reached a decision. The majority are very small causes, many being described as "inactive."

—**Congregational News Service**
London

TIMBER RIDGE S. S. ELECTS OFFICERS

Janet Kump, Reporter

The new officers of the Timber Ridge Church Sunday School were elected Sunday, March 31, 1963. They are the following: Thomas Pugh, superintendent; Richard Kump, assistant superintendent; Janet Kump, secretary; Sharon Seldon, assistant secretary; Robert Larrick, treasurer; Nancy Pugh, pianist; Vernon Whitacre, chorister.

RALEIGH LEGISLATIVE SEMINAR

The State Legislative Affairs Committee of the N. C. Council of Churches is sponsoring The Raleigh Legislative Seminar to be held at the Raleigh United Church on Monday, April 22, 10:30 a.m. - 3:45 p.m. This seminar is to help ministers and church lay leaders learn more about our legislative processes.

Dr. Vernon L. Ferwerda, Director, Washington, D. C. office, National Council of Churches, and former N. C. C. representative to the United Nations will be the main speaker. Several state government leaders will also take part.

Rev. W. R. Stevenson, minister of our Tryon church, was guest preacher at the First Presbyterian Church of Spartanburg at the evening service on March 31.

A Pastor's Church Membership Class is being held at the Sanford church during the Sunday School hour for young people ages nine and above.

A service of music was held at the Congregational Church of Christ, Tryon, on March 31.

SAVE ME FROM DENIAL

Keep ever bright within me, O Father, the remembrance of thy son, our Savior, Jesus Christ. Grant that what I say and do from day to day may give proof to the world that he is my light and my salvation. Save me, even when loyalty is hard and unpopular, from denying that I belong to him. Amen.

—**Windows of Worship**

LA FORET PASTORS' SCHOOL

Colorado Springs, Colorado
July 5 - August 4, 1963

The La Foret Pastors' School, sponsored by the Board for Homeland Ministries, has a capacity for 50 ministers and 10 wives (limited accommodations for married couples necessitates the 10 limitation). The Board for Homeland Ministries will pay for all leadership, all board and room of ministers, plus rail fare beyond the first $20.00 (at round trip coach rates). Each minister will pay incidental travel expenses, plus the first $20.00 of fare, plus all the wife's expenses if enrolled ($30.00 per week and travel). Dr. Purd E. Deitz will be Dean of the La Foret Pastors' School. Dr. Robert W. Spike will be Registrar. All inquiries should be addressed to Dr. Robert W. Spike, 287 Park Avenue South, New York 10, New York.

SUMMER SCHOOLS FOR MINISTERS AND LAYMEN

Deering Conference Center
Hillsboro, New Hampshire
Open to Ministers and Laymen

July 15-20 — A Conference on The Theological Foundations of the United Church Curriculum.

July 22-28 — A Conference on The Arts and The Parish.

July 28 - August 2 — A Conference on The Theological Foundations of the United Church Curriculum (repeat).

The Deering Conferences are limited to 50 participants in each conference. The United Church Board for Homeland Ministries will provide complete scholarships except travel for all participants. Ministers and laymen of the Southern Convention interested in attending one of the Deering Conferences should address all inquiries to Dr. Robert W. Spike, Registrar, 287 Park Avenue South, New York 10, New York.

Christ Is Risen

Background Scripture: Mark 15:42 - 16:18.

Devotional Reading: Matthew 28:1-10, 18-20.

Memory Selection: **I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die.** John 11:25,26.

After writing a comment on the Easter Story for over forty years, there is little if anything that a man can say that is new, either for him or for his readers. So instead of making a comment on the section of Scripture which comprises the lesson for today, I will try to sum it all up by a lesson in "punctuation" using a few punctuation marks to describe certain phases of the Resurrection.

A Period

Jesus was dead, period. His enemies had seen to that. Even after he was presumably dead, the authorities had a soldier pierce his side with a spear to make sure. And that was the end of this "deceiver" as they presumed to call him. Now they could go about their accustomed way without being bothered by this disturber. Jesus was dead, period.

Jesus was dead, period. That is what his disciples themselves thought. In fact they knew he was dead, for they had seen him die on the cross and they knew he had been buried and the grave sealed and a watch set around it. Their sky had fallen in on them. The light of their lives had gone out. That was the end of it all. Jesus was dead, period.

An Exclamation Point

If Christ be not raised from the dead! Suppose Christ did not rise from the dead. There is a lump in Paul's throat as he thinks about that. There is so much at stake. Read the fifteenth chapter of First Corinthians and see what is involved. If Christ be not raised from the dead! Christian preaching is vain, Christian faith is vain, the apostles were false witnesses — they lied if they said he had risen. If he did not raise, we are yet in our sins; those who have fallen asleep in Christ have perished; we are without hope miserable. The whole fabric of Christian faith is a ghastly joke and a terrible delusion. One thing is sure: if Christ did not rise there is no hope that any other mortal will rise.

Another Period

It seems to me that across the years there comes to my mind a definition of a period — the end of a declarative sentence. So there is another period in the Easter punctuation. Christ is risen from the dead and is alive forevermore, period. There are no ifs. It is a fact, a stubborn fact of history. The New Testament gives unimpeachable witness to that fact. The Resurrection of Christ is the pivotal fact of history and of Christian faith. It cannot be explained away. It is rooted in history. Christ rose from the dead, period.

And because he rose from the dead our faith is not in vain, life takes on a new dimension, we have new hope for ourselves, and new assurance for our loved ones and friends who have fallen asleep. We can have full confidence in Christ himself. If he kept his word there, he can keep it everywhere. Because he lives, we too shall live. As we have borne the image of the earthly, we shall also bear the image of the heavenly. Christ is risen indeed, period.

A Question Mark

How are the dead raised up, and with what body do they come? The resurrection cannot be explained away, but it cannot be explained, or demonstrated like a mathematical formula. We may rest on the fact even though we cannot explain the fact. Christ had a resurrected body which the disciples recognized. They knew it was he whom they had known in the flesh even though he appeared to them in another form. Our mortality puts on immortality. We shall be changed. Death shall be swallowed up in victory.

There is a mystery here, a mystery which the Gospels themselves admit and do not attempt to explain. Nobody knows what happened when Jesus came alive from the tomb. The fact that he did come alive from the tomb is the important fact.

The Therefore of Easter

Paul goes to great length and pains to establish the fact that Christ rose from the dead. He teaches a sound doctrine about that basic fact. And then, as usual, he draws a conclusion. Always after his doctrines there is a "wherefore" or a "therefore." "**Therefore**, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Because Easter is true we ought to do something about it, we ought to live as if it were true. It ought to make a difference in our lives.

SUNDAY SCHOOL LESSON
APRIL 14, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

SERIES OF MEETINGS AT HUNTERDALE

An interesting series of Sunday evening meetings is being planned at the Hunterdale United Church of Christ, Franklin, Virginia. The pastor, Rev. Harold Tribble, reports that the general purpose of these meetings is to re-define the nature of the Church. He also announces the following schedule:

April 21

Rev. Robert A. Bew — First Congregational Christian Church, Norfolk — "The Social Order In and Outside the Church."

April 28

Rev. Victor Hayes — Warwick Christian Church — "Religious Education — Modern Gods and Ancient Prophecies."

May 5

Rev. Robert Marr — Suffolk Christian Church — "Evangelism — 1863 and/or 1963."

May 12

Rev. William A. Cousins — South Norfolk Christian Church—"Christian Stewardship in Orbit."

There is one more to be announced for May 19.

The meetings will begin at 8:00 p.m. Questions and discussion will be a part of each session.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Notes Of Children's Activities

Dear Friends:

The Elon Children's Home was represented at the Southeastern Child-Care Association meeting last week in Savannah, Georgia, by Mrs. Snyder and myself.

The theme for the meeting was "Retooling The Institution To Serve Children In An Age Of Crisis." The keynote address was given by Mr. Clayton E. Nordstrom, Executive Director, Methodist Children's Home Society, Detroit, Michigan. There were three institutes conducted, one for house-parents on "New Dimensions For House-parents," one for case workers on "That We May Better Serve," and one for executives on the theme of the convention "Retooling The Institution."

The Southeastern Child Care Association is made up of children's homes in a ten-state area, including North Carolina, Virginia, South Carolina, Georgia, Florida, Alabama, Tennessee, Kentucky, Mississippi, and Louisiana. This was the 58th annual meeting of the organization.

The Southeastern Association and the School of Social Work of the University of North Carolina are the co-sponsors of the Child Care Project that sponsors In-Service Training at institutions in the Association, as well as offering aid and assistance in counseling. This Child Care Project is in its 8th year. I was elected to the Board of Directors of this Project at this meeting. I will be one of eight responsible for giving guidance and direction to this project.

The meeting was concluded on Thursday morning with a business session and a closing address. At the business session officers were elected as follows: Dr. M. A. McDonald, president, Thornwell Children's Home, Clinton, South Carolina; Rev. Vernon Sparrow, vice president, Mills Baptist Home, Thomasville, N. C.; and Mrs. Myrtice Price, secretary-treasurer, Bethesda-Savannah Children's Center, Savannah, Georgia.

Along with Mr. Sparrow and Mr. Albert McClure of the Presbyterian Home, Barium Springs, N. C., I will serve as a member of the program committee for the next meeting to be held in Asheville on April 14th, 15th, and 16th of 1964.

The closing address was given by Dr. Arthur Fink, Dean of Social Work of the University of North Carolina. He gave a resume of the history of child care work from the late 1700's until 1950 in the area of administration, house-parents, and social service.

REPORT FOR APRIL 1, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 8.00	
Eastern North Carolina Conference	15.00	
North Carolina and Virginia Conference	99.00	
Total		$ 122.00

SPECIAL OFFERINGS

Mr. R. L. Hendrickson, Lincoln, Kansas	80.00	
Women's Association, Congregational Christian Church, Porterville, California	25.00	
Pilgrim Bible Class, First Congregational Church, Greensboro, N. C.	6.00	
Women's Fellowship, Shallowford Church, Elon College, N. C.	25.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
Women's Fellowship, Spring Hill Church, Waverly, Va.	5.00	
Dorcas Society, Pilgrim Congregational Church, Harwichport, Mass.	15.00	
Progressive Bible Class, First United Church of Christ, Newport News, Va.	20.00	
Mary Sue Brittle Sunday School Class, Bethlehem Church, Suffolk, Virginia	5.00	
Women's Fellowship, First Congregational Church, Asheville, N. C.	100.00	
Bridge Bible Class, Congregational Christian Church, Chesapeake, Virginia	25.00	
The Wisseman Bible Class, First Congregational Christian Church, Greensboro, N. C.	100.00	
In Memory of Mr. Robert Grey Elder		
In Memory of Mrs. Louis Wisseman		
In Memory of Mrs. Rowena Cornish Budlong		
In Memory of Mrs. J. H. Gwaltney (2 Memorials)		
Total Memorial Gifts	47.00	
Special Gifts	161.52	
Total		$ 619.52
Total for the Week		$ 741.52

An Easter Sunrise Service followed by breakfast will be held at Apple's Chapel on April 14.

Rev. Lawrence Leonard was preacher for the Lenten evangelistic service at Apple's Chapel on March 17.

Rev. Robert Bennett of Ramseur is conducting special services this week at Shallow Well, Sanford.

Young people of First, Norfolk and Warwick are sponsoring sunrise Easter service at Warwick.

They Are Not Gone

They are not gone who pass
Beyond the clasp of hand,
Out from the strong embrace.
They are but come so close
We need not grope with hands,
Nor look to see, nor try
To catch the sound of feet.
They have put off their shoes
Softly to walk by day
Within our thoughts, to tread
At night our dream-led paths of sleep.

They are not dead who live
in hearts they leave behind.
In those whom they have blessed
They live a life again,
And shall live through the years
Eternal life, and grow
Each day more beautiful
As time declares their good,
Forgets the rest, and proves
Their immortality.

—Hugh Robert Orr

In Memoriam

KERNODLE

Mrs. Virginia Beale Kernodle, wife of John T. Kernodle, 1501 Libbie Avenue, Richmond, Virginia, passed away at a Richmond Hospital on January 22, after ill health for many years. Mrs. Kernodle was a graduate of Elon College in the Class fo 1913. She was a faithful member of the First Congregational Christian Church of Richmond. Mr. Kernodle, Managing Editor and publisher of The Christian Sun for many years, had the dedicated help of "Virgie." She loved her Church and all its enterprises.

For many years Mrs. Kernodle served as secretary to Dr. W. T. Sanger, secretary of the Virginia Board of Education. Later she was secretary to director of the Vocational Agriculture Department of the State of Virginia, in whose department the Future Farmers of Virginia was organized (supplying the pattern for the national organization of the Future Farmers of America). Mrs. Kernodle was active in the Eastern Star and the Daughters of 1812.

She is survived by her husband, a brother, and several nephews and nieces.

Funeral services were conducted January 23 in Richmond by her Pastor, Rev. J. O. Talley, and a nephew, Rev. James A. Beale. Interment was made in Cedar Hill Cemetery, Suffolk, Virginia, with Mr. Talley in charge, assisted by Dr. L. E. Smith of Bayside, Virginia, and Dr. Wm. T. Scott of Chuckatuck, Virginia.

Wm. T. Scott

"One must of necessity look into the face of his Father in the morning before he goes forth to look into the face of his brother." — J. H. Bailey

Christian Education Meetings

W. N. C. CHURCH SCHOOL TEACHERS WORKSHOP

The Christian Education Committee of the Western North Carolina Conference, of which Clay Yates is chairman, invites church school teachers from all the churches in that area to share in a workshop at the Ramseur church Sunday afternoon, April 21, from 3:30-5:30. Opening worship will be led by the host pastor, Rev. Garland Bennett.

Rev. Richard Rinker, minister of Christian education for the Southern Convention, will give the general introduction and will lead the group of teachers of young people.

Mrs. William T. Joyner, Christian Education Associate who recently attended the regional curriculum workshop, will lead the children's teachers, and Mrs. F. C. Lester, regional secretary of the Council for Lay Life and Work, will meet with teachers of adults.

Two hours of concentrated study can give church school teachers a real "lift." It is hoped every church school in the Conference will be represented.

CURRICULUM INTERPRETATION WORKSHOPS

May 11 — United Church of Christ, Raleigh, N. C., 10:30 - 3:00.

*May 15 — St. Paul's United Church of Christ, Woodstock, Va., 7:30 - 10:00 p.m.

May 18 — Congregational Christian Church, Asheboro, N. C., 10:30-3:00.

May 19 — First Congregational Church, Greensboro, N. C., 2:30-7:00.

*May 25 — Bethlehem Church, Suffolk, Va., 10:30-3:00.

*May 26 — First United Church of Christ, Norfolk, Va., 2:30-7:00.

The above dates marked with an asterisk are changes from previously announced dates. These are the final dates on which you need to plan for encouraging your workers to attend.

These workshops are for: church school teachers, officers, parents, Board of Christian Education members, and ministers. They will be introduced to, and see samples of, the new United Church Curriculum materials for use in our church schools. They will be led by trained leaders in understanding the basic foundations, the age group courses, the resources available, and a thorough study of Christian education as it is exemplified in this excellent material. Fresh approaches, in techniques and group relationships, will be used in interpreting this curriculum.

There will be no charge for these workshops. Box lunches should be brought by those participating when mealtimes are involved. The host church will provide a beverage. Because of the total picture being given, and because of the need for a real understanding of the quality and usability of these materials, participants are encouraged to attend for the entire session as scheduled.

EASTERN VIRGINIA BIBLE SCHOOL WORKSHOPS

Daily Vacation Bible School Workshops for all the churches in the Eastern Virginia Conference will be held for the Norfolk area in Bayside Congregational Christian Church, Tuesday evening, April 16 from 7:00 to 10:00 p.m. In the Suffolk area in Bethlehem Congregational Christian Church, Wednesday evening, April 17, 7:00-10:00 p.m. Each workshop will hold classes in School Administration and in each department from Pre-Schooler through Junior High.

Those teaching in the workshops are as follows:

Administration: Reverend Richard Rinker, Elon College.

Pre-School: Mrs. Webb Burgess, Bayview; Mrs. W. W. Kerlin, Bayview.

Primary: Mrs. Margaret Speight, Cyprus Chapel, Mrs. Marvin Underwood, Chuckatuck.

Junior: Mrs. R. E. Brickhouse, Christian Temple; Mrs. C. M. Robinson, South Norfolk.

Junior High: Mrs. David B. Smith, Jr., Bayside; Mrs. Harold Tribble, Hunterdale.

It is hoped that the workers in Daily Vacation Bible Schools of every church in the Eastern Virginia Conference will avail themselves of this opportunity in the workshop held in the area nearest their local church.

A Garden At Dawn

"Woman, why weepest thou?" He said,
And Mary's tears fell faster.
"Lo, they have taken from the tomb
The body of our Master."

"Mary!" He said, and Mary fell
Upon her knees — "Rabboni!"
She knew Him then, her heart grew warm,
She was no longer lonely.

"My Father worketh, and I work."
"I will be with you ever."
Disciples treasured all He said—
His love would leave them never.

He smiles; He sighed: He touched her there
In early morning dawn-light.
"Lo, I must yet ascend on high—
And out of human eyesight."

A garden sweet at Easter dawn—
Will always make us see—
The glory of that first glad morn
Of immortality.

—Anon.

Joy Dawned Again On Easter Day

Joy dawned again on Easter Day,
The sun shone out with fair array,
When to their longing eyes restored,
The Apostles saw their risen Lord.

O Jesus, King of gentleness,
Do thou thyself our hearts possess
That we may give thee all our days
The willing tribute of our praise.

O Lord, of all, with us abide
In this our joyful Eastertide;
From every weapon death can wield
Thine own redeemed for every shield.

—Fifth Century Latin

Good Christian Men Rejoice And Sing

Good Christian men rejoice and sing!
Now is the triumph of our King!
To all the world glad news we bring:
Alleluia! Alleluia! Alleluia!

Praise we in songs of victory
That love, that life which cannot die,
And sing with hearts uplifted high:
Alleluia! Alleluia! Alleluia!

The Lord of life is risen for aye;
Bring flowers of song to strew his way;
Let all mankind rejoice and say:
Alleluia! Alleluia! Alleluia!

Thy name we bless, O risen Lord,
And sing today with one accord
The life laid down, the life restored:
Alleluia! Alleluia! Alleluia!

—Cyril A. Alington

Elon College Library

The CHRISTIAN SUN

Elon College Library X

Vol. 115 April 16, 1963 No. 16 A Religious Wee or Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Our Father, who in wisdom nd love did make peoples of l colors, shapes, and disposi- ons, lead me to look for the ood, the true, and the beautiful at thou hast hidden in the ext person I shall meet until find them. Amen.

Organ of the Southern nvention of Congregational ristian Churches, an Acting nference of the United urch of Christ.

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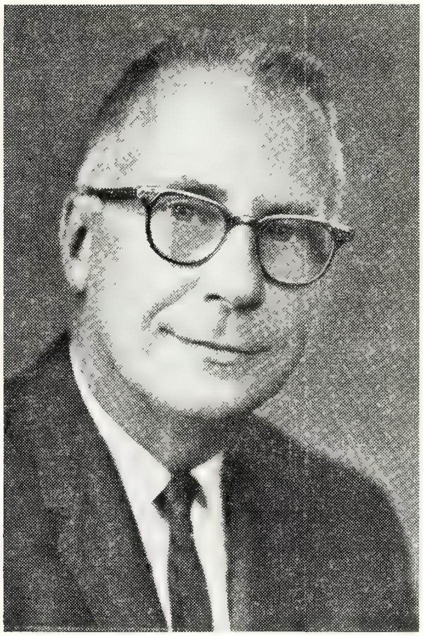
Speakers At Women's Convention



Dr. Everett A. Babcock

Dr. H. Shelton Smith

The Golden Jubilee session of the Southern Convention Women's Fellowship will be held April 23-24 at Union Ridge church, near Burlington.

Guest speaker for the Tuesday afternoon session will be Dr. H. Shelton Smith, James B. Duke Professor of American Religious Thought at the Divinity School of Duke University. Speaking from the viewpoint of one who was reared and has served through the years in this area, he will speak on "The Church of the Future." Dr. Smith came from our Hines Chapel community, was valedictorian of the class of 1917 at Elon College, and received his Ph.D. from the Divinity School of Yale University in 1923. He is now a member of our Durham church.

The world-wide point of view will be brought into focus at the Tuesday evening session when Dr. Everett A. Babcock, treasurer of the United Church Board for World Ministries, will address the group. Dr. Babcock is a graduate of Florida Southern College and received his B. D. degree from the Divinity School of Yale University. He served as superintendent of the Ohio Conference of Congregational Christian Churches for seventeen years before going to his present post last year.

It is expected that women from all of our churches will attend this important biennial session, when business decisions affecting the future will be made. In addition, men and women from nearby churches are urged to attend the Tuesday evening session, when Dr. Babcock will speak.

EDITORIALS

Easter -- What Effect?

Now that Easter has come and gone again, it seems to be fair to ask: "What effect on life does Easter have?"

A casual observer might say that it has no effect. The large attendance at church was caused by a slight change in schedules, but the "once a year" people seldom start going to church more often after Easter. The declaration of the ministers that the resurrection of Jesus marked a turning point in human history, and the remembrance and appreciation of this historic event can change the lives of all who wish to try the experiment, all the fancy dressing and beautifully decorated churches — all this the critics may say changed nothing at all. The people at church on Easter will be back at their work, their pleasure, their struggle for money and status on the days, weeks and months that follow. There is no change, they tell us.

And yet, it is possible for anyone to follow earth's best man to Gethsemane, Calvary, and the Resurrection without some change coming within his mind and spirit? Callous though we may be, surely a visit to the open grave of Jesus on a bright Sunday morning does make an impression on the mind, and does stir something expectant and holy within the spirit. The doubting Thomases are still those who have not seen, those who were absent when the Master appeared.

Multitudes of men, women and children stood at the altar of their churches at the Easter season and pledged their allegiance to the Risen Lord. They affirmed their faith in a life that finds its hope and strength in fellowship with Christ who gave us Easter. They entered the fellowship of a Church that has come down from the time of Jesus and now covers the earth. They dream of what their lives can be as they work with others in making love effective in all phases of life and in all peoples of the earth. To these people Easter does make a difference.

Surely all who worshipped either in the springtime beauty of God's temple "not made with hands" under the canopy of heaven, or in the church of their choice, will not be willing to turn back to old habits, ideas, and failures without a desperate struggle to "grow in grace and the knowledge of the Lord Jesus Christ" and to be new creatures under the leadership of his divine Spirit. Those who have walked the Christian way will eagerly enfold in their love those who are beginners, those whose dream of goodness brought them into the Church at Easter. And the world will be better because of Easter 1963.

A Progress Report

Elsewhere in this paper is an article by Dr. Banks J. Peeler which tells of progress being made by the committees that have been authorized to consider plans for making effective the United Church of Christ in our area. Members of the Southern Convention will certainly be interested in this first report, and will be eager to know what further steps are being taken. Dr. Peeler believes, and rightly so we think, that the church people should know what is being considered, and given a chance to think through all plans that may be suggested.

Two items in the report seem to be worthy of consideration here. This is not for the sake of argument, but in order to bring to light whatever may be best for our future — and all wisdom is not found in an editor's typewriter.

The possibility of uniting the three papers is exciting. **The Christian Sun** is older, larger and goes to its readers more often than the others. **The Standard** has served Evangelical and Reformed churches for 38 years, and it goes to all church homes free. **The Newsletter** is much younger but it is rendering excellent service to the people in our Negro churches. Since we are all neighbors here in North Carolina and Virginia, our problems are very similar; and since we all belong to the same denomination, our ideals are similar. A good paper going to all our people would do wonders in helping us to understand and appreciate each other. Plans are yet to be made so the three papers can be consolidated, preserving the best in each, and reaching the people of all three groups. We all use the same daily papers, and it stands to reason that we could all use to advantage the same church paper.

The second item of major interest at this time is the suggestion concerning a united headquarters for the Conference that is yet to be established. The report indicates that a flattering offer came from Elon College for the office to be located there. It is not stated that the college or any other group made the offer. Who made it we must learn later. But why Elon? And why such an early offer?

The Southern Convention office is at Elon College, where we have a college and a home for children. The Convention of the South has an office in Greensboro, but has no other institutions there. The Southern Synod has an office in Salisbury where their college, Catawba, is located. Their home for children is not far away. When the three groups are united with one staff and one office, why should one of the present office locations be preferred above another? Why not find a new, but central location? Each group has its "family pride" and its historic connections with certain places. Why should some be forced to lose their historic heritage while the other group maintains its?

When the time comes to really consider this matter of locating an office for a new Conference, there will, of course, be a chance for other communities to point out their advantages such as nearness to airport, highways, rapid mail delivery, nearness of churches to be served, and doubtless other advantages.

No one should get unduly excited as yet about either of these matters, for they are just in the beginning talk stage. It would seem to be appropriate, however, for people in the churches who are not members of the committees to make suggestions of what appears to them to be good solutions to complex problems.

Important Meetings Next Week

WOMEN'S FELLOWSHIP

As announced elsewhere in this issue the Southern Convention Women's Fellowship will meet in its fiftieth anniversary session at Union Ridge church, Burlington, beginning with registration immediately after lunch on Tuesday, April 23 and closing with lunch on Wednesday, April 24. A special invitation is given to men and women from area churches to attend the Tuesday evening session, when the speaker, Dr. Everett A. Babcock, will present our world mission program.

Dr. Babcock will also address the Piedmont Regional Guild of the Evangelical and Reformed Church April 24 in Burlington.

VOCATIONS RETREAT

Last call for the Christian Church Vocations Retreat to be held at Moonelon April 19-21. Those who will be high school juniors and seniors next fall are invited to share in this interesting experience at no cost. Every church should take advantage of this opportunity. See that your young people arrive at 6:00 p.m. Friday and plan to stay through lunch on Sunday.

Leaders will include Rev. Carl Wallace, Rev. Melvin Palmer, Miss Pattie Lee Coghill, Rev. Walstein Snyder and Rev. Richard Rinker.

Vol. 115 No. 16

THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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Please send form 3579 to the office at Elon College, N. C.

Mrs. Ray F. Gordon

Presiding over sessions of the Southern Convention Women's Fellowship at Union Ridge church near Burlington, April 23-24, will be Mrs. Ray F. Gordon, president. One feature of the 50th anniversary session will be a banquet on Tuesday evening honoring past presidents. Registration cards have been sent to every local Women's Fellowship and should be returned immediately to Mrs. Kenneth Register, 721 N. Church Street, Burlington.

SOCIAL ACTION INSTITUTES

Every church in the Southern Convention should be represented at the Social Action Institutes being planned for our area next week. Sessions in the following churches are 7:30-9:30 p.m.

Tidewater Virginia — April 22 — First Christian, Portsmouth.

Valley of Virginia — April 23 — Bethlehem, Tenth Legion.

Western N. C. — April 24 — Catawba College, Salisbury.

Greensboro Area — April 25 — First Reformed, Greensboro.

Raleigh Area — April 26 — United, Raleigh.

Guest speaker for all the sessions will be Dr. Ray Gibbons, executive of the Council for Christian Social Action of the United Church of Christ. The address will be followed by small group discussions, a general discussion and opening and closing worship services.

NOTICE FOR W.N.C. CHURCHES

This is a reminder to all church school superintendents and teachers in the Western North Carolina Conference that they are invited to share in a Leadership Education Workshop next Sunday afternoon (April 21) at the Ramseur church 3:30-5:30.

Leaders will include Mrs. William T. Joyner (children's teachers), Rev. Richard N. Rinker (youth leaders) and Mrs. F. C. Lester (adult teachers). Prospective and assistant teachers are also urged to attend.

Fourteen members were received into the Suffolk Christian Church during the month of March.

Dr. Frank Hamilton was one of the speakers at the Epworth Methodist Church in Norfolk on Good Friday.

Rev. Bill Simmons, minister at our Great Bridge Church, was one of the speakers at St. Thomas Episcopal Church in Great Bridge on Good Friday. He spoke on "Father, Forgive Them."

On Palm Sunday at the Christian Temple a Cantata, "From Olivet to Calvary," was presented by the combined choirs of the Bayview Church and the Temple.

On Easter Sunday evening all members and friends of the Great Bridge Church were invited to a farewell reception in the Social Hall honoring Rev. and Mrs. Bill Simmons. Mr. Simmons is leaving this pastorate to become Field Secretary of our Virginia churches.

Church History Sunday set an attendance record at the Warwick Church on March 24. A display of historical documents and objects was set up by Mrs. John Kasparek, the Church Historian. They included the first cross, the first offering plate, and the first Sunday School record book. Out of 59 charter members, 29 were present at the service. The church is eight years old.

"... RENEW A RIGHT SPIRIT WITHIN ME"

The message of Easter and the season of spring, give testimony to ever-renewing life. Similarly, the aim of the Council for Lay Life and Work is to join with the ministers of our churches, in renewing and deepening the Christian Witness of men and women.

We assume that for churchmen and churchwomen, life's highest purpose is to be a servant of God. The form such service might take, varies with each individual or group. There is danger that both persons and groups tend to accept and continue in familiar patterns. By so doing, the "serving" becomes routine — counting for little!

New Challenges

On every hand, today's world sees new ideas, new designs, new materials and certainly new urgent needs both at home and in distant parts of the world! Opportunities to help where changes bring problems and hardships, are brought to our attention with every mail. Faced with these, how can we — as individuals and groups — be aware of our responsibilities? And, as church men and women, do we feel that we have responsibilities?

The council for Lay Life and Work offers numerous program aids, both printed and visual. "Information," however, is not limited to Council suggestions. An awareness of local national and international situations worthy of our concern, is prompted through numerous channels:
from personal contact and experience
from the various "news" media
from excellent books
from the Arts
from the pulpit
Usually, the most direct voice of challenge is the minister. We look to him as an interpreter of life's meaning and purpose.

From Passive to Active

Once aware, and having overcome "apathy," we can act. As individuals and in groups, we could move from "passive" to "active" participation in world affairs. To some, this could mean becoming vocal on important issues; to others, "writers" of letters to editors, to Congress, to responsible leaders, and through corporate action after group study of a particular situation. While much can be accomplished through group effort, the action of a challenged individual is most important.

Lent commemorates Jesus' time of testing and meditation in preparation for His great ministry. Easter celebrates His Resurrection, His "renewal." May this Easter season of 1963 find us preparing and renewing ourselves and our groups for Christian service!

—**Churchmen's Fellowship**

This Interested Me

By Emily C. Lester

It has been my good fortune to visit with women in our Eastern Virginia and North Carolina churches in their spring rallies recently — the Valley of Virginia one will come May 9. It has been a real pleasure to greet old friends, make new ones, hear reports of work well done, and to see with what interest and enthusiasm our women greet changing patterns.

Among the things which interested me were these — see if you can figure out the church referred to before looking below:

1. A church once located in the midst of large farms, with a membership of 70 some 25 years ago, now has 370 members, is surrounded by homes, and has a religious educational building erected in three installments to meet growing needs.
2. One church has new chimes for its organ, presented by a man long connected with this paper, in memory of his wife.
3. One lovely new church has its choir in the balcony, and finds that they sing to the "glory of God" rather than to the "admiration of people."
4. One church whose history goes back to an Anglican Chapel in the 1600's, has made a lovely chancel by a red velvet reredos covering the three windows formerly "back of the pulpit" and making the church altar-centered.
5. One lovely new church has changed church name and city name within recent years.
6. In one church we found a map of Our Christian World Mission, with colored yarn going from "home base" to the various mission centers — and the ones which are supported jointly with other denominations were multi-colored yarn!
7. One church has a bunch of bananas growing in the narthex, along with many other lovely plants.
8. Two churches visited have ministers' wives from Massachusetts.
9. One rural church which dates back to 1803 has excellent church school rooms, obviously uses the new United Church curriculum, and has children's rooms not only comfortable and attractive, but with pictures on the eye level of the children, etc.
10. One church has a beautiful bed of red tulips outside its low sanctuary windows, and during the Lenten season had a purple scarf and a crown of thorns on its central communion table.
11. One church has changed its style of architecture so completely that earlier pastors would be amazed — and even provided lipstick favors for all the women attending!
12. One church has turned its old building into a fellowship hall and kitchen, while a modern brick sanctuary adjacent includes nursery, pastor's study, and classrooms.
13. One church whose building was destroyed by fire a few years ago has "risen from the ashes" in a completely different form, with a beautiful altar-centered sanctuary and many classrooms.
14. One lovely new church with a new, young minister had beautiful arrangements of different colored tulips from the member's gardens gracing the noon-day tables.
15. Out of the nine spring rallies attended, six were in new church buildings — all attractive, commodious, and worshipful.

Answers

1. Hunterdale; 2. Richmond; 3. Lynnhaven; 4. Antioch, Walters; 5. Great Bridge, Chesapeake; 6. Bay View, Norfolk; 7. First, Norfolk; 8. Hunterdale and Richmond; 9. Pleasant Grove, Halifax; 10. Parkway, Winston-Salem; 11. Hanks Chapel; 12. Hayes Chapel; 13. Pleasant Hill, Liberty; 14. Long's Chapel; 15. Great Bridge, Pleasant Hill, Winston-Salem, Hank's Chapel, Hayes Chapel, Long's Chapel.

Code For Ministers

Rev. E. M. Allcox has contributed the following Ministerial Code adopted by the New Haven Association of Congregational Ministers. It comes from the book "Ministerial Ethics and Etiquette" by Nolan B. Harmon.

I. The Minister and His Work

1. As a minister controls his own time, he should make it a point of honor to give full service to his parish.

2. Part of the minister's service as a leader of his people is to reserve sufficient time for serious study in order thoroughly to apprehend his message, keep abreast of current thought, and develop his intellectual and spiritual capacities.

3. It is equally the minister's duty to keep physically fit. A weekly holiday and an annual vacation should be taken and used for rest and improvement.

4. As a public interpreter of divine revelation and human duty, the minister should tell the truth as he sees it and present it tactfully and constructively.

5. It is unethical for the minister to use sermon material prepared by another without acknowledging the source from which it comes.

6. As an ethical leader in the community, it is incumbent on the minister to be scrupulously honest, avoid debts, and meet his bills promptly.

7. The minister should be careful not to bring reproach on his calling by joining in marriage improper persons.

II. The Minister's Relation With His Parish

1. It is unethical for a minister to break his contract made with the church.

2. As a professional man the minister should make his service primary and the remuneration secondary. His efficiency, however, demands that he should receive a salary adequate to the work he is expected to do and commensurate with the scale of living in that parish which he serves.

3. It is unethical for the minister to engage in other lines of remunerative work without the knowledge and consent of the church or its official board.

4. The confidential statements made to a minister by his parishioners are privileged and should never be divulged without the consent of those making them.

5. It is unethical for a minister to take sides with factions in his parish.

6. The minister recognizes himself to be the servant of the community in which he resides. Fees which are offered should be accepted only in the light of this principle.

III. The Minister's Relation With the Profession

1. It is unethical for a minister to interfere directly or indirectly with the parish work of another minister; especially should he be careful to avoid the charge of proselyting.

2. Ministerial service should not be rendered to the members of another parish without consulting the minister of that parish.

3. It is unethical for a minister to make overtures to or consider the overtures from a church whose pastor has not yet resigned.

4. It is unethical for a minister to speak ill of the character or work of another minister, especially his predecessor or successor. It is the duty of a minister, however, in flagrant cases of unethical conduct, to bring the matter before the proper body.

5. As members of the same profession and brothers in the service of a common master. the relation between ministers should be one of frankness and co-operation.

What Every Church Needs

Roy Pearson, Dean, Andover Newton Theological School

To the question, "What does every church need?", a multitude of answers might be given, and they probably range all the way from more money to a capable janitor, all the way from more Sunday School rooms to a therapeutic fire. But right now I would settle for the answer, "Two or three talent scouts," and what I want scouted is talented ministers.

Before you stop reading, let me hasten to add that this time the emphasis is not on the noun but on the adjective. Whether the church as a whole has too few ministers, too many ministers or just the right number of ministers is not my present concern; but whether the church has enough **talented** ministers is my present concern, and I do not believe that it has. And again before you stop reading, let me point out that I make this affirmation as one who spent some twenty years in the parish ministry himself, still counts himself to be a minister and includes himself in any questions he asks about the ministry.

When Edward King because Bishop of Lincoln, he was told that his clergy could be divided into three categories: "those who had gone out of their minds; those who were about to go out of their minds; and those who had no minds to go out of." Surely the situation is not quite so bad today! In fact, most of the ministers whom I know well are able and conscientious individuals who are doing their best to be wise shepherds to their people. But I am becoming more and more firmly convinced that the ministerial generation of which I am a member cannot lead the chosen people to the promised land, and I am not even sure that our run-of-the-mill successors will be up to the job that needs to be done.

These are not ordinary times, and too swiftly to allow the leisurely preparation which has sometimes been granted to man, we have been thrust into days for which we are not ready. For such days the aging Moses is not fit, and the callow youth has no competence. Perhaps the faithful leaders of the former days can get the chosen people a little nearer the Jordan, and perhaps the garden-variety younger leaders can keep them at the river bank. But if the armies of light are ever to cross the stream and conquer Canaan for the Lord, the times call out for Joshuas.

What every church needs is two or three good talent scouts, and what it needs scouted is exceptional candidates for the Christian ministry. Men whose principal qualification is not the sins which they have never committed but the wisdom of which they are capable, the courage to which they aspire and the love to which they are committed. Men who are surely men but no less surely men of the Lord. Men who stand in the Lord's might but no less certainly share the Lord's cross. Men who can acquire the necessary skills of Christian leadership but far more important, men of whom it can be said, as it was of John Glenn, "The man spoke not by what he said but by all that he was."

Mrs. Stagg Honored At Christian Temple

Mrs. J. M. Harris, Former President Southern Convention Women

At the regular meeting of the Women's Fellowship of The Christian Temple in March it was decided to have the April meeting in special honor of Mrs. L. W. Stagg, who had contributed so many years of service to our church, conference, and convention.

More than fifty ladies came to pay honor and share the day with her. Mrs. L. W. Vaughan, Jr., the president of the Women's Fellowship, introduced the program by saying: "We are here today to honor one whom we all can proudly call our own. Many of us are dimly aware of her importance, not only to our own Fellowship, but to the Conference as a whole, particularly to the Women's division. As I thumbed through my copy of Longfellow's poems, my eyes fell on these words: 'With what a glory comes and goes the year.'

"Then I thought, with what a glory has come, and continues, the life of Lillian Newman Stagg! I continued turning the pages and these lines from 'The Building of the Ship' seemed to speak of her.

Build me straight, O Master!
Staunch and strong, a goodly vessel,
That shall laugh at all disaster,
And with wave and whirlwind wrestle!

"She was builded straight and queenly in manner. Staunch and strong, a goodly vessel that, though not always laughing at disaster, never has she been permanently bowed by it. She has wrestled with the wave and whirlwind and has survived, always with, in the words of the poet, 'a quiet smile playing around her lips.' Her unwavering faith leads her to answer with the bard:

Ere long we will launch
A vessel as goodly, and strong, and staunch
As ever weathered a wintry sea.

"I am sure this was her expectation, when fifty years ago, she answered the call to assist Dr. J. O. Atkinson, Dr. W. W. Staley, Mrs. C. H. Rowland, and Miss Margaret Brickhouse in organizing the Woman's Missionary Society, which has evolved into the Women's Fellowship of today. The results of her efforts have not always been encouraging, perhaps, yet her support and concern have never failed and it is a privilege to have her as our own.

"Since the efforts of those who organize and cherish can avail but little without co-operation, it is fitting, I feel, that we acknowledge those who have served as leaders through the passing years. Mrs. J. W. Manning, whom we all know and love, served as president of the Missionary Society before the two branches of the Woman's organization merged. We are sorry that the infirmities of advancing years prevent her presence here today. Mrs. M. J. W. White, another beloved member whom we greatly miss, especially at this time, served as the first president. Among the others who have served as past presidents and officers are Mrs. H. C. Williamson, Mrs. A. B. Jarvis, Mrs. Frank Wilson, Mrs. Erwin Gibson and Mrs. E. G. Middleton, who are present with us today. We have kind memories of Mrs. W. Y. Edmonds and Mrs. R. B. Wood who have passed away but who gave valuable service to our cause. Mrs. C. L. Dawson, a former vice president, was expecting to be here."

The luncheon table was especially prepared with a beautiful arrangement — an oblong design of white camellias and pink azalea. The number 75 was cut from sterofoam and glittered to carry out the **diamond anniversary** of Mrs. Stagg's service. This had been arranged by Mrs. Roy Nichols. Mrs. S. J. Dix and Mrs. Eaton had made beautiful corsages for all past and present officers. Mrs. Raymond Hull brought flowers for the church parlor.

It was an impressive and beautiful service testifying what can be done by Christian co-operation. As we left I was thinking of the hundreds of women who had worked during the years to make their leadership fruitful. To my mind came Milton's words:

Doth God exact day labor, light denied?
I fondly asked. But Patience, to prevent
That murmur, soon replies, God does not need
Either man's work or his own gifts. Who best
Bears his mild yoke, they serve him best; his state
So kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who only stand and wait.

SOUTH NORFOLK WOMEN

The Women's Fellowship of the South Norfolk Congregational Christian Church held its regular quarterly meeting Thursday evening, March 28, in the social hall of the church with all circles being represented. After the order of business, Mrs. C. N. Harris, president, read the scripture related to the Easter story, followed by "A Letter to Mary Magdalene." After this an interesting skit was dramatized entitled, "Blessed Are Those Who Have Not Seen." Those taking part were: Mrs. Andrew Smith as Deborah the Mother; Mrs. Carlton Chappell as Rachel, the daughter; Mrs. John Ford, as Uncle Ezra and Mrs. Melvin Thomas as Cousin Esther. At the beginning of the play Mrs. Gregory Tigeredes sang "Beneath the Cross of Jesus." At the close Reverend O. D. Poythress sang "Only Believe" and pronounced the benediction.

UNION RIDGE HONORS GOLDEN AGE CLUB

Lola C. Rascoe, Reporter

Sunday morning March 24, 1963, the Golden Age Club was honored at our regular Sunday morning worship. This club is made up of those in our church and community who have reached age 72 and over. We were very honored and pleased to have several of our pews filled with this group. As they entered the sanctuary they received a gold ribbon signifying membership in the Golden Age Group. Special tribute was paid to them by our minister, Rev. H. Winfred Bray, when he called attention to the fact that we had such a large and active group in our church among the Golden Agers. We feel that Union Ridge is indeed blessed to have such a wealth of experience and knowledge as represented by our Golden Agers.

Windsor Missions School

Mrs. Harry C. Carr, Reporter

The Women's Fellowship of the Windsor Christian Church is sponsoring for the second time a Family School of Missions. The school proved last year to be a great success and much enthusiasm was shown. It was decided to try it again, beginning March 1963 through April 7, 1963; with the following men and women as Directors:

Dean of School — Reverend W. A. Grissom.

Chairman of entire school of Missions — Mrs. G. Thomas Alphin.

Assistant Chairman — Mrs. Richard J. Holland.

Secretary—Mr. G. Thomas Alphin.

Pianist for Adults — Mrs. L. H. Whitley.

Pianist for Children's Department — Miss Suellen Johnson.

Superintendent for Children — Mrs. Hersie Gay Pierce.

Nursery — Mrs. Robert C. Claud.

Kindergarten — Mrs. Shelton Vaughn and Mrs. Robert C. Jones.

Primary — Mrs. W. E. Garrison, Jr. and Mrs. William A. Gwaltney.

Juniors — Mrs. John A. Alphin and Mrs. Harry D. Young.

Young People — Mrs. James M. Beale and Mrs. Robert O. Alphin.

Publicity Committee — Mrs. Shelton Vaughn, Mrs. Victory Walker, Mrs. Harry C. Carr.

Hospitality Committee for the Social Hour — Circle No. 1, Circle No. 2 and Circle No. 3.

At the first meeting, March 3, 1963, at 7 o'clock p.m. Mrs. Richard J. Holland gave a hearty welcome to those present and asked them to cooperate with her in inviting others. She also announced the following programs:

Mrs. Jodie Matthews of Nansemond County was giving an account of her Round The World trip to be introduced by Mrs. S. T. Holland. Devotionals, Mrs. Richard J. Holland.

March 10, 1963 — Bible Study: The Meaning of Suffering, Mrs. Wilson Eley of Holland; Devotionals, Mrs. Robert O. Alphin.

March 17, 1963 — Devotionals and program on United Church of Christ, Rev. and Mrs. W. A. Grissom.

March 24, 1963 — Home Mission Study: The Church's Mission and Persons of Special Need, Dr. J. R. Hager; Devotionals, Mrs. G. Thomas Alphin.

March 31, 1963 — Foreign Mission Study: The Christian Mission On The Rim Of East Asia, Mrs. Dow M. Keeling; Devotionals, Mrs. William A. Gwaltney.

April 7, 1963 — A movie, A Wonderful Life, followed by short Commencement Exercises by the children and young people. Each child with perfect attendance was given a certificate and each family with perfect attendance was also recognized.

Mrs. Richard J. Holland reports she can speak for the entire school in saying it has been very inspiring to all and one to be remembered; especially by her, as it is her first venture in such and she is very grateful for the cooperation she has received from all.

The attendance averaged more than 140. We appreciate the visitors from the surrounding churches — Antioch, Isle of Wight, Mt. Carmel and from the Baptist church in town, and others.

I am proud to send in the report from my church that was given me. Last year my husband and I attended every meeting, but at this time I have just returned from several weeks stay in Louise Obici Hospital in Suffolk, Virginia, and had to miss, but my prayers and best wishes have been with the school. From the inspiring experience last year, I am sure those attending this year were greatly enriched.

CONDENSED NEWS FROM ROSEMONT

Ruby Cannon, Reporter

The union lenten services held among the churches in South Norfolk have proven to be very successful — a full house on those past Sunday nights. The last one will be at the Chesapeake Avenue Methodist Church. These churches, Southside Baptist, South Norfolk Christian, First Presbyterian and Rosemont Christian, have been alternating their pulpits and speakers for the past month. Some wonderful and strengthening messages have been delivered.

The evangelistic meetings which were held March 24-28 were most encouraging. Rev. Carl Dunker of Fuquay-Varina, N. C. delivered inspiring and thoughtprovoking sermons each night. The adult, cherub and junior choirs added much to the ministry of music as well as a solo by Rev. O. D. Poythress. The response to these meetings was gratifying.

Mrs. J. F. Morgan, a former Rosemont minister's wife, taught the combined adult classes last Sunday. Once you hear her, you will always want to hear her again. Her messages are always so inspiring and enriching. To us she is a wonderful example of living faith! To know her, is to love her.

Maundy Thursday Communion Service was observed April 11 at 7:30 p.m. This service is an opportunity to worship that we should avail ourselves of, thereby deepening the meaning of Easter.

Sunrise Service was at the Park in South Norfolk Easter Sunday at 6:00 a.m.

The men's Bible class recently held a banquet to which they invited their wives. Good food, fellowship and a speech by an outstanding speaker made the evening most worthwhile.

Two hundred pounds of used Christmas cards have been sent to the Mission Field from this church and more cards are expected to be sent.

Personal Meditation

A PRAYER PATTERN

Daily to follow these six simple steps will make your personal life more meaningful and joyous.

1. Be still and center your attention upon God. Name his Name over and over. Name your blessings, and be thankful.

2. Pray the Lord's Prayer slowly. Pause after each phrase long enough to ponder its meaning. Wait for God to speak through it.

3. Read the Bible. Reread the same passage each day for a week. Use various translations, commentaries and memorization to help the full meaning of a passage to emerge.

4. Evaluate the day's tasks, problems, joys and plans in the presence of God.

5. Pray for others. Include specific persons as well as the many unknown people of the world for whom concern is felt.

6. Commit yourself in trust to God's care and go about your tasks practicing the presence of God.

—Alfread L. Creager

How Goes The United Church Of Christ?

An Address by
The Rev. Dr. Ben Mohr Herbster
President of the United Church of Christ

How goes the United Church of Christ? This is, I take it, the meaning of the subject that has been assigned to me, "The State of the Church." What is the state of the Church? Is what we have done in 1962 judged to be good, bad or indifferent? Can we really say that we have pursued the mission of the Church with vigor? Have we taken a forthright stand for justice, mercy and truth? Has character been built? Have men heard and heeded the gospel? Has the Church poured out her heart and her purse that the healing of Christ might be extended to the least, and the last, and the lost? Have we really been united? Have we been a Church? Have we been a Church that is by some stretch of imagination worthy of the name of Christ? The United Church of Christ — it is a very ambitious name which we chose. One which if we do not labor well and devotedly, cooperatively, and together, may rise to haunt us again and again. What is the state of the Church?

Standards for Judging

It should be obvious that the answer to this question, which we are to face in the next few minutes, depends at least in part as to the standard by which we judge the Church. And the fact is that actually we shall be using at least two standards. The first is the standard of our Lord. He expresses it so well in Ephesians 5:25, 26, 27: "As Christ loved the Church and gave Himself up for her that He might sanctify her, having cleansed her by the washing of water and the word that the Church might be presented before Him in splendor, without spot or wrinkle or any such thing that she might be holy and without blemish." I never read those verses but what I am both thrilled and cast down. That the Church should ever be able to be recreated, that this Church that I know more about than any other Church, should ever be able to be recreated so that she would be without spot or wrinkle or blemish or any such thing, that the United Church of Christ might become worthy to be presented before Christ in splendor, to think that that might some day be possible gives me awe and reverence and wonderment, and sends me back to my task resolved to give the best that I have, that somehow through us, you and me together, this might become true. But at once and the same time these very words make me heavy of heart, sad and ashamed, for in my honest moments I know how far we have fallen short of what the Church shall be — a Church presented to God in splendor.

Now this report of the state of the Church will be a strange mixture between the judgments of heaven and of earth, between the judgments of Christ and of us who are His followers, a strange mixture of what the Church is and what the Church ought to be. It is inevitable that it be this strange mixture.

Our First Asset—Christ

I would like to begin this report — this judgment — by making inventory of the resources and assets which are ours as a Church. For always you have to judge what has been accomplished in the light of the material you have with which to work. And, of course, beyond measure the first thing that we have and the greatest asset is the power and presence of Christ. In the most real sense, this Church which we call ours is not ours — it is Christ's — and unless we do a terrible violence it will always remain His. Oh, yes, we have to build it, we have to maintain it, we have to man it, we have to labor for it and in it, and we have to pay for it, but it really is not ours, it is His. "I will build my Church and the gates of hell shall not prevail against her." "Go ye and make disciples and I will be with you always, even unto the end of the world." "Fear not little flock, it is the Father's good pleasure to give to you the kingdom." "As Christ loved the Church and gave himself up for her." If you are going to list the assets of the United Church of Christ, this one must head the page. Actually, it is of so much more worth than any of the other assets which we shall list that it ought not even be put on the same page. The church belongs to Christ, therefore, His power and His mind, and His love, and His glory, is upon her. Thank God, we belong to Christ.

Our Second Asset—People

But at the same time there is a sense in which the Church belongs to us. That leads me to say that the second great asset which we possess is a band of two million people, who because they have at least in a measure built their life into her life, dare call the Church "ours." When I read history and see what God has been able to do with one person or with eleven, or with one hundred and twenty, or with three thousand then I have some real comprehension of what He is able to do, what He will be able to do with two million potential souls. The strengths which reside in the congregation of God's people is beyond the power of human understanding to measure. What God can do, wants to do through us is tremendous beyond understanding. And I must go on to say that many, many of these people are truly dedicated to Christ's cause. The more I get about the Church, the more I come to see this. Oh, yes, we have persons in the United Church of Christ whom we count but who really do not count. People, who if the Church should come into hard days when it would mean persecution and real sacrifice to be a Christian, would quietly fall away. But that is not true for the great bulk of our people. There are hundreds upon hundreds of thousands of members of the United Church of Christ who would stand as faithfully for the cause no matter what came as did those in Apostolic days when about whom it could be written even as the writer of Hebrews described men of faith in his day and before: "Who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, escaped the edge of swords, quenched raging fire, won strength out of weakness, became mighty at war, put foreign enemies to flight. Some were tortured refusing to accept release that they might rise again to a better life. Others, suffered mocking and scourging and even chains and imprisonment — they were stoned, they were torn into, they were killed with the sword. They went about in the skins of sheep and goats, destitute, afflicted, ill-treated." I tell you this is but a prophecy of what would happen again with great multitudes of our people were it necessary, were it demanded. And never forget the time may not be too far away when it will be demanded. Second to the power of God in importance is the faithfulness of hundreds of thousands of our people.

Our Third Asset—Ministers

The third asset is a great company of well-educated, devoted, determined, consecrated ministers who I believe are second to none in the whole Church. This last fall I had the opportunity to meet literally hundreds of ministers and I came away from each one of those Retreats encouraged and heartened concerning the future of the Church. With men like the ones I have come to know in places of leadership the future of the Christ is as bright as tomorrow morning's sunrise. We are particularly blessed by the men who minister to our people. To be sure like every other place in which men and women serve this leadership needs to be strengthened and sharpened. Anyone of these men and women would be the first to admit that, but that these people are numbered among our great assets there can be no question. I pay this tribute to them.

Our Fourth Asset—Leaders

Quickly I go on to add to this list of resources the leadership in our Boards and Instrumentalities, and the program of work which these leaders have set their hands to achieve. To call the roll of these men and their associates who plan the work of the United Church of Christ from the last member of the committee of an association to the Executives of our Instrumentalities is to proclaim that

(Continued on Page 15)

A Steering Committee Progress Report

Dr. Banks J. Peeler

A Steering Committee for the North Carolina-Virginia Area of the United Church of Christ was authorized and set up by the three constituent groups almost one year ago. The committee is composed of three people elected from each of the three bodies — The Convention of the South, The Southern Convention, and The Southern Synod — plus the chief executive in each case. The committee is, therefore, composed of twelve people officially elected and two ex officio members, and is grouped as follows:

The Southern Synod: President Harvey A. Fesperman, Dr. Banks J. Peeler, Rev. Joshua L. Levens, Elmer P. Nance.

The Southern Convention: Supt. Clyde L. Fields, Dr. Frank R. Hamilton, Rev. Max Vestal, D. Marsh McLelland, and Rev. Joseph A. French, ex officio.

The Convention of the South: Supt. J. Taylor Stanley, Rev. George Gay, Jr., Rev. J. W. Morrison, Rev. Z. P. Jenkins, and Rev. P. O. Alston, ex officio.

The purpose of this committee is to give direction to these three church groups of the United Church of Christ in creating a conference for the area.

The first meeting of the Steering Committee took place at Moonelon, Elon College, N. C., September 11, 1962. At that time the chief business on the agenda was to define the committee's aims and to set up an organization with which to implement its efforts. Dr. Banks J. Peeler was elected chairman, Dr. Frank R. Hamilton vice chairman, and the Rev. Z. P. Jenkins secretary. For practical purposes the committee was further grouped into four sub-committees, covering the areas of Legal Counsel, Administration, Constitution and By-Laws and Associations, and Institutions and Agencies. These groups were instructed to do research, each in its own fields, and report.

Exercising a privilege provided by the Synod and Conventions, additional people were coopted to serve on the various sub-committees. Obviously the purpose of coopting additional people is to extend the outreach and influence of the committee in the life of the Church. These appointments are: Hon. John Xanthos, Hon. J. L. Rainey, Hon. Joseph H. Leonard, Rev. F. A. Hargett, Hon. R. T. Bradford, Rev. Frank Morgan, Rev. L. B. Pearce, Martin T. Garren, Rev. R. D. Bullock, Rev. Marlin T. Schaeffer, Dr. John R. Kernodle, Rev. Richard A. Cheek, Rev. A. W. Hedrick, Rev. Lonnie A. Carpenter, Rev. W. Judson King, Rev. W. W. Snyder.

A second meeting of the Steering Committee took place February 25-26, 1963, at Bricks, North Carolina. In these sessions, sub-committees shared their findings. It must be remembered that findings of these sub-committees and recommendations to the Steering Committee are not final, and all are subject to approval by the Synod and Conventions. Thus, reports of sub-committees were "received" and their substance passed on to groups in the Church with which they are specifically concerned, as a matter of information. A number of interesting developments have already appeared. In due time these will take the form of recommendations and appear on the agendas of the Synod and Conventions for action.

Some of these more pertinent developments may be summed up as follows. A first draft of the Article of Agreement and The Constitution is now before the Steering Committee for study. Talks have been initiated in anticipation of merging the three papers in the area — The Standard, The Christian Sun, and the Newsletter — into a single publication under a suitable title. A proposition has been presented to the Steering Committee, involving gifts of money and land for the construction of Executive Offices, provided such offices can be located at Elon College, North Carolina. This proposition was received with thanks. Its final disposition, however, must wait further study on site and needs, and is subject to approval by the Synod and Conventions and/or by the proposed Conference.

Of immediate interest is the northern line of the proposed Conference which will be drawn somewhere in the vicinity of Richmond, Virginia. This item is the subject of current lively debate, and has been referred to General Synod's Committee of Nine for counsel. Such other matters as a "time table," associations, staff personnel, to mention only a few, are on the agenda. Answers must be found for these matters, before they are ready for synod and convention action. In the meantime, the Steering Committee invites open discussion and written communications. All communications must bear the author's name; otherwise, they will be discarded. Our hope and aim is a United Conference in the United Church. To accomplish this cherished hope all of our actions must be taken in good faith and done "above board."

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Content Of The Youth Ministry

The content of this Youth Ministry has two major centers: persons and program areas.

The content of the Youth Ministry must include an understanding of the high school youth as a dynamic self, as a person in dynamic relationship with other persons, and as a person in dynamic relationship with God. Repeatedly we must allow our Covenant and our concept of youth ministry to speak to us about who we are, for only as we discover who we are can we determine what to do. Repeatedly we must evaluate the quality of our personal relationships in United Church Youth. Repeatedly we must examine our progress toward the realization of our dreams.

Five Program Areas

The content of the Youth Ministry must also involve high school persons in the five program areas of the Youth Ministry:

1. **Christian Faith** — Christian beliefs, personal Christian commitment, personal enrichment and growth (Bible study, prayer, worship, cell group experience), personal conduct, our Christian heritage, meaning of church membership.

2. **Christian Witness** — Evangelism (personal and group), stewardship (time, talent, and material possessions), churchmanship (participation in the life of the local church), Christian vocations (all occupations).

3. **Christian Outreach** — Homeland ministries, world ministries, the ecumenical movement, interchurch aid (relief and reconstruction), peace and world order.

4. **Christian Citizenship** — Service to the local church and to the community, intergroup relations (interracial, interfaith, intercultural), industrial relations, economic problems, social problems (alcohol, dope, gambling, delinquency).

5. **Christian Fellowship** — Local church as a fellowship, Christian home life, boy-girl relations, recreation, interchurch relations, leisure time activities, creative arts, service to armed forces and conscientious objectors.

The national youth department will make available material in these five program areas. (Youth Ministry, Division of Christian Education, 1505 Race Street, Philadelphia 2, Pennsylvania.)

The content of the Youth Ministry in conferences, associations, and local churches should include all five program areas, but each level should determine its own areas of basic concern by rearranging, expanding, or condensing the suggested program areas to fit its specific needs.

TIMBER RIDGE P. F. MEETING

Janet Kump, Reporter

The Timber Ridge Pilgrim Fellowship met at 7:30 p.m. on April 4, at the home of Mr. and Mrs. Richard Kump. Mrs. Nancy Pugh was the hostess and she presented the program, which was interesting to all. The minutes of the last meeting were given, roll was called and everyone answered with a Bible verse. The offering was then taken and the treasurer's report was given. Old and new business was then discussed. The youth decided to have a roller skating party soon.

Miss Janet Kump and Sharon Seldon were chosen to present the program for the next meeting. Games were played, and the benediction was given. Delicious refreshments were served by the hostess. Our appreciation goes to her and to Mr. and Mrs. Richard Kump. Those present were: Rev. and Mrs. J. U. Fogleman, Debbie Swimley, Dana Oates, Linda Oates, Sharon Seldon, Janet Kump, Vaughn Rinard, Randy Brill, Steve Kump, Debbie McCauley, Nancy Pugh, Thomas Pugh, and Mr. and Mrs. Richard Kump.

GREENSBORO JUNIOR HIGH OFFICERS

The Greensboro Junior High youth group, which elects officers every six months in order for all to have an opportunity to serve, has elected the following: president, Ralph Barrow; vice president, Steve Squires; secretary-treasurer, Mary Ann Mitchell; social chairman, Bill Somers; project chairman, Allen Gibbs; co-editors of Junior Hi World, Linda Grimes and Janice Blake. Mrs. E. O. Grimes is the advisor for the group.

EASTERN VIRGINIA P. F. TREASURER'S REPORT

April 7, 1963

Disbursements

October		
12	Bruce Hoffmann travel expenses	$ 22.20
15	Sandra Dickerson Shirley Fisher UCYM registration fee	9.60
23	Home for Children offering from rally	49.55
November		
6	Bob Sydenstricker travel expenses	13.50
9	Va. Council of Churches registration fee	22.50
12	Mr. Roy Twiford CMA	100.00
23	Alex Oliver travel expenses & postage	10.00
December		
1	Connie Trueblood postage and travel	1.12
27	Mary Ann Barnes UCYM expenses	25.00

(Continued on Page 15)

Village Visitation In Turkey

Mrs. Faith B. Drobish
(See Calendar of Prayer)

The Village Literary summer project went over with outstanding success from both village and school standpoints. The response of the villagers was eager and appreciative and American Collegiate Institute student eagerness and ability to participate were something of a miracle. The project developed into more than the teaching of reading to women. Baby clinic and sewing, for which latter many Turkish girls have a gift, demanded much time, too. Special material for teaching reading to adults had been prepared by our girls and was used with great success in several individual cases. This simple material in Turkish is being revised for printing by our Publication Department in Istanbul — to be used in next summer's Literacy Project and, hopefully, many more! Such a project, undertaken on faith, with hope, in love and by the works which faith, hope and love produce most surely will continue.

Also, this fall, work in three "Sister Villages" continues and so many students are now involved that a teacher is in luck when there's room in the old school car for her to be included. In December, my opportunity came and one Saturday morning, I stowed myself away in the Suburban with nine others, bounced over country roads until road, itself, and recommended detours proved too venturesome for the old car. We got out and walked to a "garden" of olive trees, ate our lunch, and then proceeded on foot to the village a mile away — all but three of us. The Head Man of the village had come to meet us with a cart and horse to pull it. First the heavy wooden suitcase of books was put in the cart and then I, with a shove from behind and then one from below, made it over the great high wheel and the side of the cart. Two others clambered in and we rode in "twist" style, bouncing and jouncing over ruts and ditches to the village center where I, stepping first onto the cart's right shaft, then onto a chair held by two gallant schoolboys, and then onto the porch itself, found I was at the new Gumuldur Schoolhouse, built "American style."

Nothing happens in these little villages which is more stimulating than these visits by ACI students and teachers. If they did nothing but come to show their willingness to mingle with the villagers and their interest in giving them help and pleasure, their visits would be very, very worthwhile. But they do far more than just come: they endear themselves to the children in the Bookmobile Service of exchanging new books for the old ones which were left three weeks earlier and by leading them in games both in and out of doors and they endear themselves to the mothers by teaching them to read, to sew, and to provide better feeding for their babies. Not all of these programs can be carried on each time but several are and the hours pass quickly. Sometimes sewing goes on in one of the three Gumuldur homes that have portable, hand-operated sewing machines. For weighing, reporting on feeding procedures and securing further suggestions, the babies are brought to the schoolhouse or some designated home. The book and playground programs are conducted at the school. How the children love this attention and how the girls give of themselves in behalf of their far less fortunate little fellow-citizens!

Returning home, our ACI students were too spent to talk, needing only to relax and recover from such strenuous exertion. Such unselfish expenditure of themselves is a comparatively new thing in the lives of our well-to-do Turkish girls. It is something which ACI's Social Service program is inspiring them to do. Our village projects are but one facet of Turkey's evolving concept of social responsibility. The government's requirement that every city high school have a "Sister Village" is indicative of this social evolution.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

IZMIR

April

21—**Miss Virginia Dornbos** went to Turkey in 1960 as an associate missionary to serve a three-year term. At the American Collegiate Institute, her field is mathematics.

22—**Mrs. Faith Boardman Drobish** was made an associate missionary in 1961 to serve a two-year term as the National Women's Fellowship representative to the Near East. She teaches typing and business English at the American Girl's School in Izmir. During school vacations Mrs. Drobish speaks to as many groups of Christian women as can be scheduled in Lebanon, Syria, Greece, and Turkey. She will return to the United States next fall, and be available for speaking in our area in the spring of 1964.

23—**Miss Naomi Foster** is associate director of the American Collegiate Institute at Izmir. She is also teacher of mathematics. Miss Foster taught for five years in the North Carolina mountains before going to Turkey in 1944.

24—**Miss Margaret S. Geroch** was appointed in 1962 to teach mathematics for three years at the American Collegiate Institute in Izmir.

25—**Miss Margaret Hanson** was appointed in 1960 for a three-year term in Turkey. She taught English her first year and now teaches physical education and English literature at the American Collegiate Institute in Izmir.

26—**Miss Ruth Jones** taught at Pierce College in Greece prior to being transferred during the summer of 1962 to teach at the American Collegiate Institute, Izmir.

27—**Mr. and Mrs. James Lee Jorgensen** sailed for Turkey in the summer of 1961, to teach English at American Collegiate Institute in Izmir. He is interested in dramatics, athletics, and religious activities. Lynn's interest is music.

Christian Superficialism

Rev. Richard N. Rinker

It is possible for religion to degenerate into a superficial manifestation of a vague, desirable faith. Institutionalized testimonies to one's belief in a God are matters of tangibles: buildings, money given, basically unimportant activities which take their validity from the fact that they are church-related. When these things become the ends toward which religion marches, we are victims of Christian Superficialism.

Theology can become a medium by way of which indications of one's inclination toward some vague faith may be suggested. To be a Christian Superficialist, one needs both religion and theology in shallow measure. Society readily gives sanction to the superficial and shallow. Lack of depth is a prerequisite for many of society's basic concerns: comfort, practical morality, easy conformity. Each additional disciple of depthless Christianity adds to the impact of this particular form of social decadence on individuals deciding what religion and faith will mean to them.

As an individual finds superficial religion a compromise acceptably recognized and encouraged by society, it becomes increasingly difficult to persuade him to dig any deeper into religion or theology. Religion is superficial. Theology is easily a matter of saying several religious phrases without meaning to him in terms of either understanding or relation to life.

* * *

In Christian education, this religion of Superficialism is readily apparent. It is seen in remarkable educational plants, fine equipment, and modern conveniences. It is also seen in poor curriculums, poor teaching standards, and poor educational program in the total planning of the church's mission.

Buildings and equipment, which of course must be continually developed and improved to meet the needs of the students, are built and improved not always because of the needs recognized but because here is an area in which something can be seen as a monument to one's religion. To be sure, the specialists on needs are listened to (seldom really heard); final judgment frequently comes because of Superficialism — the church a few blocks away has newer facilities, or this is what religious leaders say is the thing to do to go along with the religious trends of the time.

This is not the most harmful part of the picture. At least many times the students end up with better buildings and equipment (unless the religious "experts" are not really heard and a monument is erected and called a Christian Education Building). The real tragedy of Superficialism comes with other things.

Consider the use of curriculum. Superficialism is justly concerned with the Bible, theology and ease of usage. In terms of Bible, ample printed quotations from scripture are sought after, passages to memorize, frequent references to the Bible. In terms of theology, the regular appearance of nice religious phrases, standard theological ideas, and "basic" beliefs. In terms of ease of usage, how much preparation does a teacher need to make, does it go beyond the decent bounds of Superficialism in making students think?

There really isn't too much wrong with having blocks of scripture printed in lesson and course books (except perhaps that teachers and students have little need to become familiar with the Bible as a book to be picked up and read). There really isn't much wrong with having passages to memorize (except perhaps understanding is often absent, the magic of just knowing the words is implied, and memorization becomes an end in itself). Nor is there much wrong with frequent references to the Bible (except perhaps that many such references are used out of context and without an understanding of the capabilities of the student to relate himself to the reference). What is really wrong is that at times these tools and methods for finding God's word for us become the whole thrust of Christian education.

Nice religious phrases are a comfort sometimes. There is something helpful about knowing that, for some reason not always apparent, a given phrase was very beneficial to our parents, grandparents, and great grandparents. But they have little real meaning when comfort comes only with this knowledge that they have helped others and understanding why this was so is unimportant. Similarly, standard theological ideas are good to repeat as one's own, whether thought out or not. And so it is with "basic" beliefs. We believe in God, Jesus, the church ... in all of the required words. Not because we've taken the trouble to dig into their implications but because these are some of the jargon of Superficialism not requiring any more than conversational usage.

A curriculum becomes theologically unacceptable when it demands that we think about the phrases, the "basic" beliefs, the standard acceptable jargon. A curriculum becomes poorly-written when writers ask us to go beyond Superficialism and probe deeply into our religion and theology. A curriculum is practically unchristian if blocks of scripture are not conveniently printed out, if emphasis is placed on growth in understanding of the deep truths within the Bible, if living these God-given truths in relation with others replaces filling in blanks with nice words, memorizing passages of scripture or knowing (by rote) the books of the Bible, the kings of Israel, and all of Paul's journeys.

Christian Superficialism is a mighty cult. It is comfortable. It is frighteningly simple. It is socially approved. It is meaningless. It is unprovocative. It is self-limiting. It is deadly to the mission of the church of Jesus Christ.

Those of us who incline toward Superficialism find it hard to believe that study, deeply penetrating study which adds to appreciation and understanding of God's gifts to us, is worth our time and effort. We are reluctant to admit that faith can become any more than a vague desirable something to which we would point with our religious shallowness but from which we would be actually moving one superficiality at a time.

ONLY ONE MORE ISSUE OF CHURCHMEN'S FELLOWSHIP

The Council for Lay Life and Work has agreed that there will be only one more issue of this paper, Churchmen's Fellowship. This final issue will be published in July, 1963. In or sometime after September 1963 some kind of communication from the Council for Lay Life and Work will be sent to key lay people in local congregations of the United Church of Christ.

—Churchmen's Fellowship

Psalms In Worship And Life

Background Scripture: Psalms 1, 15, 73.

Devotional Reading: Psalms 139:1-12, 23, 24.

Memory Selection: **My flesh and my heart faileth; but God is the strength of my heart, and my portion forever.** Psalm 73:26.

THE PSALMS

We begin today a series of eleven lessons on the Psalms. It might be well to consider what the Psalms are. Briefly, they are man singing, praying, confessing, meditating, hoping, despairing, rejoicing, witnessing, worshipping, and praising. The Psalter or Psalms were written by many men over a long period of time, and were probably collected and put in their present form around A.D. 100, or somewhat earlier.

Some of them are personal, to be used in private devotions; others were written to be used in the Temple worship, some were to be used or sung antiphonally as the worshipers approached the Temple. They deal with the great themes — God, sin, salvation, and many of them proclaim a personal faith in God. The Psaltery was the hymn book and the prayer book of the Hebrew people, and indeed still is. For many years, until modern church music came into vogue, the Psalms were also the hymn book of the churches, and in some churches the metrical versions of them are still used. They are a rich storehouse of devotional material, and should be used by Christians for the enrichment of the spirit.

Psalm One

Psalm one contrasts the good man and the bad man, the godly man and the ungodly man. There is an interesting development of the way of the ungodly. He **walks** in the counsel of the ungodly, he **stands** in the way of sinners, and he **sits** in the seat of the scornful. **Walking, standing, sitting,** here is retrogression in the life of the spirit. First, he listens to the words of the ungodly, then listening to them, he stands with sinners, and then cynically sits with the scorners. It is true to life. Those who have given themselves over to do evil, scorn those who are good, ridicule them, become cynical about goodness itself. One associates with evil companions, then he takes part in their evil ways, and then he justifies himself and scorns goodness. Sin ever leads downward, it progressively deteriorates the soul. "Evil communications corrupt good manners."

In contrast to the ungodly man, who is like the chaff which the wind driveth away, stands the godly man who is like a tree planted by a stream of water. Although other vegetation may dry up and even die during a drought, the tree planted by a stream of water has life, it is nourished by the moisture of water deep in the ground. I took a trip in an airplane once and I could easily trace the course of a stream by the line of green trees that stood along its banks. The godly man who meditates on the law by day and night has inner and unseen and inexhaustible resources that keep life fresh and fruitful. His leaf shall not wither and he brings forth fruit in his season.

The final test comes. No matter how brazen and bold and blatant the ungodly may be, they cannot stand in the day of judgment. They are like chaff which the wind blows away. But the godly man stands because his roots are deep and his way right.

Psalm Fifteen

Psalm fifteen is a kind of self examination. It is a good Psalm to read before going to public worship. "Who shall abide in thy tabernacle? Who shall dwell in thy holy hill?" the Psalmist asks. And he gives an answer to his own question. Simplicity and sincerity are essential and are put first — he that walketh uprightly and worketh righteousness, and speaketh truth in his heart.

Special emphasis is put upon sins of the tongue as a barrier to true worship. "He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor." This man knew the sin of gossip and the tragedy of a sharp tongue. He does no evil to his neighbor, he treats his fellowman as he would have his fellowman treat him, and especially in the field of gossip.

The Psalmist suggests that God wants men to worship him who are honest in their business affairs, and who are not financially greedy — he that putteth not out his money to usury. Fair interest rates are allowable, but usury, excessive interest, is forbidden.

There is one harsh note in the man's list. "In whose eyes a vile man is condemned." This is the ethic of the Old Testament, in times when men were quick to outlaw their reprobate fellowmen. It is not up to the standard which Jesus set in the New Testament, which is concerned with saving, instead of casting out. And yet there is an element of truth in it for Christians. We may hate the sin of the man and still love the sinner. We are not to approve or condone the evil things that men do.

These are hard sayings. Who can bear them? Would it make any difference in the size of the congregation of your church if the members of your church had to qualify by these tests before they went to church to worship? One thing is sure, the insistence on keeping gossips out of the service would greatly reduce the size of the congregation. The same rule would apply to those who resort to sharp business practices. Come to think about it, the Psalmist sets high standards as a prerequisite to worship. But if we are sincerely sorry for our sins, we may be bold to come to the throne of grace that we may obtain mercy and find grace to help in time of trouble. Our God receiveth sinners.

SUNDAY SCHOOL LESSON
APRIL 21, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Dr. Mark Depp, pastor emeritus of the Centenary Methodist Church in Winston-Salem, was the guest minister for vesper services at Catawba College April 7. "Who Is Jesus?" was the topic of Dr. Depp's sermon. The anthem, "Crucifixus" by Antonio Lottie, was sung by the college choir under the direction of Professor Lawrence Bond. Campus Pastor Porter Seiwell served as liturgist for the service.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

We Are Proud Of Our Children

Dear Friends:

There were two experiences in the past week which I wish very much each of you could have shared with me.

On Tuesday night I visited our Scout Troop when they were having an investiture service for three boys who were receiving tenderfoot badges and eleven boys who received the second class rating. One other boy was given a first class badge. Those receiving the tenderfoot badge were: Richard Brady, Gary Medlin, and Jimmy Wells. Receiving the second class badge were: Donald Cowan, Eugene Ray, Tommy West, Phil Bolton, John Pruette, Dennis West, Lee West, Herbert Parker, Ronnie Skipper, Ervin Williams, and Darnell Beckley. Bobby Byrd was recipient of the first class badge. Bobby is our highest ranking scout at this time.

Not only was it a joy to see these boys making this advancement in scouting, but the way they conducted themselves and shared in the investiture service was a real delight.

We have twenty boys who are members of our Troop and they range in age from eleven to fifteen years. Our Troop will soon be one year old. We feel very proud of the progress they have made in this length of time under their Scout Leader, Mr. Garreth Simpson of Elon College.

The other event which I wish you could have shared with me took place on Palm Sunday when I had the privilege of receiving, on behalf of Dr. Andes and the local Church, seventeen of our boys and girls into membership of our Community Church. In preparation for this we held classes each week for six weeks. Also, as you have read before in The Sun, during the month of March we had our 11:00 o'clock service each Sunday at Holt Chapel. At these services we talked about what Jesus did for various personalities he came in touch with, and how he could do the same for us today through the Holy Spirit. These boys and girls range in age from eleven to fourteen years.

Those received into church membership were:

Peggy Medlin
Sue Medlin
Janice Medlin
Robert Cowan
David Pegram
Charles Parker
Lawrence Wallace
Lee West
Robbie Wilkinson
Ann Wilkinson
Shelia Beaman
Mary Lou Ingram
Diane Cates
Teresa Skipper
Sandra Williams
Darnell Beckley
Richard Brady
(by letter of transfer)

These two experiences were a real joy and a thrill. We were so happy to see our boys taking such an interest in that which we believe is so important to this stage of their lives in Scouting.

Of course there isn't anything secondary to taking the initial step of accepting Jesus Christ as their Lord and Savior. For these boys and girls this is another step along the way. Through the Sunday school, youth groups, and the church they have grown to this point. Now, more than ever, on their own, through these organizations and with the help of other Christians they will continue to grow until one day they will become what we believe to be fine ladies and gentlemen!

REPORT FOR APRIL 8, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 57.00	
Eastern Virginia Conference	15.00	
Eastern North Carolina Conference	82.00	
Western North Carolina Conference	26.16	
North Carolina and Virginia Conference	116.92	
Total		$ 297.08

SPECIAL OFFERINGS

Mrs. R. B. Baker, Greensboro, N. C.	25.00	
Plymouth Church Women, Plymouth Congregational Christian Church, Belmont, Mass.	15.00	
Women's Fellowship, Pleasant Hill Christian Church, Snow Camp, N. C.	20.00	
Women's Fellowship, First Congregational Church, Greensboro, N. C.	80.00	
Clarence M. Fields, Sr., San Leandro, Calif.	5.00	
Class No. 15, Congregational Christian Church, Reidsville, N. C.	15.00	
Mrs. Alene Ward Furr, Tryon, N. C.	10.30	
Mrs. Pauline Phillips, Newman, Georgia	30.00	
United Church of Christ, Mt. Vernon, Ohio	6.00	
Adult Bible Class, Monticello Church, Brown Summit, N. C.	5.00	
Mr. D. M. McLelland, Burlington, N. C.	10.00	
Lydia Group, United Church of Christ, Saugus, Mass.	15.00	
First Christian Church, Burlington, N. C.	2.50	
Mrs. Albert Shinkey, Jr., New Market, Virginia	5.00	
In Memory of Mr. Sam Hughes		
In Memory of Mr. & Mrs. Luther Carlton		
In Memory of Mrs. Shellie Miles Mull		
In Memory of Mr. I. H. Luke (7 Memorials)		
Total Memorial Gifts	61.00	
Special Gifts	1,546.66	
Total		$ 1,851.46
Total For The Week		$ 2,148.54

"How to Avoid Heart Trouble" is the interesting sermon topic Rev. Robert B. Marr will use at Suffolk April 28.

Rev. and Mrs. Robert B. Marr are holding "open house" at the Suffolk parsonage Sunday afternoon, April 21, 3:00-5:00 o'clock. Members of the Women's Fellowship are assisting.

Special workshops to study the Christian education program of First Christian Church, Burlington, are being held Sunday evenings April 21 and 28, 6:00-8:30 p.m. Study groups for all ages from nursery to adults will be held, and parents, teachers and class representatives are invited.

P. F. TREASURER'S REPORT

Continued from Page 10

January		
3	Rev. Harold Tribble, Jr. UCYM expenses (travel)	29.49
21	Cokesbury Co. literature	42.00
February		
4	Franklinton Center registration fee	8.00
11	Bob Sydenstricker travel exp. & phone calls	5.30
March		
1	Rev. Harold Tribble, Jr. phone calls and travel	5.85
25	Jesse L. Weaver caravan travel, expenses, postage	5.50
Total Disbursements		$369.61

Deposits

October 8	$130.00
October 22	71.40
November 19	117.75
December 24	173.05
December 28	47.00
January 18, 1963	119.38
February 22	53.50
March 18	55.00
April 1	20.00
April 4	125.00
Total Deposits	$912.00
Balance on Oct. 7	182.00
Total	$1,094.00
Disbursements	$369.61
Balance on April 7	$724.47

J. L. Weaver
Treasurer

The John Graves Sunday School Class of First Church, Burlington, sponsored an Easter sunrise in the church sanctuary. The class served breakfast after the service.

The Laymen's Fellowship of Parkway, Winston-Salem, is sponsoring the family night program April 28. Kieth Wright is inviting laymen to share their experiences in the Model Community Project.

A special "Service of Tenebrae" was held in our Asheboro church the Thursday evening before Easter in connection with the service of Holy Communion. Assisting the pastor, Rev. Walter Hall, were: W. H. Hughes, Jr., Lester Pritchard, Dr. John L. Davis, Jimmy Brown, Ralph Smith, Everett Cox, Hubert Beane, Street Morgan, John Pugh, John Adams and Richard Benbow.

HOW GOES UNITED CHURCH

(Continued from Page 9)

we have been singularly blessed by those whom we have chosen to lead us. To name a half dozen would be to leave out a thousand and a half who ought to be mentioned. You mention them in your own heart and then you will know what I really mean. I particularly want to pay tribute to those who are members of our Conferences and Synodical staffs. They carry great responsibility and we rely upon them for so much. They do not disappoint us. I must also say a word for the kind of vision and imagination and far-seeing leadership which is provided for the United Church of Christ by those who are heading each one of our Instrumentalities. Let me say to you that in all honesty every member of the United Church of Christ has the right to know that in the field of world mission, in the field of social action, in the field of Church extension, publications, evangelism, or Christian Education, in the areas of providing pensions, in the whole field of stewardship and promotion, in the work with lay men and lay women, we are not lagging behind but are actually far out in the forefront in leading the procession in most instances. I would be unfaithful to my task of bringing you an account of the state of the Church if I did not pay this tribute to our executives and staff.

(Continued Next Week)

NEW MINISTER WELCOMED

Mrs. Howard Conyers

Ladies of Good Hope, Pope's Chapel, Oak Level and Mount Gilead Christian Churches gave a reception March 27 honoring the Rev. and Mrs. T. N. Daughtry at their home on North Main Street in Franklinton.

Mr. and Mrs. T. D. Moore received at the door and introduced the guests to the receiving line composed of Mr. and Mrs. Daughtry and daughter, Ruth.

Mrs. Dewey Wiggins and Mrs. J. Ennis Davis directed the guests to the dining room and through the house. Presiding over the punch bowl were Mrs. Bobby Winstead and Mrs. Louis Conyers. Mrs. Annie Pleasants, Misses Debbie Evans, Jean Evans, Jo Ann Collins and Barbara Alford assisted in serving.

Mrs. Sam Hight presided at the guest book. Mrs. Howard Conyers was in charge of arrangements.

Guests brought "pounding" and household gifts. Mrs. Emerson Herring and Mrs. Elton White assisted in the gift room. Soft music was furnished in the background by Miss Dianne Pergerson. About 100 members attended the reception.

SCOUTS HONORED AT GREAT BRIDGE

Palm Sunday at Great Bridge Church the following Boy Scouts were honored by receiving their God and Country Awards: Richard Bray, Ronnie Cahoon, Kenny Moritz, Joe Simmons, Michael Spicer, Billy Staley and Russell White.

These Scouts have worked with their minister, Rev. Bill Simmons, for fourteen months. They have learned the doctrine and mission of the Church; studied church symbolism; learned the books of the Bible and done other Scripture memory work; have learned about the Sacraments of the church, and written themes about them; and have participated in worship services and youth work. Their service projects have been collecting clothing for Puerto Rico, painting Sunday school classrooms, repairing church equipment, cleaning church grounds and assisting in putting the nave in order after worship services.

Rev. William T. Joyner conducted the communion service for our High Point church on the Thursday evening before Easter.

JUST FOR TODAY

Just for today I will try to live through this day only, and not tackle my whole life problem at once. I can do something for twelve hours that would apall me if I felt that I had to keep it up for a lifetime.

Just for today I will be happy. This assumes to be true what Abraham Lincoln said, that "Most folks are as happy as they make up their minds to be."

Just for today I will adjust myself to what is, and not try to adjust everything to my own desires. I will take my luck as it comes, and fit myself to it.

Just for today I will exercise my soul in three ways:

(1) I will do somebody a good turn, and not get found out.
(2) I will do at least two things I don't want to do — just for exercise.
(3) I will not show anyone that my feelings are hurt; they may be hurt, but for today I will not show it.

Just for today I will be agreeable. I will look as well as I can, dress becomingly, talk low, act courteously, criticize not one bit, not find fault with anything, and not try to improve or regulate anybody except myself.

Just for today I will have a program. I may not follow it exactly but I will have it. I will save myself from two pests—hurry and indecision.

Just for today I will have a quiet half hour all by myself and relax. During this half hour, I will try to get a better perspective on my life.

Just for today I will be unafraid. Especially I will not be afraid to enjoy what is beautiful, and to believe that as I give to the world, so the world will give to me.

—Author Unknown

Used by Mrs. John Williams at the Suffolk District Rally, Eastern Virginia Women's Fellowship, Antioch Church, March 27, 1963.

A PHILOSOPHY FOR MATURING SUCCESSFULLY

I realize that I have been growing older since before I was born.

I am grateful for the years I have enjoyed and the experiences they have brought me.

I want to share with others the happiness I have gained from success and the lessons I have learned from disappointment.

I want to keep my body strong and healthy.

I want to keep my mind alert, active, and interested in life.

I want to work usefully and gainfully, to be independent and self-reliant, and to leave no burdens upon the shoulders of succeeding generations.

I want to look forward and not backward, except to make the best use of what I have learned.

I want to be understanding and tolerant of changing times and newer viewpoints, and to appreciate progress.

I want to bear misfortune, illness, and disability, if necessary, with courage, fortitude, and optimism.

I want to keep old friends and make new ones.

I want to retain a place in the lives and the affections of my family, without interfering in their affairs.

I want to use my remaining days, as did the child Samuel, to grow "before the Lord."

—W. W. Bauer, M.D.

Used by Miss Jean Savedge at the Waverly District Rally, Eastern Virginia Women's Fellowship, at Richmond, March 28, 1963.

Elon College Library

The CHRISTIAN SUN

Elon College Issue

Vol. 115 April 23, 1963 No. 17

A Religious Weekly for Christian Homes

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Dr L E Smith
Jefferson Blvd.
Sylvan Beach

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ELON COLLEGE
NUMEN
LUMEN
18
89
HOLY BIBLE
NORTH CAROLINA

National Christian College Day

Protestant churches and their related colleges will emphasize Christian dedication to the things of the mind, and the importance of Christian higher education with the observance of National Christian College Day, Sunday, April 28.

The United Church of Christ must maintain its Christian colleges such as Elon as a means of examining our faith through reason, as an avenue for relating our faith to the vast body of knowledge in the world, and as a means of demonstrating to the nation the essential partnership of love and truth in the life of the whole man.

Both the Church and the College are indispensable to the welfare of the whole man. Because of their interdependence in the task of developing the whole man they must live and work together in the closest possible relationship.

It is the object of the observance to give church members and the community at large a better understanding of the needs and situation of the church-related colleges and to suggest ways in which these colleges may be strengthened and supported.

National Christian College Day is marked in many churches by special services. In the past Elon College faculty members and students have filled pulpits or presented special music to local churches on National Christian College Day. This year, in addition to some students helping with services in local churches, the College is providing inserts for bulletins of the churches of the Southern Convention.

—Contributed

My Alma Mater

The Christian Sun is delighted to give this issue to Elon College for the beginning of its Seventy-Fifth Anniversary celebration. Its editor is greatly pleased with the materials and lay-out which was planned by Mr. Robert Baxter, Director of Development, and his secretary, Mrs. Earl Vickers, Junior. They made life easy at the editor's desk.

Romans used the words **alma mater** in relation to their gods, especially Ceres and Cybele, and much later (1715) the English applied the title to universities and schools, which were regarded as "foster mothers" to their alumni. This writer is happy to think of Elon College as his **alma mater,** for it was in Elon's sheltering care that he received his college training and a burning desire to secure greater education. Records of those early days (when the world was aflame with the First World War) were burned in the disastrous fire of 1923. Nothing of importance was attached to my name in those records except graduation. Somewhere in the ashes was that simple record. The winds may have blown away the recording ashes, but in my mind there is a golden memory.

Elon offered an education to me, and helped me to earn it. Teachers were aware of my ignorance, and accepted it as a challenge to fill the vacancy. Literary societies promoted friendly rivalry in attaining literary skill. Some little knowledge was found and stored in the mind, but the greatest gift my foster mother gave was a firm belief that education awaits those who are willing to seek it, and that at the heart of education is reverence for the good, the true, the beautiful, the holy.

No mother can always hold the hand of the child who develops to maturity. The child may find it necessary to render service to the mother. This is especially true of an alma mater. Four years is a short time in which to train and inspire a person for a half century of living, but that is all a college has. Ever after the graduate moves forward to serve rather than to be served. It is his pleasure to help his college find and train other persons who will in turn become alumni inspired by noble ideals and trained by the Great Mother of multitudes. My Alma Mater is to be honored, loved, and served, and in doing these things for her the hallowed memories of years spent on her campus sweeten and beautify life as it unfolds daily.

An Old Grad salutes those who call Elon Alma Mater with

"Here's to dear old Elon,
Faithful and bold,"

and challenges them to "rise up and make her great" because of the help she has been to us, and can be to generations yet unborn.

It is our hope that Alma Mater will continue to lift the minds of youth to Divine and Eternal Truth. Partial truths are dangerous, for they lead in wrong directions. Truth, real truth, makes people free in their minds and spirits: they are unafraid; they are daring; they are good; they are dependable. Educated people are durable, useful, eager, God-like. They belong to the human family, not just a segment of it; they meet problems with hope and seek solutions; they know how to enter into the lives of others and lift. Christian education is a tremendous need of our time. Without it civilization may flounder in the depths of its own degradation. My Alma Mater is a beacon in a dark night directing people — young people — not to a safe harbor of rest and selfish pleasure but to challenging service, to the remaking of mankind into the image of his Creator, to feeding the hungry in all the earth, to justice and freedom for all men. Hail to Alma Mater! FCL

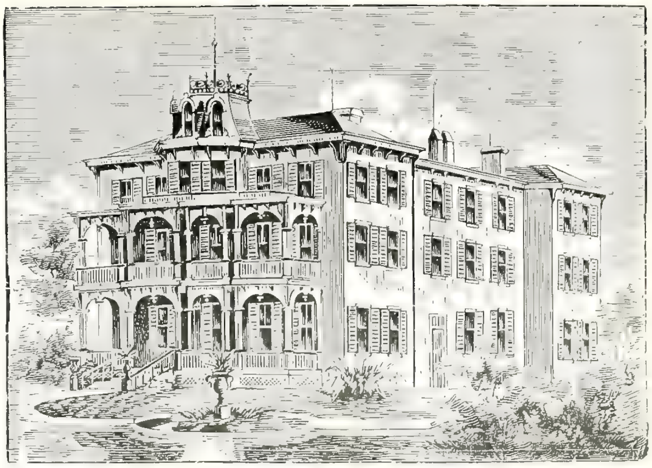
Historic Past Recalled As Elon College Celebrates Anniversary Year

Elon College has just begun a celebration of its Seventy-Fifth Anniversary Year; it is therefore appropriate at this time to recall the history of the institution.

The history of Elon College under its present name dates from March 11, 1889, when the Legislature of North Carolina chartered the College "to afford instruction in the liberal arts and sciences." However, the idea and ideal from which Elon College came originated much earlier.

The leaders of the Christian Church in the South in the latter part of the nineteenth century knew that if their Church was to take its place along with other denominations and render the service God had called upon it to render, a trained leadership for pulpit and pew was imperative. They also knew that to train efficient and effective leadership for the church, the church itself must provide that training with emphasis, not only on scholastic and cultural values, but also on Christian character and a knowledge of the Bible.

From the beginnings of the Christian Church in the South under the leadership of James O'Kelly in 1794, this desire for Christian training had been constantly expressed by the leaders and ministers. As early as 1849 the North Carolina and Virginia Conference, in session at Hank's Chapel Christian Church, had acted favorably upon a recommendation from Union Ridge Church which called for a committee to make plans for an educational institution.



Suffolk Collegiate Institute, Suffolk, Va., was one of the forerunners of Elon College. This school was founded by the Eastern Virginia Conference and its first session opened January 8, 1872.

The committee began construction of a two-story brick school house near Providence Christian Church at Graham in 1850. The institution opened under the name of Graham Institute July 7, 1852.

During the same period, a number of schools closely associated with the Christian Church developed in Virginia. These included Holy Neck Female Seminary, founded about 1826 in Nansemond County; Suffolk Collegiate Institute at Suffolk, which later set up a special theological department; a school located at Antioch Church in Rockingham County; and another near Pleasant Grove Church in Halifax County, Virginia.

A special session of the Convention was called to meet at now-historical Providence Church in Graham on September 11, 1888, to make definite plans for a church college. The academic year began in the leased Graham College buildings while the Board of Trustees, which had been appointed by the Convention, began searching for a site and a name for the college. The board decided to locate the college at the town known as Mill Point. The town and college were named "Elon," which means "Oak," by Prof. P. J. Kernodle.

Elon College opened its doors September 2, 1890, with five professors and two department heads and with an enrollment of 76 students.

The growth and progress of Elon College has been marred at times by disaster, a major blow being struck when fire destroyed the historic administration building in 1923, destroying administrative offices, classrooms, and the entire center of campus life.

Within the two years between 1923 and 1925 the College erected a magnificent central unit of five buildings, including Alamance Building, Whitley Auditorium, Duke Science Building, Mooney Religious Education Building and Carlton Library. This huge building program and the ensuing depression years brought financial stress in the Thirties, but administrative guidance and loyal supporters brought Elon safely into a modern era which has witnessed steady growth and progress.

Five members were received by profession of faith at the Easter Sunday morning service at High Point, and Russell Alan Smith, son of Mr. and Mrs. Clayton Smith, was consecrated.

Mrs. W. F. Randolph, who led the Bible study at the Summer Conference last year, is teaching "The Meaning of Suffering" at Apple's Chapel three Sunday evenings, concluding May 5.

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Rev. F. C. Lester, *Editor*
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Prayer Room Nearing Completion

A Prayer Room on the second floor of Elon College's Alamance Building is expected to be opened and dedicated prior to commencement in May.

Lighting, carpentery, and painting have been completed in the room which is located in the northeast corner of the building. Chairs have been obtained and a carpet has been ordered.

Renovation and furnishing of the Prayer Room has been financed by Women's Fellowship Friendly Service gifts, funds made available by the College, and individual contributions.

Members of the United Church of Christ Student Group have helped with painting the room, and are working on the stained glass window which will be over the altar.

When completed, the room will be open at all times to students and faculty for prayer and meditation.

The room will be open for visits during the annual spring commencement exercises.

It is hoped that additional materials and appointments can be added to the room in the future, possibly as memorials.

Members of the United Church of Christ Student Organization are shown working in the Prayer Room. Left to right are Richard Gillingham, Concord, N. H.; David Andes, Elon College; Ellen Teed, East Longmeadow, Mass.; and Diana Weid, Alexandria, Va. A stained glass window is being constructed by students and will be placed in the fluorescent lighted frame.

President Danieley Cites Growth At Elon And Expresses Confidence In Future

Remarks made by President J. Earl Danieley on Founders Day, March 21, 1963.

Today we begin a series of programs in celebration of the seventy-fifth anniversary year of Elon College. This series will conclude on March 11, 1964, the seventy-fifth anniversary of the chartering of the College by the State of North Carolina.

Founders Day is an appropriate time to look back at the years of service which the College has rendered; to view with pride and satisfaction the achievements of the past; and to pay honor to those who have served and given that this day might be possible.

A few days ago, in preparation for the financial campaign which will be conducted during the jubilee year we made some comparative studies. During the past ten years we have witnessed the construction of McEwen Memorial Dining Hall, New Dormitory and Virginia Hall for women students and Carolina and Smith dormitories for men students. The enrollment has increased from 762 to 1238. Faculty salaries have been increased by more than 62%. The current income has increased during this ten year period from $425,000 to $1,120,000. The endowment funds for the College have increased from $472,000 at the end of fiscal 1952 to $1,150,000 at the end of fiscal 1962. During this ten-year period the total assets of the College increased from $2,734,000 in 1952 to $5,160,000 in 1962. This represents an increase of total assets of the College for the ten-year period of $2,425,000.

These facts represent growth and progress. All who are interested in the College view them with a sense of satisfaction and pride. But this occasion would not be worthy of those whose memories we honor if we talked only about the past. It is for us here, now, to look ahead. To envision the Elon of tomorrow and to plan and work to make that vision a reality.

Although many fine additions have been made to the physical plant in the past ten years, we need to continue with the renovation of the academic buildings. I should point out that

(Continued on Page 12)

Cultural Opportunities Abound

In order to enrich the cultural and intellectual life of students, Elon College arranges each year a series of concerts, recitals, plays, and lectures by nationally known artists as well as recitals by members of the music department faculty and advanced students in music.

Following is a brief description of some of the year's most outstanding programs.

The Elon Players, student dramatic organization, presented Moliere's "The Imaginary Invalid" in Mooney Chapel Theatre for three nights in mid-November. In March the group presented Maxwell Anderson's "Bad Seed."

Manly Wade Wellman, well-known North Carolina writer, who taught a course in creative writing at Elon College during the fall semester, presented a lecture, "Creative Writing in North Carolina" in September.

The Elon College Festival Chorus presented its thirtieth annual rendition of Handel's "Messiah" in Whitley Auditorium in December. Guest soloists were Frances Wilson of Reidsville; Jeanne Vernon of Danville, Virginia; Paul Hinkfang, a member of the Woman's College faculty in Greensboro; and William Kirkpatrick of Graham.

Alirio Diaz, classic guitarist from Venezuela, who has had successful tours in Europe and North America, appeared in Whitley Auditorium during October.

David Craighead, organist at St. Paul Episcopal Church and head of the organ department of the Eastman School of Music in Rochester, N. Y., presented an organ recital in Whitley auditorium in December as another in the Lyceum series.

The North Carolina String Quartet presented a program on campus in January. Antique instruments were used by the members of the group, all of whom are connected in various ways with the University of North Carolina in Chapel Hill. The Quartet consisted of Edgar Alden, first violinist; Jean Heard, second violinist; Mary Gray Clarke, cellist; and Dorothy Alden, violist.

Dr. Thomas Richner, a member of the music faculties of both Columbia University and Rutgers University, appeared in a piano recital in March as another in the Lyceum series. An authority on Mozart and the Mozart works, Dr. Richner's recital consisted of Mozart works.

Dr. Ben M. Herbster, national president of the United Church of Christ, was guest speaker for Founders Day in March. "The Church Looks at the College" was the topic used by Dr. Herbster.

A collection of Japanese prints was on display in McEwen Memorial Dining Hall banquet room during February.

Dr. William P. Cumming, head of the department of English at Davidson College, delivered the fourth annual Pi Gamma Mu lecture in Mooney Theatre in April. Dr. Cumming's lecture was entitled "New Light on Carolina from Old Maps." He is an authority on historical cartography of North America during the colonial period.

David Blanchard, deputy director of the International Labor Office of the United Nations, lectured on campus during the fall semester.

Frans Reynders, talented interpreter of the art of mime, presented a well-received program.

Dr. Herbert C. Mayer, distinguished consultant on American and international affairs, lectured on campus during March.

Robert Bartlett, Congregational Christian Minister who has made extensive trips into Russia, lectured during April on campus.

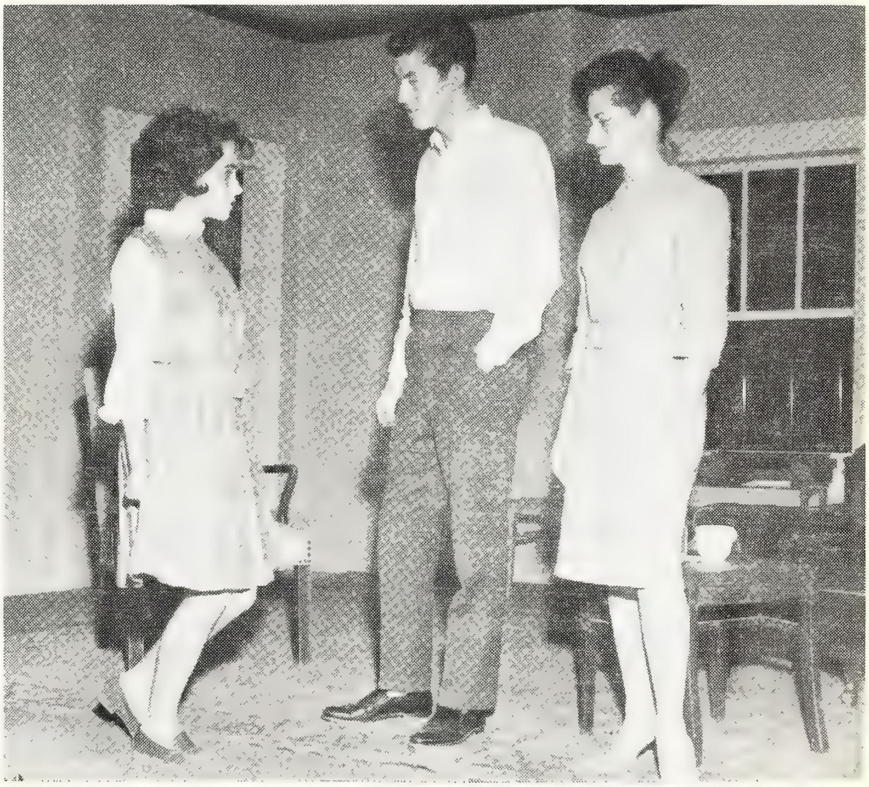
In January the forty-piece Elon College concert band presented a well-received program in Whitley Auditorium. The fifteen-piece stage band, the "Emanons of Elon" presented its first annual jazz concert during March.

Also of special interest were recitals by Charles Lynam, and Fred Sahlmann, members of the Elon music faculty.

Among the advanced music students presenting recitals during the year were Richard Apperson, Buddy Whitley, and Hinson Mikell, organists.

Preceding the Easter holidays the Elon College Choir presented "The Seven Last Words of Christ."

Among the events which are scheduled for the remainder of the year are an art exhibit (graphics by Helen Gerardia) scheduled May 1-21 and a spring concert by the Elon College Concert Band May 13.



A scene from Maxwell Anderson's "Bad Seed."

Admissions Office Processes Hundreds Of Applications

By W. R. Ginn
Admissions Counselor

What goes on behind the doors of the Admissions Counselor's office? What responsibility can the church assume in helping the students toward an education at Elon College? These questions, often asked by people interested in the College, call for replies.

Admissions Counselor making appointment with prospective student.

A major portion of the Admissions Counselor's work is the processing of applications for admission. As an example of the volume of this operation, in the past year over 1000 applications were processed for a freshman class of 390 students. In addition to processing applications, the Admissions Counselor's office handles the initial paper work for scholarships, applications for the National Defense Student Loan, requests for campus jobs for students, as well as most of the correspondence with prospective students or other parties requesting basic information about the College. The office also makes arrangements for students and others to visit the campus, conducts tours of the campus. interviews prospective students, and represents the College at College Day programs and meetings of church groups.

The College recognizes the importance of making personal contact with as many students as possible; and it recognizes also the necessity of continually presenting the College and its program to the church, to high school administrators, and to the general public. In an effort to reach students, during the past year a representative from Elon College visited almost all of the high schools in North Carolina, approximately 120 schools in South Carolina and Virginia, and a number of schools in New Jersey, Maryland and Delaware, as well as high schools, junior colleges, and private schools in the New England and eastern seaboard areas.

Churches can be of significant help to the College in contacting students. It has been suggested by some members of the Convention that the College should contact more ministers and more young people in our churches. The College supports this view, but it needs the assistance of each church. Every church in the Southern Convention is requested at the beginning of each school year to submit names of its high school juniors and seniors. The Admissions Counselor's office would like to contact many more young people in our church; it feels the increasing need to visit young people's groups, to present programs about Elon, and to discuss with high school students the many problems involved in the preparation for college. We are concerned about the fact that of the total enrollment in Elon College only 19% of the students come from our church. Though the number of students in the student body has doubled in the past ten years, the percentage of students from our church has increased only 3%. Our concern for these facts grows out of a realization that throughout its history Elon has had strong ties with the church; these ties should be strengthened as Elon grows. In the fall term of 1962 Elon had the largest day school enrollment in its history. A total of 1015 day students came to us from twenty-four states, the District of Columbia, and two foreign countries. Of this number 609 came from North Carolina and 167 from Virginia. Twenty-three denominations were represented, the three largest representations being Methodist (234), Baptist (221), and the United Church of Christ (190).

Each year there has been an increase in not only the quantity of applicants but in the quality of preparation of the applicants. Though admissions policies are complicated to set and to administer, the admissions personnel at Elon give much study to each application and have sincere concern for the welfare of each applicant. In its admissions program Elon uses what is often called a "comparative yardstick." Three of the elements which make up this yardstick are an applicant's rank in class, his College Entrance Examination scores, and the grades earned in preparatory training. These elements are called "predictors" because they indicate, within certain limits, how the student will perform in the College. Other items involved in evaluating a student are the recommendations, the student's interests, reliability, stability, study habits, health and other personal attributes. When a decision is reached about the applicant, it ends a long series of events which began when the student first became aware of Elon College. It should be remembered that this initial awareness is the point where the churches can be of significant assistance by informing capable students about Elon and by notifying the College about students it should contact. Reaching capable students requires continuous effort and the full cooperation of all persons interested in and connected with the College. Inquiries are welcomed and should be directed to the Admissions Counselor, Elon College, Elon College, N. C.

United Church Students

Day class students at Elon College during the fall semester included 187 members of the United Church of Christ. These students represented 14 states.

States represented by United Church of Christ students and the number from each state enrolled at Elon include North Carolina, 107; Virginia, 28; Vermont, 5; Massachusetts, 11; Connecticut, 21; New York, 2; Florida, 2; Pennsylvania, 2; Ohio, 1; Maryland, 1; Illinois, 1; Indiana, 3; New Hampshire, 2; and Michigan, 1.

Talk By Herbster Founders Day Feature

United Church Head Speaks On Education

Dr. Ben M. Herbster, of New York City, national president of the United Church of Christ, used "The Church Looks At The College" as a topic when he spoke at the annual Elon College Founders Day Convocation in March.

Tracing the great contributions made to American education by the United Church of Christ, Dr. Herbster said, "The United Church of Christ has a right to be proud of the history which has been written in large letters by both sides of the family in terms of its organization of, its concern with, and its support of, what in these latter years we have come to call Christian Higher Education. We must never forget that the first schools in America, elementary schools, high schools, colleges and universities, were established by the Church."

Dr. Herbster paid tribute to the Christian Church leaders who founded Elon in 1889 and recalled that Elon is only one of many American church-related colleges which the United Church and its component groups have founded and supported during the past three centuries.

Recalling the millions of dollars which have been contributed and which are still being contributed to church-related colleges, he declared, "Truth is the same in every age and in every generation. It does not vary according to fancy or fads. Man's understanding of truth changes, but truth does not. Men need to know the truth if their lives are to be abundant. The Church is interested in truth, in teaching truth, in mediating truth, in standing for truth. Therefore, the Church is interested in higher education."

The church leader continued, "On this day, when we observe the anniversary of the founding of Elon College, we not only look back with pride upon those who were farseeing enough to establish this school, and with thankfulness to those who have kept it going, but we look forward to the days ahead with courage and with resolution. Where our fathers laid foundations we build. The histories of these years is but a prophecy of what is yet to be. No less than our fathers do we believe in the importance of truth. The truth need not be fenced in and protected, but it does need a forum where the dialogue will be fair. Therefore, the United Church of Christ is committed to holding up the hands of the Christian Liberal Arts College. It is an integral part of the life of the Church, but more, of the good life of society and of the nation."

Dr. Ben M. Herbster

"We must redouble our efforts to pour into our colleges our resources of money and of life," he said. "It is of little use to prate about how much we are committed to Christian Higher Education as it is exemplified in a college like Elon, unless we are willing to put our money and our time in support of that which we say we believe."

In remarks addressed particularly to the college students among his hearers, the speaker cited the importance of excellence in a period when modern society and modern industry has often sacrificed quality on the altar of quantity in production. "There are far too many of us who do not calculate that excellence of life is one of the characteristics that we must emulate," he said. "Excellence seems a word in which we are not so interested, and excellence is a word which comes right out of the heart of the Gospel."

In closing, he urged his student listeners to make the fullest use of their educational opportunities while realizing that "When the Church invests her money in Elon and many other colleges she has a right to expect that the facilities provided will be used conscientiously and faithfully. There is nothing wrong with excellence. To become the best man or woman we can is our responsibility."

United Church Students Sponsor Many Projects

As a special project of the United Church of Christ Student Group at Elon College, several members of the group have devoted two evenings each week during this school year to tutoring children at the Congregational Home for Children in areas of special need.

The purpose of the program is to provide specialized and individual help to elementary and high school students at the Home who may be having difficulty in specific subject matters, especially mathematics and English.

According to Mr. John Biggerstaff, assistant superintendent at the Home, the program has been very successful and of great benefit to many of the children.

The steering committee of the United Church Group on campus includes David Andes, of Elon College, chairman; Jerry Michael, Elon College; Judy Maness, Ramseur; Ellen Teed, East Longmeadow, Mass.; and Sally Maurer, Norwich, Conn.

The group, which meets regularly every two weeks, initiated painting in the prayer room and is making the stained glass window which will be used above the altar in the room.

This group originated the idea for a Christmas party for colored employees at the College and their families. With the help of the other denominational groups on campus, a very successful party was staged with more than 125 persons present. A trip to the planetarium in Chapel Hill was also made by some of the members during the Christmas season.

(Continued on Page 8)

Eleanor Smith To Reign Over May Day

Tercentenary Theme Planned For Annual Event

Eleanor Smith of Winston-Salem will reign over annual May Day festivities during the first weekend in May at Elon College.

Ruling as May King will be Jerry Drake of Greensboro.

Chief attendants for the King and Queen will be Barbara Burnett of Danville, Virginia, who was elected Maid-of-Honor, and Dewey Andrew, of Snow Camp, who will serve as royal escort for the maid-of- honor.

The choice of Eleanor Emith as May Queen for 1963 continues an outstanding campus career for this senior. She has served as secretary-treasurer of the Student Government, as a varsity cheerleader and as editor of the college annual. She has also been Queen of Homecoming and has twice been named to Who's Who in American Colleges and Universities. Eleanor is the Daughter of Mr. and Mrs. E. L. Smith of Winston-Salem. She is the granddaughter of the late Prof. J. W. Barney, who served for many years as a professor of English at Elon College.

Jerry Drake, May King, has been an outstanding pitcher for the college baseball team since his freshman year and has held numerous campus positions. He was also named to the list of Collegiate Who's Who this year.

The 1963 May Day pageant will be carried out under the direction of Mrs. Jeanne Griffin, who is director of women's physical education on the campus.

Janet Faulkner of Burlington is serving as student assistant in directing the pageant, the theme for which will be in association with the Carolina Charter Tercentenary celebration. Also holding special positions are Lea Mitchell, who is choreographer for the production; and Molly Wilkins, who will be court jester.

Miss Eleanor Smith — 1963 May Queen

Mrs. F. C. Lester was guest speaker for the Catawba Regional of The Women's Guild at Trinity church, Conover, April 17. Mrs. George Fleming of China Grove presided over the sessions.

United Church Students Sponsor Many Projects

(Continued from Page 7)

The United Church student group has conducted two sessions during the year on the study of alcohol. Members of Alcoholics Anonymous were invited to each session to aid the discussion and study of alcoholism.

Taking the place of the Student Christian Association which has functioned on campus in the past, various denominations have organized student religious groups this year for the purpose of study and witness of the gospel.

Leadership for the groups has been secured from the Boards of Student Concern of the United Church of Christ, Presbyterian Church of the U. S., Southern Baptist Church, Lutheran Church, the Methodist Church, Episcopal Church and the Fellowship of Christians and Jews.

New Home For Elon College President Under Construction

Construction is underway on a new home for the president of Elon College.

The College's board of trustees voted at a special meeting on February 2 to award the contract and start building operations immediately.

The new structure, plans for which have been prepared by Vernon E. Lewis, Burlington architect, is being built adjacent to the campus at the corner of Haggard Avenue and O'Kelly Street. It is on the site formerly occupied by the Carlton House which was removed during the early spring.

The presidents of Elon College have lived at various points about the campus, but in recent years they have occupied a large two-story frame structure near the west gate of the campus. This house, originally built by Dr. J. P. Kernodle, has been occupied by Dr. and Mrs. Danieley and family since he became president in July, 1957.

The new presidential home, which has been made possible through contributions from trustees and interested friends of the college, will be a two-story brick structure with white columns, the architecture merging into the traditional style of the other buildings on the Elon campus. It is expected to be ready for occupancy by the end of the summer.

The plans for construction have been made by a trustee committee that included Mrs. J. H. McEwen, George D. Colclough, Dr. John R. Kernodle, Hinton Rountree and Royall Spence.

The contracts for the project have been signed with E. A. Braxton and Sons of Graham as general contractor; Hogan Plumbing and Heating of Burlington for the plumbing; D. and W. Heating and Air Conditioning Company of Graham for the heating and air conditioning; and the King Electric Company of Burlington for electrical work.

The Carlton House, which gives way to the new home, was built about 1891 by Samuel Crawford. Through the years it has been occupied at times by faculty families, as a residence hall for men students, and more recently as an office for the college physician.

Ten members joined our Winchester, Virginia, church Palm Sunday. A six o'clock Easter sunrise service featured special music, responsive reading led by Barbara Lowery, scripture reading by Mrs. Gordon Nelson, the Easter message by Mrs. Roland Nelson with narration by Rev. Mark W. Andes, pastor.

New Presidential Residence

Ministerial Students Assist Churches In Convention

The Ministerial Association has sponsored Deputation Teams which have visited and assisted in several churches in the Southern Convention this year.

While visiting the local churches, the student teams conduct worship services and meet with young people of the church. "Christian Vocations" has been the theme used by the teams in their work this year.

Dr. Ferris E. Reynolds, chairman of the department of philosophy and religion, is supervisor of the teams which are available to any church wishing their services.

Students who served on Deputation Teams this year include Bob Saunders, Indianapolis, Indiana; Bob Gwaltney, Durham; Jerry Moore, Elon College; Jerry Cameron, Sanford; Allen Tyndall, Fayetteville; Doris Morris, Standardsville, Va.; Sally Maurer, Norwich, Conn.; Ray Hall, Greensboro; Carolyn and Rosalyn Tillotson, Winston-Salem; Dave Lent, Neward, Delaware; Dan Hulseapple, Middletown, N. Y.; Oscar Fowler, Whaleyville, Va.; Jewelle Bass, South Boston, Va.; and Leanna Sellers, Broadway, Va.

United Church of Christ churches which have been visited by Deputation teams include Edgewood United Church of Christ, Burlington; Bethel, Burlington; Berea, Ossippee; Union, Virgilina, Va.; First United Church, Virginia Beach, Va.; and churches in Liberty and Asheboro. The teams also participated in the area youth rally in the Norfolk-Portsmouth area.

* * *

In addition to sponsoring the deputation teams, the Ministerial Association has had several other projects, including conducting prayer services each Wednesday evening (except the first Wednesday) of each month at the Congregational Christian Home for Children. The group also sponsored a Halloween party for the children at the Home.

The group entered a float in the annual homecoming parade which was awarded second prize.

Several young ladies in the association have been providing aid in the nursery at Elon College Community Church. The members helped with

(Continued on Page 11)

Shown above are the five men who were appointed by the Southern Convention of the Christian Church to choose the location for Elon College. They are shown standing in front of East Dormitory and beside a lone gum tree that stood in the grove of oaks that gave Elon its name. Left to right are Col. Junius H. Harden, of the original board of trustees; Dr. George S. Watson, also an original trustee; Dr. William S. Long, first president of the College; Dr. J. Pressley Barrett, one-time editor of the Christian Sun; and Dr. James W. Wellons, another original trustee who lived to be more than 100 years old, spending his last years on the Elon campus where he preached a sermon on his 100th birthday.

"The Forgotten Few"

Writing in the "Michigan Conference News" a layman, Mr. Franklin Austin, puts himself in the place of young people who are church members and expresses what he feels to be some of their difficulties in becoming an active part of the congregation. Could you have said the following about your own experience?

"Some of you adults occasionally express concern as to why we young people lose interest in the church.

"We are asked, even urged, to become church members when we reach the age of twelve . . . or thereabouts. Once we join, however, we seem to become **the forgotten few.** This sounds harsh, but let's analyze the situation.

"First, we are not allowed to hold church office. Second, we are not allowed to vote on budgets or for the election of church officers. Third, we are not allowed to vote on admission or dismissal of church members. Occasionally we are asked to accompany someone on the Every Member Canvass. The Pastoral Committee is the only one on which we are occasionally asked to serve. There, if we have the audacity to speak, we are studiously ignored or given that **what - rug - did - you - crawl - from - under** look. In other words, we are not asked to **do anything** as church members.

"Occasionally one of us will question some of the things that are done by our church. This, in your eyes, is heresy! We are considered impudent . . . a 'wise guy' . . . and you become angry with us. We realize there are many things we don't know; but how are we to learn except by questioning things as they are? All we ask is that you be patient, kind, and most of all, that you give us your Christian love.

"As young church members, we are really neither 'fish nor fowl', children or adults. We are expected to act as adults, yet we do not have the same privileges or knowledge as do you adults. And when we reach the age when you must explain, defend, or even **sell** your church to us, it is much easier to ignore us.

"I think the reason we young people lose interest in the church is because the church loses interest in us."

"I Love You"

"I love you" are words most people consider to be used only when a young man is expressing his feelings to the young girl of his choice, whom he loves. Later these words are used by this same young man to express his feelings to this young woman, who is now his wife. But, does this young man ever use these words to express his feelings to his father or mother? Is it wrong to tell your parents that you love them? Is it

Student Body Leaders Elected At Elon College

Wally Sawyer, rising Elon College senior from Portsmouth, Virginia, has been elected president of the Student Government Association for the 1963-64 term.

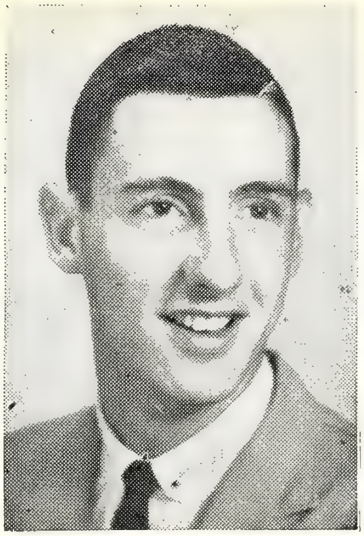
Sawyer won the presidency when he defeated Bill Whittenton, also a senior, from Reidsville, N. C., in a run-off vote held during early April.

Other major officers elected to Student Government posts were Melvin Shreves of Bloxom, Virginia, vice-president; Judy Hudson of Fort Bragg, secretary; and Hugh O'Hara of Falls Church, Virginia, treasurer. John Flemming of South Norfolk, Virginia, was named at-large member of the Honor Council.

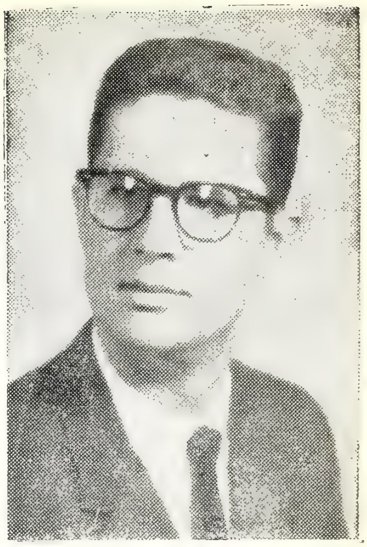
Wayne Pruitt of Ruffin was named president of the rising senior class. Also elected by the seniors were Pete Fisk of Montague, Mass., vice-president; Patsy Cole of South Boston, Va., secretary-treasurer; and Hinson Mikell of Charleston, S. C., senior Honor Council member.

Named president of the rising junior class was Fred Stephenson of Greenville, R. I., with other junior officers including Ronald Hodkinson, of Taftville, Conn., vice-president; Gay Yule of Bluffton, Ind., secretary-treasurer; and Gerald Allen of Elon College, junior honor council member.

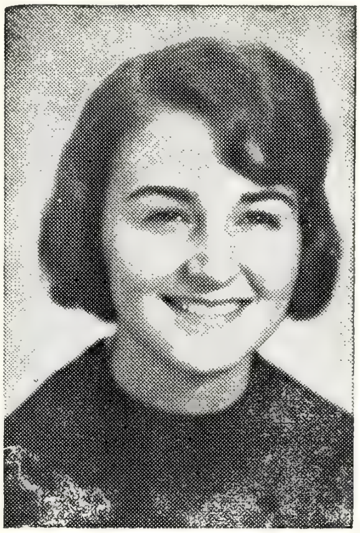
Elected as president of the rising sophomore class was Mike Herbert of Portsmouth, Va., along with Denny Parker of South Norfolk, Va., as vice-president; Martha Simpson of Manchester, Conn., as secretary-treasurer; and Jerry Cameron of Sanford, as sophomore Honor Council member.



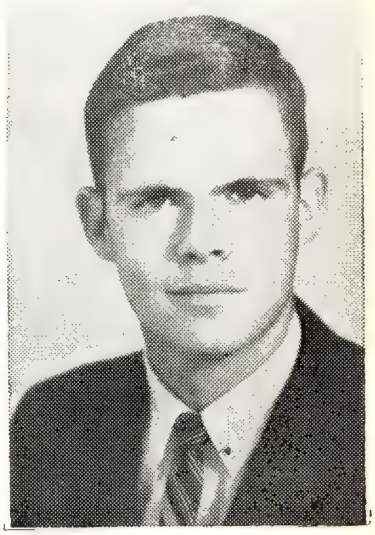
Wally Sawyer



Melvin Shreves



Judy Hudson



Hugh O'Hare

old fashioned? Is it kiddish? It seems that children, adolescents, young adults, and even older people have forgotten how to tell their parents that they have the greatest feeling for them. You can tell them through your actions, but why not tell them in words? They have done more for you than you could ever repay. Parents are to be cherished, loved, obeyed, honored, and someone to whom you can turn in time of need. Why not let them know this?

Mother's Day and Father's Day are drawing near. This year when you give each his gift, if you do make it a tradition, why not say "I love you" when presenting it. It would probably mean more than any gift you could purchase.

Very few people ever tell their parents that they love them — and they do — they just see no reason for it. They seem to take it for granted that the parent knows — and usually the parent does know. Yet, in asking parents about this they said they would give anything if their child (young or old) would tell them once in awhile.

MINISTERIAL STUDENTS

(Continued from Page 9)

the Church Vocations Conference at Moonelon last week.

Two members of the Association, Dan Hulseapple and Allen Tyndall, recently represented the group and Elon College at a conference for ministerial students at Andover-Newton Theological Seminary at Newton Centre, Massachusetts.

Officers of the Ministerial Association are: Bob Saunders, president; Bob Gwaltney, vice-president; Leanna Sellers, secretary; and Jewelle Bass, treasurer.

President Danieley

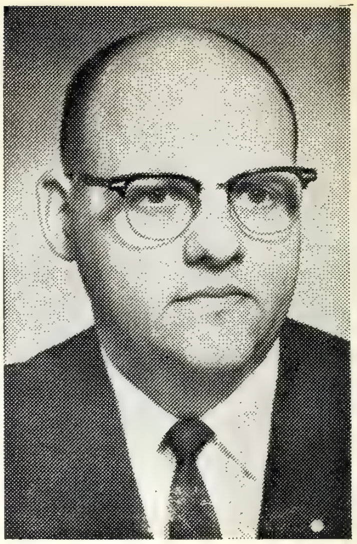
(Continued from Page 4)

the Science Building is the number one priority on this list and that we are seriously in need of an expansion of library facilities. We also need a new dormitory for men; more adequate housing for married students and expanded and improved physical education facilities, including tennis courts and hopefully a swimming pool.

The financial picture has improved greatly during the last decade; however, we seriously need additional endowment funds to increase faculty salaries, to provide scholarships for worthy and needy students, and to provide additional stable income for the operation of the College.

We are now at work on the Seventy-Fifth Anniversary campaign. Our immediate goal in this campaign is $600,000. This is but the first phase of an overall development program designed to provide the resources to adequately undergird the total program of the College.

We look back on the history of the College with great appreciation to those who had the vision and made the sacrifices that made Elon possible. We take pride in their accomplishments and in the record which Elon College has made in educating men and women who have lifted the level of life wherever they have gone. At the same time we look ahead to the future with optimism and with determination. We are committed to the objectives of making Elon College one of the finest liberal arts, church-related, Christian Colleges and we have the faith to believe that working together we may accomplish this goal.



Dr. James Earl Danieley

Dr. James Earl Danieley became sixth president of Elon College in 1957, having served as a member of the faculty since 1946 and as dean of the College for four years. A native of Alamance County, he is married to Verona Daniels of Beaufort, N. C. Dr. and Mrs. Danieley have three children, Ned, Mark and Jane.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

IZMIR

April

28—**Miss Mary Kutz** is a teacher of English at the American Collegiate Institute in Izmir, Turkey. She was appointed in 1959 for a special term. Miss Kutz has had previous missionary experience, having taught for one year in Turkey and for two years in Southern Rhodesia.

29—**Miss Beth Oliver** was appointed in 1959 for a three-year term as a teacher of science at the American Collegiate Institute in Izmir. She was active in the Interfaith Club and the Student Christian Movement while in college. Her term was extended to a fourth year in 1962.

30—**Miss Dorothy Pickard** is a teacher of art. She was appointed for a three-year term as an associate missionary in 1961 to serve at Izmir.

May

1—**Rev. and Mrs. Wallace Robeson** were appointed career missionaries in 1960. They are now serving in the American Collegiate Institute in Izmir after having completed a year of Turkish study and of working at the American School for Boys in Talas. Mr. Robeson is school treasurer, and Mrs. Robeson is giving strength to the beginning English program.

2—**Miss JoAnn Roda** was appointed in 1962 for a three-year term as teacher of English at the American Collegiate Institute in Izmir. She participated in many campus activities while in college and found special satisfaction in practice teaching of high school English students.

3—**Miss Patricia Russell** was appointed in 1962 for a three-year term at the American Collegiate Institute in Izmir, Turkey. In college she majored in English and philosophy and minored in French, and was active in the literary field.

4—**Miss Fernie Scovel** is a teacher of mathematics and physics at the American Collegiate Institute in Izmir. She went to Turkey as a short-term teacher (1949) but later accepted a career appointment.

I KNOW SOMETHING GOOD ABOUT YOU!

Wouldn't this old world be better,
If the folks we meet would say
"I know something good about you,"
And then treat us just that way!

Wouldn't it be fine and dandy,
If each hand-clasp warm and true,
Carried with it this assurance:
"I know something good about you!"

Wouldn't things be more pleasant
If the good that's in us all
Were the only thing about us
That folks bothered to recall.

Wouldn't life be lots more happy
If we'd praise the good we see,
For there's such a lot of goodness
In the worst of you and me!

Wouldn't it be nice to practice
This fine way of thinking too—
"You know something good about me,
I know something good about you!"

—Used in "Pilgrim's Progress,"
Harwichport, Massachusetts

Psalms Of Personal Trust

Background Scripture: Psalms 23 and 46.

Devotional Reading: Psalm 27:1-5, 7-8, 13-14.

Memory Selection: **Be still, and know that I am God.** Psalm 46:10.

I have my mother's old Bible. Some, in fact many, of the pages are clean and unmarked. But the pages on which the Twenty-Third Psalm and John 14 are printed are worn and ragged and discolored by much use. Mother evidently turned again and again to these precious portions of God's Word to find comfort and courage.

Psalm 23

The Lord . . . Its initial statement is that the Creator and Sustainer and God of the universe is LORD. He is Sovereign. Then the singer goes on to say "The Lord **IS**. . . " The writer of Hebrews says that when we come to God we must believe "that he **IS** and that he is a rewarder of those who diligently seek him. God, the Lord, is not the figment of the imagination, simply an abstract idea in the mind, a vague make-believe theory. God is, he exists, he lives, he has being, he is the GREAT I AM. God exists. The Lord is. The writer goes further: "The Lord is **SHEPHERD**. . . " God is a Shepherd in all the finest sense of the word. The heart of the universe is friendly. Love lies at the heart of the world. God is really a Father. He loves, he guards, he feeds, he protects, he redeems his children. **God cares.** Finally the singer says "The Lord is **MY** Shepherd." All that he has said previous to this has meaning and significance, but it does not become relevant to life in any vital way until it becomes personal. A man never comes to know the place and power of religion in life until he can say "The Lord is **MY** Shepherd." It is not enough to say, "Christ is the Saviour of the world and of other men." One must come to the place where he can say "Christ is **my** Saviour." **Religion to be vital must be personal.** And this sweet singer of the long ago knew God as his personal Shepherd and thus as his personal friend and companion.

Psalm 23 really shows two aspects of God's relation to the believer. First of all The Lord is Shepherd. As Shepherd he **knows** his sheep; **loves** his sheep, **feeds** his sheep, **guides** his sheep, **guards** his sheep, **leads** his sheep, **restores** his sheep, **saves** his sheep, **comforts** his sheep, **in short supplies all the needs of his sheep.**

In the second part of the Psalm 23:5-6 the Lord is **Host** to the sheep. It is a picture of a table loaded with the bounties of field and fruit trees, set even in the midst of one's enemies, a banquet of bounty, prepared and furnished by this gracious and generous Lord, the Good Shepherd. It finds its New Testament expression in the words of Jesus, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with me." Jesus provides the feast. He is the HOST. And there is enough and to spare "my cup runneth over," says the singer. And the goodness of the Lord, the Shepherd and Host, is insured not only for this life but for the life to come. "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Psalm 46

As Psalm 23 is a hymn of personal trust, Psalm 46 is a hymn of national trust and faith. Its dominant thought or theme is set forth in the opening verse or stanza. "God is our refuge and strength, a very present help in trouble." Because of this fact the nation can trust and not be afraid, even in the time of disaster. "The Lord of hosts is with his people, the God of Jacob is their refuge."

In this Psalm, the singer suggests that God is not always to be found in the big and the noisy, although even here God reigns and rules. But after he says that "God maketh the wars to cease, and breaks the bow and cuts up the spears, and burns the chariots," he says **"Be still, and know that I am God."** One reason we modern American people do not have any vital experience with, or knowledge of God, is because we cannot be still, or be quiet. Even in a service of worship, we are uneasy if there is a moment of pause or silence. When Elijah was on Horeb, he did not find God in the wind or the earthquake or the fire, but in the "still small voice." God has many things to say unto us, but he cannot say them to us because we cannot hear them above the noise of the marketplace, or because we will not listen to the still small voice. The story is told of a man making a long distance telephone call from an open booth. When he was unable to hear his friend at the other end of the line, his friend suggested that if he closed the door, he might be able to hear very well. There is a time for speaking in prayer. But there is also a time for listening. And the time of listening may be and can be more important than the time of speaking.

"The Lord of hosts is with us, the God of Jacob is our refuge." In like manner Martin Luther wrote his hymn "A mighty fortress is our God, a bulwark never failing."

Belief and Trust or Faith

Over a hundred years ago a famous French tight-rope walker came to America, and performed the amazing feat of walking across Niagra Falls on a tight rope, even carrying a man on his shoulders as he went. He asked one man "Do you believe that I can carry a man across the Falls on a tight-rope?" The fellow answered "Yes." "Will you be that man?" asked Blondin? The fellow answered "No." There we have the difference between belief, and trust or faith.

SUNDAY SCHOOL LESSON
APRIL 28, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Dr. J. E. Danieley will be the guest speaker at The Christian Temple, Norfolk, Sunday morning, April 28, National College Day.

Mrs. Guy Benchoff will be the representative of the United Church of Christ at the annual spring meeting of Southern Synod at First Evangelical and Reformed, Greensboro, April 30 - May 1.

The topic for Rev. Daniel Bowers at the Maundy Thursday communion service at First, Portsmouth, was "What Kind of Cross?". T. C. Mountcastle sang "Art Thou the Christ?".

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Burlington Service League Helps

Dear Friends:

The following article is appearing in the April issue of "Our Children." Since so many of The Christian Sun readers are not on the mailing list for our quarterly publication, we are running the article here in order that everyone may know how much interest the Burlington Service League takes in our Home. The interest of this group is typical of that shown by people in general of Alamance County for our boys and girls. Following is the article:

"The Burlington Service League is a local Women's organization begun 32 years ago to render volunteer service to the community at large. Over the years the work of the League has been directed largely to the health, welfare, and entertainment of children.

"One of its most recent and rewarding projects begun in 1959 is to provide recreation for the children of Elon Christian Home. Activities are planned according to age groups. The younger children through age ten are given Valentine, Easter, and Hallowe'en parties. During the winter they are taken bowling and roller skating; during the summer they enjoy swimming, pony rides, miniature golf, and picnics. Educational tours are provided to local places of interest such as the Fire Department, McDade Museum, the Coca-Cola plant, Battleground Museum, and the U. of N. C. Planetarium.

"The older children are usually divided into two groups: those eleven through thirteen and those fourteen and older. They are also taken bowling, swimming, and skating and have weiner roasts and dancing lessons. More recently members have been helping the children with their homework. All children are remembered on their birthdays with a card and a gift of two dollars.

"Other activities in which the League is currently engaged include: Children's Theatre, clerical work at the Well Baby Clinic, clerical work for the Milk Fund project, financial support of dental care for indigent children, donation of used clothing and purchase of new clothing for needy children, Christmas cheer, publishing the Civic Calender, assistance with annual fund drives such as the United Fund, the tuberculosis skin testing program, and the Alamance County Arts Festival.

"The League's activities are financed by members' dues, contributions from patrons, and an annual fund raising project which for the past two years has been a white elephant sale. Service League members contribute 3200-3800 hours of service to Alamance County each year."

The Children's Home is more than pleased with the fact that this organization is interested in our children and that they have our Home as one of its projects. We of the Home are much aware of the many hours this fine group of ladies utilize in being of assistance to our children. This group is to be highly commended for their spirit of humanitarianism.

RURAL CHURCH SEMINAR

Ministers of rural churches in North Carolina are invited to attend the Town and Country Church Seminar at State College, Raleigh, April 29-30, sponsored by the N. C. Council of Churches. Sessions begin at 1:30 p.m. Monday and close at 5:15 p.m. Tuesday. A dinner in honor of L. R. Harrill, state 4-H director, will be held at 6:00 p.m. Monday. Reservations should be sent in advance to Rev. Neal McGlamery, Wesley Foundation, State College Station, Raleigh.

Topics to be discussed include: "What Is Happening to the Rural Church?" "Church Development and Rural Development," "Problems Facing Rural Churches," "In-Service Training for Ministers," "Improving the Work of the Rural Church."

REPORT FOR APRIL 15, 1963

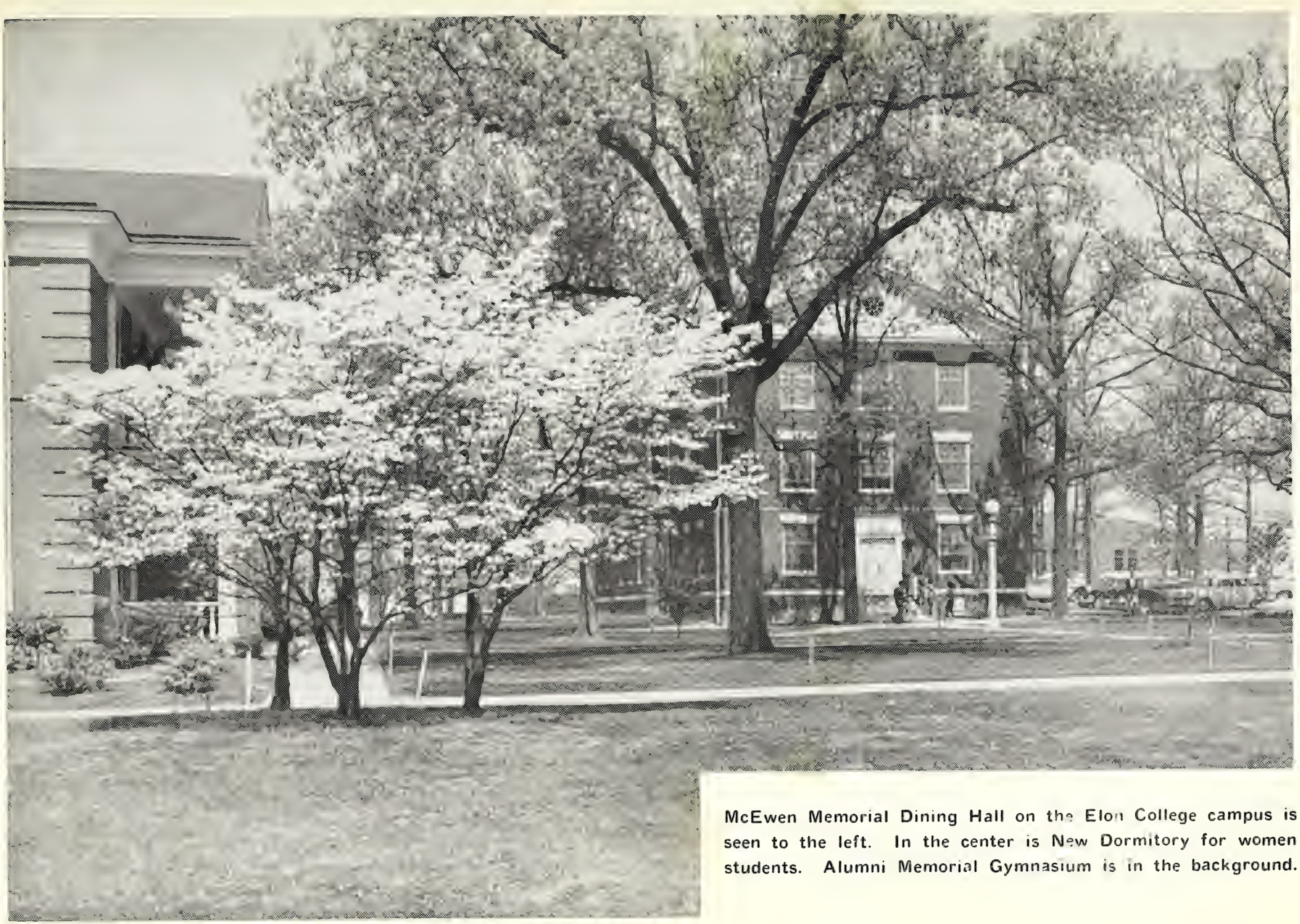
Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 32.75	
Eastern Virginia Conference	686.00	
Eastern North Carolina Conference	276.98	
Western North Carolina Conference	120.00	
North Carolina and Virginia Conference	243.17	
Total		$ 1,358.90
SPECIAL OFFERINGS		
Mrs. Claris S. Jones, RFD 2, Raleigh, N. C.	5.00	
Pope's Chapel, Franklinton, N. C.	5.00	
Adult Bible Class, Third Ave. Christian Church, Danville, Virginia	10.00	
Miss Ethel Friddle, Greensboro, N. C. (Mt. Bethel)	25.00	
Ernest Workers Class, Monticello Church, Brown Summit, N. C.	10.00	
John Morrison Bible Class, Rosemont Church, Norfolk, Virginia	15.00	
Mrs. Inez Darden Harrell, Holland, Virginia	5.00	
Mr. R. E. Newton, Pomona Park, Florida	7.50	
Mr. D. Presley Duke, Jr., Suffolk, Virginia	5.00	
Hebron Congregational Christian Church, Thomaston, Ga.	10.00	
Mrs. S. H. Basnight, RFD 1, Chapel Hill, N. C.	10.00	
First Congregational Church Sunday School, Roanoke, Ala.	15.26	
In Memory of Mr. I. H. Luke (5 Memorials)		
In Memory of Mr. Frank Schmelzer		
In Memory of Mr. Richard H. Rawles, Sr.		
In Memory of Miss Della Fowler		
Total Memorial Gifts	60.00	
Special Gifts	110.00	
Total		$ 292.76
Total For The Week		$ 1,651.66

(In Memory of Mrs. James L. Foster, Sr., for **The Doll Fund** — 1 Memorial $25.00.)

The Elon College Concert Band is directed by Prof. Jack O. White. The band presented a well-received concert in January. The group had the use of new equipment and a band room which has been provided this year on third floor of Alamance Building.

Charter members of Order of the Oak, scholastic honor society which inducted its first members at Elon College during the fall semester are pictured above. Shown left to right are: front row — Loretta Hall, Elon College; Carol Trageser, Arnold, Md.; Jo Ann Braxton, Graham; Annie Cleapor, Burlington; Eleanor Smith, Winston-Salem; Glenna Smith, Burlington; and Amy Litten, Burlington. Back row — Paul Hyde, Chicago, Ill.; Paul Holsenback, Burlington; Leroy Miller, Burlington; Paul May, Burlington; Leroy Horwath, Burlington; Barbaros Chelikkol, Adana, Turkey; and John Reed, Fairfax, Va. Not present when the picture was taken was Helen Rogers, of Burlington.



McEwen Memorial Dining Hall on the Elon College campus is seen to the left. In the center is New Dormitory for women students. Alumni Memorial Gymnasium is in the background.

The
CHRISTIAN SUN

Vol. 115 April 30, 1963 No. 18

A Religious Week Christian Homes

Elon College Library

X
Dr L E Smith
Jefferson Blvd.
Sylvan Beach

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

To my God, a heart of flame,

To my fellow men, a heart of love,

To myself, a heart of steel.

—St. Augustine

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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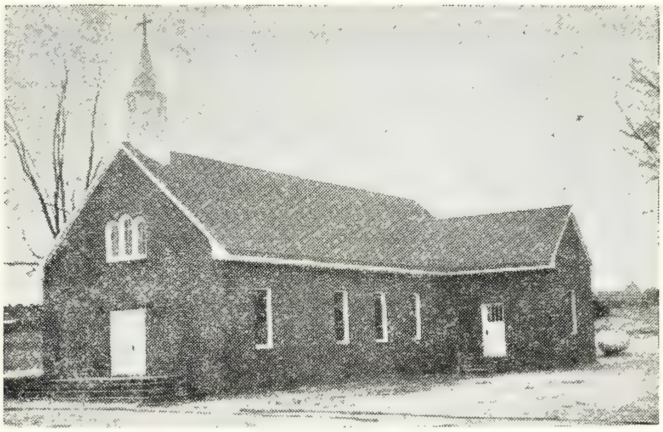
Subscription office:
Elon College, North Carolina

"New Look" At Beulah



During the past year the people of Beulah Christian Church in the Eastern North Carolina Conference have made a great many improvements on their building.

The outside has been covered with brick, as the above picture shows. The Women's Fellowship purchased paint and the men of the church painted the inside. The old windows were taken out and in their place beautiful stained glass windows have been installed. A list of these gifts is found elsewhere in this paper. The Young Men's Sunday School Class has taken as a project the seeding of the lawn and the laying of sidewalks.

Rev. B. J. Willett is the pastor of Beulah church, which invites Southern Convention friends to "stop by and inspect the work which has been done" there.

The Elements Of Salvation

By Carroll W. Lewis

It is told that when St. Paul's Cathedral of London was completed the architect displayed the structure to the king on a state occasion. The king at once called it amusing, awful, and artificial. But the architect was highly pleased with the royal compliment for then the word "amusing" meant "amazing," "awful" meant "awe-inspiring," and "artificial" meant "artistic."

Words change their meaning not only with the passage of time but also in relation to other words. The word "save" is a common word used many times by all of us. A child is saved from drowning, a life is saved by surgery, money is saved by the disciples of economy and planning. We know the meaning of the word when used in these contexts. But what about the statement of Jesus: "I am the door. By me if anyone enter in he shall be saved." What did Paul mean when he wrote: "He that calleth on the name of the Lord shall be saved." Or when he said to the Philippian prison guard: "Believe on the Lord Jesus Christ and thou shalt be saved."

In the New Testament the word "saved" or "salvation" implies three distinct elements:

The first is **deliverance.** We are saved from something. Something has gone wrong in human life from which we must be delivered. Impatience, pride, selfishness, fear, worry, anxiety, prejudice, temptation, mediocrity, confusion, frustration, harmful habits, destructive attitudes are common to all of us. No life will ever become what God intended it to be until there is deliverance from these.

The second element is **dedication.** We are saved not only from something but for something. It is not enough to be good, you must be good for something. The Christian life is intended to be not only a clean life but a fruitful one. We are saved for a purpose. The one who has really experienced the saving power of Christ in his life will be quick to respond to the words of Isaac Watts: "Were the whole realm of nature mine that were a present far too small. Love so amazing, so divine demands my life, my soul, my all."

The third element in salvation which Christ came to provide is **destiny.** Salvation is not only an experience, it is a hope. We can take every precaution possible and be innoculated against every communicable disease, but airplanes crash, cars collide, tragedy strikes, the body wears out. The inescapable truth about all of us is that we are living in "the land of the dying." To the one who has experienced salvation in Christ death becomes "the golden key that unlocks the door to eternal life."

These are the elements of the salvation which Christ came to bring — deliverance, dedication, and a sense of destiny. Is this the salvation which we have experienced?

Two One-State Conferences

By Rev. W. J. Andes

Why not have state conferences in the United Church of Christ in the two states of North Carolina and Virginia, one in each state? This question is being asked more and more. The time has come for us to rethink our action at the last meeting of the Southern Convention of Congregational Christian Churches a year ago. At that time we were led to believe that for the good of all concerned, especially for the Congregational Christian Churches in and around Washington, D. C., it would be better to have a Conference for the new United Church of Christ area south of a line drawn north of Richmond, Virginia. For many of us at that meeting, this was more of a suggestion than it was the "law of the Medes and Persians."

A year has passed since that action was taken. Events and actions have taken place. Thoughts have changed. It is becoming increasingly clear that the United Church of Christ will function easier and more efficiently with two Conferences instead of one Conference embracing two states.

In a Virginia Conference, with the state office in Richmond, a Superintendent would be available to churches in Eastern Virginia, Valley of Virginia, and in the Lynchburg, Danville and South Boston areas. If the Virginia churches in the Washington area would like to share in this Virginia Conference, this would be fine.

In North Carolina, a central office — for instance in the Elon College area — would be accessible to all churches in North Carolina. Most of the churches in this state would be within one hundred miles in any direction, with the exception of the few in far distant parts of the state.

What about the institutions that the Southern Convention supports, Elon College and the Home for Children at Elon College? It seems that plans could be developed in order that these two state conferences could continue a reasonable support and/or support might be available from national sources. These problems could be solved.

We certainly will have to adjust our thinking in regard to a church paper. Each Conference could have its own church paper.

The Board of Christian Education of the Southern Convention has met several times with similar Boards of the other Acting Conferences of the United Church of Christ in this area. We find it almost a necessity to think in terms of two one-state conferences.

We face a new day in a new Church in this area. Let's face it and get on with the work that our Lord has called us to do.

REV. CARL R. KEY TO GO TO KENTUCKY

The Louisville Area Council of Churches, which has been without a regular executive since the resignation of Dr. N. Barnett Magruder several months ago, will have a new Executive Secretary beginning June 1, 1963. He is the Reverend Carl R. Key who has served as Executive Secretary of the West Virginia Council of Churches for the past five years.

Carl R. Key was born in North Carolina 52 years ago. He has degrees from Elon College (A.B.); Vanderbilt (B.D.); Yale (B.D.), and has done special study at Hartford. He is an ordained minister of the Congregational Christian Church (United Church of Christ). He spent 12 years in the pastorate and for 15 years has been engaged in general church leadership. In this time he has served as Executive Secretary of the North Carolina Council of Churches; Regional Supervisor and State Director for CWS-CROP; Regional Representative for the Committee on the Use and Understanding of the Bible, and Executive Secretary of the West Virginia Council of Churches.

He has for many years been active in the work of the Southern Office of the National Council of Churches, serving in various capacities. He is completing a three-year term as Program Chairman for the Ecumenical Institute held each summer at Blue Ridge, N. C. He has headed the section on Ecumenical Bible Study for several years. He is also active in the affairs of the Association of Council Secretaries.

The Kentucky Council of Churches wishes to congratulate the Louisville Area Council on the wisdom shown in the choice of their new leader. We wish to extend to the Reverend Carl Key our hearty welcome to Kentucky and the assurance of our full cooperation and support in his work. We wish for the Louisville Area Council and the churches it represents many years of expanding usefulness under the leadership of their new executive. (In **The Council Courier** for March, published by the Kentucky Council of Churches.)

Vol. 115 No. 18

THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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Asheboro, N. C.

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Please send form 3579 to the office at Elon College, N. C.

Joint Summer Conference

Theme: The Growing Christian in Our Changing Culture.

Mrs. Henry Kennedy, Jr.

Basis for the conference is the 1963-1964 "Program Opportunities."

"Rethinking Adult Education in the Church" will be taught by Miss Helen Huntington Smith, Executive Secretary of The Council For Lay Life and Work.

The Bible Study — "Mission — by Royal Authority" by Suzanne de Dietrich will be led by Mrs. Van Grimes, member of the Committee on Christian Education of Southern Synod.

Miss Katie Wilcox, retired missionary from India, will present the World Mission emphasis on South Asia.

"The Changing City Challenges the Church" — Homeland Mission Study — will have a unique presentation under the direction of the Reverend and Mrs. James Cress and the Reverend Van Grimes.

The afternoon will be devoted to programing — both planning and presenting — from the new materials. Time for consultation with all leaders will follow.

Evening Vespers on the campus will be led by the campus pastor, the Reverend Porter Seiwell.

We are asking you to register ahead of time (as we did last year). Cards are enclosed. They are to be sent to Mrs. Porter Seiwell, Catawba College, Salisbury, N. C., by June 9. First floor preference will be given to those requiring such accommodations. Mark on the registration card. Conference cost: $16.50 — Day registration $1.00. You may use registration card as printed below.

What to bring: Bible, notebook, bedding, towels, pillow.

All the women from our churches are welcome, but the conference is especially planned for presidents, program leaders and minister's wives. We encourage local groups to pay the expenses of those attending.

REGISTRATION CARD

SUMMER CONFERENCE

(Southern Synod — Southern Convention)

Catawba College, Salisbury, N. C.
June 18-21, 1963

Name ______________________________

Address ______________________________

Church ____________________ So. Conv. ______ So. Synod ______

Office in Women's Group ______________________________

Roommate choice ____________________ Floor/1st______ 2nd______

Enclosed $16.50 Check __________ Money Order __________ Cash __________

Advance Registration Will Be Appreciated
Please send card and money by June 9 to
Mrs. Porter Seiwell, Catawba College, Salisbury, N. C.

What's In A Name?

Rev. Mark W. Andes

The First Congregational Christian Church of Winchester, Virginia, is in the process of correcting its denominational name to the UNITED CHURCH OF CHRIST and of selecting a new local church name. More than a year ago this question of church names was handed to a Committee which was elected by the Congregation. This Committee studied the advisability of name changes and submitted its recommendations to the January session of the Quarterly Conference of the Church. These recommendations were adopted.

In substance, the Committee recommended that the denominational name be corrected to read in this way:

UNITED CHURCH OF CHRIST
Congregational Christian

and that a new local name be selected by the following process: All proposed names with reasons for submitting those names be turned in to the Committee during the months of January, February, and March. This must be done in writing. At the second Quarterly Conference of the Church on April 7 the first vote would be taken. The four names receiving the highest number of votes would be retained for final vote on July 7 at the third Quarterly Conference of the Church.

A total of nine different names was submitted. The voting by secret ballot on April 7 eliminated all but the following names: Trinity, Pilgrim, Congregational, and Grace. One of these four names will be selected on July 7 at the third Quarterly Conference of the Church.

The other United Church of Christ in Winchester (Centenary) predates our own church by more than 150 years. We could not truthfully retain our local name and be known as the First United Church of Christ! Some help in the naming of churches was received from the Congregational Library in Boston, Massachusetts. The local church people met in an informal group to discuss some of the principles involved in the naming of the church.

This is an exciting adventure for the church. Their original name is not considered so sacred that the church becomes bound to its past, thereby digging its own grave. This forward moving step could well be a challenge to other churches which need to cut some sentimental ties to the past, ties which blind the church to the present and the future.

A FEW HOLDS

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to your temper when you are excited or angry, or others are angry with you.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your virtue — it is above all price to you in all times and places.

Hold on to your character, for it is and ever will be your best wealth.

—Our Youth

THIS IS MY CHURCH

It is composed of people like me.
We make it what it is.
It will be friendly, If I am.
Its pews will be filled,
If I help to fill them.
It will do great work, If I work.
It will make generous gifts to many causes,
If I am a generous giver.
It will bring other people into its worship and fellowship,
If I bring them.
It will be a church of loyalty and love,
Of fearlessness and faith, and a church
With noble spirit — if I, who make
it what it is, am filled with these.
Therefore, with the help of God, I shall dedicate myself to the task of being all the things that I want my church to be.

—Selected

College Teaching In Latin America

Mrs. Robert S. Smith, Durham

We are pleasantly situated in Cali, Colombia (South America) where Bob is teaching three courses in economics at the **Universidad del Valle.** He is on leave from Duke University this semester.

This university is coeducational and has about twelve hundred students. There are no dormitories so most of the students live in Cali. Their courses and student activities compare favorably with those of our American colleges. The economics students and faculty have adopted an underprivileged area and are helping the families build a playground, erect a fence, and plant gardens.

Rockefeller Foundation is interested in this university and this year is sponsoring three American professors in the economics department. Also, Rockefeller makes liberal grants to the University Hospital, which in spite of limitations, is quite good. The Food and Agriculture Organization of United Nations is also working with the university in the area of agricultural economics and farm management.

There are public schools, but in Cali the private schools far outnumber the public ones.

The dominant religion is Catholic and on numerous occasions we have seen the people standing in the foyer and on the walks outside the church during services. The churches are many and attractive! The Presbyterians are building a new church here for the Spanish-speaking Protestants. The Episcopalians have a new and modern sanctuary and it is especially for the English-speaking colony here.

The climate is delightful — sunny and warm every day — as Cali is only three degrees north of the equator. The scenery is varied and of scenic splendor, as the city is located in a broad valley surrounded by mountains. The population is about 700,000.

I'm studying Spanish at the Institudo Colombo-Americano. Here, for a small fee, four hundred Colombians are studying English. On several occasions I've had the opportunity of substituting in one of the English classes.

Thus far our stay here has been both interesting and valuable.

About * * *

PROGRESS AND PERMANENCE

The relation of progress and permanence is a most engaging and timely topic for discussion or study. What progress is, whether it be viewed from the standpoint of philosophy, or considered in the light of experience, leads into interesting fields of thought. That which was yesterday seemingly safe, fixed, and beyond improvement, is today antiquated and discarded.

Some of the philosophies of life that once aided in the guidance of man in their acts are today not considered in a good code of ethics. Much of which men have formed and fashioned endures but a day. Each development is not the final step, but a new beginning in the field of industry or endeavor.

The Psalmist raised the question of permanence and progress — of things permanent and temporary — in the nineteenth chapter of that marvelous and wonderful portion of Holt Writ. There are certain elementary needs of life that remain unchallenged. Food and sleep and raiment are among these elementary needs, but the methods of their procurement have changed from time to time.

God created the world and man, but He never finished the world or completed man. Progress is not of man alone; progress is the unfolding, the revealing, and the developing of God's program through man. The things which may seem of a backward trend are none other than our failure to comprehend fully the greatness, the vastness, and the elaborateness of God's program of permanence through progress.

Religion is one of the absolute essentials of man. Man, created of the Divine, longs for the Divine. The hours and days and weeks of doubt may come; troubles, trials and tribulations may wend their way across the beaten paths of the human heart. Man may feel his independence and self-consciousness and feel that he needs no anchor for eternal hope, but the time does come in the life of every being when the soul yearns for God, longs to have hope and happiness in a higher and Divine power.

There is nothing permanent save that which finds itself in line with God's eternal and ever-unfolding program. Great buildings and other material undertakings do not, cannot abide.

There is no real permanence in material progress; only in the Divine program can there be real, abiding, and everlasting permanence of progress.

C. B. Riddle

MINISTERS' CONFERENCE

The 1963 Ministers' Conference for our area will be held May 13-15 at Franklinton Center, Bricks, North Carolina, according to announcement by Rev. G. Melvin Palmer.

The general theme will be "On Being a Minister in the United Church of Christ." Leaders will include Rev. Lawrence N. Strunk of Hagerstown, Maryland, and Dr. H. S. Hardcastle.

The cost is $12.00, and it is hoped that every minister will wish to share in this yearly "get together."

NEW WINDOWS AT BEULAH

As indicated on the front page, one of the improvements at Beulah church has been the installation of new windows. They represent the following gifts:

In memory of Mr. and Mrs. Vancy Raybon, Sr., by the family; Ethel and F. W. Mitchell, Sr., by the children; Emma Sue Barham by Mr. and Mrs. Jack Barham; L. W. Jones by Mrs. L. W. Jones; Mr. and Mrs. M. Pulley by the children; Mrs. Novie Driver by the children; Mr. and Mrs. F. R. Perry by Mr. and Mrs. Albert R. Perry; Mr. and Mrs. J. E. Denton by the children; Mrs. Lucyann Richards by the children; in honor of Mrs. Virginia May by Virine Denton and Virene Langston; one presented by Mr. and Mrs. Jessie B. Alford and children; and one presented by the Young Men's Bible Class, 1962.

Make all you can, save all you can, give all you can. —John Wesley

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Curing Old Ailments

Editorial in Norfolk "Virginian-Pilot"

The village of Courtland in Southampton County has become a center of enlightenment and is about to spread its good influence further. This is all the more welcome because it was so unlikely.

The Walter Cecil Rawls Library and Museum at Courtland is extending its bookmobile service into Nansemond County. It is the hub of Virginia's largest rural library system. Nansemond is the fourth county to join the bookmobile circuit. The circuit, in a real sense, covers "Rawlsland" — the counties in which Walter C. Rawls and his parents were born and have lived, and which share the benefits of Mr. Rawls' generosity.

Mr. Rawls created and endowed the library out of an appreciation of books and a regret that his childhood yearnings for them could not be fulfilled. With the projected range of its bookmobiles now realized, he intends to develop further the museum phase of the handsome Rawls building in Courtland. Not only will art be displayed there, but it will be taught and developed. Mr. Rawls is setting aside half a million dollars for the undertaking.

* * *

The **Virginian-Pilot** has called attention to Mr. Rawls' remarkable philanthropies to his native region before. The milestones of the bookmobile route's completion and the museum development's start, we feel, demand this further word.

For Mr. Rawls, these milestones show, not only gives bookshelves and stocks them and provides easy access to their riches, but he prods communities into taking advantage of them. He does not just meet artistic needs as they are pointed out to him, but anticipates them. He is a teacher who seeks out pupils, a missionary who will not be turned back by doubts.

He pursues his callings under the severest of physical handicaps. He has spent most of the year in hospitals. We hope a cure for his ailments is found. He is helping, with books and brush and tolerance, to cure ailments that our land has suffered too long.

(Mr. Rawls is a member of Oakland church, Chuckatuck, Virginia. He gave $10,000 on the current Building and Improvement program there.)

Reports Of Women's Fellowship Rallies

ASHEBORO DISTRICT

Elizabeth F. Caviness

The Asheboro District of the North Carolina Women's Fellowship of Congregational Christian Churches met Saturday, March 30, 1963 at Pleasant Hill Church near Liberty for the annual Spring Rally.

The Sophia Church women were in charge of registration and the Antioch ladies ushered. Mrs. Dolan Talbert presided. The Albemarle Church gave the worship service using the story of "The Church of the Lighted Lamps."

Mrs. Carl Aiken of Pleasant Hill welcomed the group of three ministers, nine ministers' wives, and 84 other women representing sixteen churches of the district.

Mrs. F. C. Lester, Southern Regional Secretary of the Council for Lay Life and Work, brought the address on "The Challenge of the Sixties," giving many illustrations of churches in new, old, and changing communities. The Church's challenge in today's changing times is to meet the needs of its members, encouraging them toward greater knowledge and grace of our Lord Jesus Christ as we develop into mature Christians. She quoted these words, "As we go into changing times let us put our hand in God's hand and feel that it is better than a known light or a known way." She then told about new program material and the changes that are being planned.

Rev. R. N. Rinker, Elon College, brought the needs of Camp Moonelon before the group. The day's offering of $126.10 went to this project. Some groups and one Sunday School brought or sent special offerings for this.

Mrs. Talbert reported on her work since last July, and it was a good report of fellowships visited during this time.

Committees were appointed as follows: Place — Mrs. Betty Moffitt, Shiloh; Mrs. Merle Fox, Liberty; and Mrs. Elbert Mabe, Ether. Courtesy — Mrs. Dot Woodell, High Point and Mrs. Geneva Jones, Pleasant Grove. Press — Mrs. Walter Hall, Asheboro; Mrs. Carl Aiken, Pleasant Hill; and Mrs. James W. Caviness, Pleasant Grove.

In the afternoon the Pleasant Ridge and Ramseur women, under the direction of Miss Emma Allen and Mrs. Garland Bennett, presented a rhythmic choir using the hymn, "In Christ There Is No East or West."

The group was divided into discussion groups and then came together for a question and discussion period led by Mrs. Lester. Much information and ideas came out of this period.

Committees reported on Randleman's invitation for next year; on the appreciation to the Pleasant Hill women, Mrs. Talbert, and Mrs. Lester for making this such a good day; and on the following officers: District Chairman — Mrs. Dolan Talbert, Rt. 1, Bennett; Assistant Chairman — Mrs. Troy Hall, Sophia; Secretary — Miss Velma Jean Allen, Ramseur; Assistant Secretary — Mrs. Marshall Troutman, Albemarle; Nominating Committee — Mrs. Lynwood Hubbard, Ramseur; Mrs. Russell Craven, Ramseur; and Mrs. Street Morgan, Asheboro.

Rev. Lafayette Wilkins, pastor of the host church, conducted the installation service using the theme hymn, "Take My Life and Let It Be" and reading from I Peter where Peter said, "Tend the flock of God —"

Mrs. John Pugh, Sr., led the closing prayer.

The best thing to give your enemy is forgiveness; to an opponent, tolerance; to a friend, your heart; to your child, a good example; to a father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.
—Arthur James Balfour

BURLINGTON DISTRICT MEETS

Carey Andes, Reporter

The Burlington District met in spring rally session Wednesday, April 10, at Long's Chapel Congregational Christian Church. Mrs. J. R. Kernodle, chairman, presided. Mrs. R. M. Petersen of Shallow Ford Church led the opening worship service, followed by welcome from Mrs. Donald Faulkner. Introductions were made by Mrs. Kenneth Register. Sixteen churches were represented by a total attendance of 111.

The speaker of the day, Mrs. F. C. Lester, introduced by Mrs. W. J. Andes, spoke on "Meeting the Challenge of the Sixties." Mrs. Lester spoke of changes that have taken place in the lives of all of us in our daily living, at home, at work, and in the world, as well as church life. These changes make it necessary for us to use new methods and approaches. One of these new approaches is an instrumentality of our United Church of Christ — the Council for Lay Life and Work — which seeks to make more meaningful the work of both men and women in the life of the church.

Rev. Richard Rinker, N. C. Field Secretary, spoke concerning the project of the Women's Fellowship to provide beds for Moonelon. The offering of the day, which amounted to $286.88, was designated for this project.

The report of the Nominating Committee was given by Mrs. A. L. Hook of Elon College, who gave the following list of officers (who were duly

GIVEN AT THE HENDERSON-RALEIGH DISTRICT RALLY

An Unusual "Courtesy Report"

There is a difference in simply saying "Thank You" and expressing sincere gratitude. This same difference is seen in the Sunday school child who prays: "Thank you, God for the flowers and the birds" — and then goes out and kills the birds and destroys the flowers, or the child who prays the same prayer, then goes into the great out-of-doors to see sermons in stones, books in running brooks and God's loving touch in nature.

So we cannot be content to say a simple "Thank You" to the ladies of Hayes Chapel. But we must go out and extend to our own community the Christian hand of fellowship which we have been offered here today.

The loving hands which have prepared the program and the delicious food are the implements which personify our organization. They were presented to us in the atmosphere of Christian Love. And to show our sincere appreciation for these, we will carry this same atmosphere into the world to help us better serve mankind. —Mrs. T. A. Parks

elected):
Chairman — Mrs. Jay Crutchfield
Asst. Chairman — Miss Ruth Dunn
Secretary — Mrs. W. P. Hurdle
Asst. Sec. — Mrs. Robert Thompson

Following the bountiful lunch provided by the Long's Chapel Women's Fellowship, announcements were made by Mrs. Kenneth Register concerning the Biennial Session of Southern Convention Women and by Mrs. Robert Kimball concerning the Summer Conference at Catawba College, June 18-21.

A question period concerning Women's Fellowship was conducted by Mrs. Lester, who supplied helpful addresses and information. Mrs. Lester, who serves as Southern Regional Secretary of the Council for Lay Life and Work, may be called on to answer any questions from women's groups, addressed at: Box 3, High Point, N. C. The literature for 1963-64 is in the form of a green notebook, entitled "Program Opportunities for Adults," $4.00 each, and may be ordered from Central Distribution Service, 1505 Race Street, Philadelphia 2, Pennsylvania.

The new Family Thank Offering boxes (to be used in place of Woman's Gift boxes) may be ordered from the above address at 4¢ each. The books will be on sale at the Summer Conference at Catawba College.

The report of the Place Committee, given by Mrs. Harper Dickens, Jr., extended an invitation to meet next year at Bethel Church. The Courtesy report was given by Mrs. Bill Traylor.

New ministers and wives in the District were announced as: Rev. and Mrs. Philip F. Kahal, Rev. and Mrs. Lewis Wicker, and Rev. and Mrs. Donald D. Sledge, the hosts, who were present to welcome the guests. Mr. Sledge gave the benediction and grace for the morning session.

The new officers were installed by Mrs. Clyde Fields, who called on the members of the congregation, as well as the officers to join in the act of dedication.

EASTERN VIRGINIA OFFERINGS

Word has come from Mrs. Ray Gordon, Convention Women's President, that offerings from the three Eastern Virginia Rallies were:

Norfolk	$ 75.10
Suffolk	373.00
Waverly	36.00
	$484.10

Rosemont School Of Missions

Randall E. Beaver
Student Assistant Minister

Have you ever wished that you could travel to far away places, see strange people, visit strange and mysterious lands, and observe even stranger customs and ways of life? So have the people of Rosemont Christian Church. But we did more than just wish — we did it. Of course, it was impossible to make such a journey physically, so we did something even more rewarding, we took a spiritual journey to a strange and distant land.

The month of February found our church taking on a very definite oriental appearance. The bulletin board in the social hall told of our proposed trip to "The Rim of East Asia," with pictures and oriental writing. Our theme, "Partners With God," was boldly spelled out in black and gold letters. A very impressive display of souvenirs, pictures and items peculiar to the Orient was placed in the narthex of the church on the first Sunday.

The following Sunday the Youth Fellowships followed through with their study of East Asia, as they saw a film strip "On The Rim." The Junior High group during their regular fellowship meeting, gave a skit which they had compiled from their study. The Junior Fellowship also studied the book "Tiger Tail Village."

The next week, we departed on our journey, via travelogue. Costumes worn by the participants aided in giving us a picturesque view of the two countries we visited that Sunday, Korea and Okinawa. We considered the characteristics of the two countries, their people, education and needs, outlining what the church has done and must do in the future.

On the next Sunday, we again departed on our journey as we toured Taiwan and Hong Kong. We also saw slides of the Far East taken by one of our members who is stationed with the army there. This was certainly a delightful experience, being both entertaining and enlightening.

We concluded our study on the first Sunday night in March with an oriental banquet in the social hall. The hall was decorated with dragons, pagodas, oriental gardens, Korean flags and Japanese lanters. We dined in the finest oriental tradition. As our guest speaker, we were quite fortunate to have with us Mrs. H. F. Venoya, born in the Philippines and now living with her family in this country. Mrs. Venoya gave us her view, in a very impressive fashion, of "The Rim of East Asia." The Venoya family and two youths, born in Hong Kong, were our guests.

Following the banquet we all went into the sanctuary where we saw a film "A Cry In The Night" which left us all with the feeling that our efforts for the month had not been in vain. We saw, first-hand, the needs and conditions of "The Rim Of East Asia." Following the film, a special offering was taken for missions.

As we departed for the evening, many with a hint of tears in our eyes, we were all acutely aware of what a great service we, prosperous Americans, could and should do to help relieve the many undesirable conditions now present in and about "The Rim Of East Asia."

In closing, this may well be added, whether you realize it or not — you can help too!

N. C. RALLY OFFERINGS

Reported at these rallies:

Halifax	$ 72.53
Asheboro	126.10
Greensboro	465.00
Sanford	67.49
Henderson-Raleigh	53.90
Burlington	286.88
	$1,071.90

UNUSUAL "MENU"

(The following "Menu Card" was at each place at the table at Hayes Chapel for the Rally of the Henderson - Raleigh Districts.)

MENU

Main Course	Scripture
Salad	Prayer
Vegetables	Witness Action
Dessert	Results

This is a daily menu of a **Partner With God** who will "Turn Aside and Harken" to help "Persons of Special Need" all along "On The Rim of East Asia."

How Goes The United Church Of Christ?

An Address by
The Rev. Dr. Ben Mohr Herbster
President of the United Church of Christ

PART II

Now, by the power of God, what have we been able to do this past year?

Balanced Budget

Perhaps the first thing I ought to mention, and I mention it first because for several months it caused me great concern, is that we were able with your help and the help of our Instrumentalities to balance our budget during the first year of our operation. You by your consecration and devotion provided for the national Instrumentalities of the Church 8.57% more than you provided in 1961. This amounted to $854,559.26 of an increase and brought our giving to national projects to $10,824,201.68. This is commendable — better than commendable. To increase our giving by 8.57% on top of an increase of last year, the year before that, and the year before that, and the year before that, is by any measure good. I want to pay tribute to you who had much to do with raising that money and to the whole Church for the concern, interest, and consecration which these gifts marked. But as all of you who were acquainted with the facts know, my concern stemmed from the fact that the Budget Committee in making its allocations for the year 1962 promised to provide to our national Instrumentalities 17.2% more money than in 1961. The thing that gave me concern was the likely spread between the per cent which was raised and the 17% per cent increase which we needed to raise. There were only two ways that could be provided — one would be by very heavy borrowing, the second would be by these Boards and Agencies voluntarily relinquishing part of the money for which promises had been made. With the encouragement of the Executive Council this problem was laid upon the hearts of the leaders of these Boards and Instrumentalities and they responded readily. So by the combination of your increased giving and their willingness to forego some of the promises which had been made to them we were able to enter the year 1963 without indebtedness.

I want, however, to add this sobering note. Whatever the Instrumentalities had to give up in order that this budget might be balanced came out of the program — past, present, or future — which these Instrumentalities had hoped to carry on. There is no other place from which to get it. I owe it to these Instrumentalities to say this to you honestly and frankly. They had the fear that if they willingly gave up part of their appropriations that some people in the Church might unthinkingly respond, "We knew they didn't need it anyway." That, of course, is not true. There is no limit to the work that these Boards could carry on and ought to carry on. Except for the limitation of personnel and money, the work could be multiplied many fold and still the need for added work would exist. So all of us in spite of the need to balance the budget did it with heavy heart, for it meant that the work of the United Church of Christ was by that much handicapped. I am sure you join with me not only in expressing appreciation to these instrumentalities for the sacrifice which they have made in their program but in the hope and prayer that 1963 will not require such a cut-back of programs.

Unification Progress

Every place I go I am asked in one form or another a question which might be expressed in this way. "How is the unification of the work of the Church progressing?" "Is the United Church of Christ coming into being and is it united?" I am not sure whether you or I am in a better position to answer that question. Perhaps I am so close to the whole process that it is hard for me to see it objectively. Let me say however from the vantage point of where I sit we are much farther on the way toward achieving a United Church than in my most optimistic moments I believed was possible in so short a time. I did not come into this position without some knowledge of the problems that faced us. During the years from 1947 until 1961 I was very actively engaged in many of the negotiations which took place. Yet through all that time I never gave up hope that a United Church — really united — would finally come into being. Nothing that I have seen in this year and a half has changed my mind. The kind of spirit that I find at every turn of the road of local congregations, associations, conferences and synods, among our instrumentalities, among instrumentality staffs and executives, encourages me to believe that we are on the threshold of a great breakthrough which can only mean a new devotion to the mission of the Church which was never achieved in our separate fellowship. Were there time, I could give chapter and verse for this encouragement of mine. Suffice it to say that the kind of response which we received when we had to go to the Agencies and suggest that unless we were to mortgage our future by borrowing a million dollars that they would have to take up some of the slack is the best evidence of this united spirit which I find. There was no quibbling, there were no excuses given, there were no objections raised. One executive said to me, "we are all in this together and the important thing is the United Church of Christ and her welfare, and you can count on our being willing to do anything that is necessary." And those promises were backed up by their deeds.

Our Staff

While I am at this, I just want to call your attention to the factual answer which Dr. Robert F. R. Peters gave in the January 10 issue of the **United Church Herald**—to the rumor that was going the rounds within the Church, that our Instrumentalities were overstaffed and were adding new members to staff by the wholesale. You who read his article, and I trust that all of you read it, will know that at the time it was written there were actually eight fewer members on national staff than there were in the days before union, and that even when all of the staff appointments have been made that are contemplated in the next few years the staff will only have been increased by four persons — this in spite of an ever enlarging program of work. I think it only fair to our Boards and Agencies to underscore this careful investigation which was made by Dr. Peters.

To spend enough time to make plain to you even a small fraction of the work carried on by our Boards and Agencies, or more accurately which you carry on through our Boards and Agencies would be to lengthen this speech beyond due proportions. In the inner city, in the open country, around the world, in the relationship of brother to brother, of race to race, in evangelistic publication, Christian Education, our schools and colleges, providing pensions and help, the **United Church Herald**, etc., we have been doing the work which adds up to mission.

Let me make this simple statement. A Church that can minister in Christ's name in the areas I have just outlined is strong, devoted, and consecrated. That goes without saying.

Goals for 1963

But I take it that you would also expect me to point out some places where we must continue to strive that our mission shall be even more effective in 1963 and the years beyond, than in 1962. I would begin by saying that as people we need to achieve a measure of spiritual devotion which we have never yet achieved. We must never become self-satisfied and complacent with the temperature of our spiritual life. To express it in another way, we ought never to forget, "thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind." This is the first and great commandment and the second is like unto it, "thou shalt love thy neighbor as thyself." Who of us would not admit that we have a long way to go as individual church members and as a church until we achieve that goal, until we have answered sufficiently that challenge of our Lord's —to help every last member of the United Church of Christ achieve spiritual maturity is the task of the Church and the United Church of Christ dare never cease this task. If we fail here we fail every place.

Christian Education

Part of the achieving of this task is dependent upon the effectiveness of our program of Christian Education. True faith is more than knowledge. The catechism in which I was reared says it is knowledge and trust but it is knowledge first of all. The new curriculum which we have developed in the United Church of Christ gives us new tools with which to furnish our men and women, our boys and girls, this certain knowledge which is the foundation upon which a strong Christian life can be built. We have the responsibility in these days ahead to use these new tools effectively and persistently.

Our Ministers

If our Church is to be as strong as she must be then we must enlarge our program of In-Service Training for our ministers. I want to say that through the Council of Church and Ministry we have made some very fine first steps in this direction, but we need to recognize that they are only first steps. We have always prided ourselves on the fact that on both sides of our family we have had backgrounds of an educated ministry, but now we must see that just because a man graduates from college and seminary is no reason to believe that this is sufficient. His education must be continued most constantly by individual studying and at intervals by opportunity for formal education. The United Church of Christ must provide the opportunities and encourage our men and women to take advantage of these opportunities. Therefore, through the Council for Church and Ministry we must enlarge and undergird our In-Service Training.

Because the welfare of the Church is so inextricably tied up with professional leadership we must enlarge our efforts at recruitment. The statistics given by the **Saturday Evening Post** were not founded on facts. Particularly they were not founded upon facts as they are revealed in the United Church of Christ. In the increase in the number of students in Theological Seminaries from 1956 to 1962 the United Church of Christ led the whole list of denominations with an increase of 35%. For this we are happy but it should not cause us to be complacent. We need to increase our effort toward enlisting the best of our young men and women for professional leadership within the Church. Unless we do this we shall fail. We must screen those whom we enlist even more effectively than we have in the past. We do a young man or woman no service when we allow him or her and encourage them to attend college and professional schools looking forward to a life of service within the Church if before they begin we know they do not possess those qualities and qualifications that will make them good leaders of the Church.

We must make available to our ministers, Christian Educators, and other professional leaders the kind of help and encouragement that will steady them against the temptations. frustrations and trials and discouragements that inevitably come to such leaders. In the few instances where men and women succumb to these temptations and discouragement we must try to rehabilitate them and when that is impossible to train them for service in other fields. I am happy to say that we have made a beginning in this whole area. The Council for Church and Ministry will be ready to propose at the next General Synod definite suggestions for further steps forward.

Mission to America

One of my colleagues is definitely convinced that the Church is losing out in its struggle to capture the allegiance to the culture of our nation and he is able to produce no little evidence that this is true. I do not share his conclusion, but I am convinced of this — that the United Church of Christ must step up its effort to bring the Christian gospel and challenge to every area of American life. Where we have failed we must succeed, where we have been weak we must become strong. Where the message has been feeble, it must be proclaimed by lips and lives with new vigor. In suburbs, in the inner city, in the open country, we must give ourselves over to our mission with new abandon. Your Church has been taking and will take further steps that our mission to America may be strengthened.

(Concluded Next Week)

PASTORAL CARE CLINIC

The third annual two-week Clinic in Pastoral Care will be offered by the Divinity School of Duke University July 22 - August 2. Registration, limited to 20, is open to ministers of any denomination who are active pastors holding a B.D. degree. Consideration is given to the meaning of personhood, persons in crisis, ministry to those in the crisis of illness, the dying and bereaved. A special feature will be five presentations by Dr. W. Mark Depp on "A Preacher Preaching to Preachers." Those interested should write the director, Dr. Richard A. Goodling at the Divinity School.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Eastern Virginia Spring Rally

Betty Howell, Secretary
Mary Ann Barnes, President

Rosemont Christian Church
April 7, 1963
3:00 P. M.

The Spring Rally of the Eastern Virginia Conference was opened with a worship service by Holy Neck Christian Church.

Mary Ann Barnes, the president, announced that the business meeting would be split into two parts. The roll call and minutes first, and then, the treasurer's report and announcements.

The roll call of churches was first and approximately 250 were present. The minutes of the last meeting were approved as read.

The treasurer's report was read and accepted.

The announcements in the bulletin were about Officers' Camp at Moonelon — August 18-26, with the theme of "The 'U' in Youth Ministry," and the Summer Rally June 16, at Lynnhaven Colony Christian Church. Alex Oliver announced the Vocations Conference at Moonelon, April 19-21. Mary Ann announced the Youth Forum to be held at Atlanta, Georgia, was to be attended by Ellen Smith.

The program was presented by the officers of the Southern Convention on Youth Ministry. It was in the form of a role play.

The chairman of the committee for nominating the new officers, Jesse Weaver, was called on to read the slate of officers. Hubie Young made the motion that the slate of officers be elected by unanimous ballot. The new officers are:

President — Ellen Smith
Vice President — Don Smith
Recording Secretary — Peggy Beale
Corresponding Secretary — Penny Dollar
Treasurer — Russell Turner
Faith Commission Chairman — Suzy Philips
Action Commission — Judy Weaver
Fellowship Commission Chairman — Betty Lou Mizelle
Pianist — Judy Brinkley
Members-at-Large — Donnie Miller, Carolyn Byrd
Advisors — Bob Sydenstricker, Mrs. R. E. Brittle, Bill Simmons

Mary Ann then called on Rev. Sammy Nelson to tell of the activities at Bricks Camp, North Carolina. Some of the Conference officers had attended an integrated rally there some weeks ago. Hubie Young was recognized and he asked the question whether Bricks was actually a Negro college or not. He was told by Dr. Clyde Fields that it had been at one time but was not now. Hubie was recognized again and submitted a resolution for the Rally's consideration. He read the resolution as follows:

Whereas, the youth of the Eastern Virginia Pilgrim Fellowship are aware of the merger planning of the Southern Convention of Congregational Christian Churches with the Evangelical and Reformed Churches and the Convention of the South churches; and

Whereas, the youth of the Eastern Virginia Pilgrim Fellowship are aware that the Plan for the Youth Ministry has united nationally the two of Pilgrim Fellowship of the Congregational Christian Churches and the Youth Fellowship of the Evangelical and Reformed Churches, and

Whereas, the youth of the Eastern Virginia Pilgrim Fellowship are aware that they have a responsibility of understanding and co-operating with the merger culminated between the two bodies of Pilgrim Fellowship of the Congregational Christian Churches and of Youth Fellowship of the Evangelical and Reformed Churches; therefore,

Resolved, the privilege of instigating merger procedings and culminating such a merger affecting the Eastern Virginia Pilgrim Fellowship shall remain with the youth of the Eastern Virginia Pilgrim Fellowship.

Resolved, the youth of the Eastern Virginia Pilgrim Fellowship shall have the privilege of voting towards merger precedings at any Conference

YOUR EDITOR COMMENTS

The Eastern Virginia Spring Rally was indeed exciting and eventful. Since the rally, I have heard various comments — some favorable, others adverse. The discussion (or debate, perhaps) concerned the attendance of some conference officers at an integrated meeting at Bricks; the discussion concerning the resolution (which was later withdrawn) caused a great deal of excitement also. Occasionally, the debating became too intense and the meeting disorderly.

Nevertheless, I feel the rally was truly successful for several reasons. Mainly, I was overjoyed to see both youth and adult alike interested in future actions of the conference. This enthusiasm is a welcome change over the lethargic attitudes displayed in the past. If this enthusiasm and interest is maintained, then the Eastern Virginia Conference shall continue to function satisfactorily and remain as the strongest conference in the Convention.

YOUTH FACE SIN

Donald E. Miller, Rosemont Church

Sin is not actually the disobedience of law but also the refusal to love. When you sin you are saying in so many words, "God, I know that you love me but I don't love you. I know that you want to make me happy, but I don't want you to. I want to make myself happy with what I can gain from this life."

The sins of the world are so great and so many. We should do all that is in our power, in accordance with God, to work against these sins. We should let our light so shine that men may see our good works. In other words, let God work through us. We, the youth, are the future adults of the world and we have the decisions to make whether we will work with God to bring men to his way of life or will contribute to this ever growing world of sin.

As Christ showed his love for us when he said, "Suffer the little children," we should strive for a more sinless life in order to show him that we love him, too. If all the youth in the United States would stand up for Christ and dedicate their lives to him, we could make this world a more wholesome place to live. The Bible, God's most holy word, can and will show us a way to live a life free from sin and how we can help, if it is in only a small way, keep the world from becoming worse.

The time comes each year for the graduation ceremonies. The commencement speakers tell the graduates that the world is theirs to do with as they wish. This would frighten the individual to death just to think about it. In ten years, if nothing is done by Christians to combat sin, the high school graduates will be afraid to leave high school. The time has come when people sin and think nothing of it. Their consciences, I think, must be dead.

Hark, youth! Lift up your heads and live every moment of every day for Christ and work to make the world free from sin.

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meeting.

After much discussion in which a motion was made by Hubie to accept the resolution and seconded by Betty Bracy, the motion was withdrawn.

The meeting was then adjourned and refreshments were served.

P. F. CONDUCTS MAUNDY THURSDAY SERVICE

The Senior Pilgrim Fellowship of Pleasant Ridge church, Route 1, Ramseur, conducted the Maundy Thursday service. Rev. Dolan Talbert of Pleasant Grove church conducted the candlelight communion at the close of the service in the absence of the pastor, Rev. Lynwood Hubbard, who was conducting special services at Spoon's Chapel.

According to the bulletin, those who represented men who were present at Christ's crucifixion were: Peter, Howard Lowdermilk; Judas, Paul Joyce; Caiaphas, Wayne Hubbard; Pilate, Johnny Beane; Simon of Cyrene, Doyle Allred; Centurion, Johnny Newell; John the Beloved, Willie Dee Cox. Others sharing in the service were Velma Allen, Kieth Lowdermilk, Libby Lamb, Janice Carter, Sarah Lowdermilk, Linda Rumley and Sandra Hubbard. Soloist was H. V. Cox, Jr., while the choir was composed of Pilgrim Fellowship members.

NORTH CAROLINA YOUTH ASSEMBLY

The North Carolina Ecumenical Youth Assembly will be held August 12-17 at Guilford College. It is anticipated that 750 young people and their adult advisors from many denominations will attend. Congregational Christian young people will want to support this important meeting, with one of their own number, John Kernodle, serving as president of the N. C. United Christian Youth Movement.

The theme will be "The Sound of Many Voices: Pentecost or Babel?" Leaders will include Rev. Robert Knowles, formerly minister of Christian Education for our Southern Convention, and William Stringfellow, attorney from East Harlem, New York.

The total cost is $30.00. Registration of $10.00 should be sent to North Carolina Ecumenical Youth Assembly, Box 6637, Durham, North Carolina, by July 1. The additional $20.00 may be paid upon arrival. Those who have completed ninth grade through juniors in college are invited, along with adult workers with youth.

THE LATEST ON CAMPS

Several changes have taken place with regard to summer camps at Moonelon in 1963. The following list indicates what some of these changes have been:

Junior Age Chi — July 7-13 — Rev. Thomas W. Madren, director.
Junior Age Iota — July 28 - August 3 — Rev. Dwight W. Moore, director.
Junior Age Sigma I — August 11-17 — Rev. Harry Mathis, director.
Junior High Tau — June 16-22 — Rev. Willis E. Joiner, director.
Junior High Omi — June 23-29 — Rev. Kenneth Register, director.
Junior High Sigma II — July 21-27 — Rev. B. J. Willett, director.
Senior High Conference — June 30 - July 6 — Mr. and Mrs. D. B. Smith, Jr. co-directors
P. F. Planning Retreat — August 18-26 — Rev. John Lackey, director.
Young Adults Retreat — August 30 - September 2 — Rev. Van D. Grimes, director

Note please that the junior age camp originally scheduled for July 14-20 has been cancelled. Directors have been switched around in a few cases, too. There is still a need for counselors and teachers at the following camps:

Junior High Omi (June 23-29) — 2 men and 3 women.
Junior Age Chi (July 7-13) — 2 men and 3 women.
Junior Age Iota (July 28 - August 3) — 3 men and 1 woman.
Junior Age Sigma — (August 11-17) — 3 men and 4 women.
P. F. Officers (August 18-26) — 3 men and 3 women.

Therefore we still need nearly half of our total staff. Camps will be limited in size in proportion to the number of adult counsellors we have. One week of your time for this ministry to young people . . . will you give it?

Richard N. Rinker

Visiting Turkish Villages

Mrs. Faith Drobish

Until my visits in five Gumuldur homes that day, I have always felt that there was more to the village house than I was seeing, but now I have accepted the fact that most Turkish village dwellings consist of one room. And what a lived-in room, used for everything the family does: cooking, eating, bathing, sleeping, sewing, visiting. Sometime there is a kitchen of sorts adjacent to this room but never sink or piped water. (The only water pipes in Turkish villages are those the men smoke as they sit hour after hour in their coffee houses.) There is a fireplace used for cooking as well as warmth, a mantle above it strewn with spoons, a few utensils and dishes, paper boxes of tuz (salt), cay "Chai" (tea), fay, "fi" (cleaner). A recess in the wall provides for food storage; window openings devoid of glass admit light and provide air conditioning. Boards over dirt or rocks, kilims or matting over the boards, with sometimes thin pads along the walls, and a pile of neatly-folded bedding in one corner indicate how the family sleeps — on the floor and all in the same room. If there is ever a table, it is, literally, "occasional." No chairs to dust but a wooden storage box gives us a welcome place to sit. Newspaper and magazine pages picturing Ataturk in his many roles as leader of his country adorn the white-washed walls of many homes. Gumuldur is the most wealthy or, shall we say, its people lack fewer of the "necessities" than do those of our other two villages. Also, this village is beautifully situated in the low foothills looking out over the Aegean. Its people are farmers, raising tobacco, olives and citrus fruits. Their fields and groves lie on the flat land between the village and the sea. In one home, the big earthenware jar in the corner was empty of olive oil and mention of it brought sounds of wailing to the lips of the women. Olives in Turkey, like olives in California, tend to bear in alternate years and this was a poor year in Gumuldur. But the two large, loose-skinned, tender mandarins, served to us in another home seemed to echo the gold and orange beauty that hung on the dark green citrus groves through which we had come. Now in the larger villages and the coastal cities of Turkey, the streets are enlivened with push-carts heaped high with brilliant-colored oranges, tangerines, mandarines and with bright yellow lemons and grapefruit.

In none of the homes where we visited was I made to feel uncomfortable because of my faltering responses in the typical Turkish greeting which is never omitted, seldom varied: "Come with gladness." "I do come with gladness." "How are you?" "I am fine; you, how are you?" "Thank you very much." I know it by heart in Turkish but not as fast as they say it! My hosts considerately absolved me from the mandatory custom of removing shoes at the entrance when I, even though I left them untied, was clumsy getting mine off and on. I know now why women wear little low, light-weight shoes or sandals, no matter what the weather and why men break down the back of their "western" shoes. And I can better appreciate the reason behind this custom of removing shoes: they do not, then, track in dirt from the filthy paths and streets to deposit it on the rugs and floor coverings on which people sit and for which there are no vacuum cleaners!

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

May

IZMIR

5—**Martha Shaler** is the librarian at the American Collegiate Institute in Izmir, serving for three years as an associate missionary. She went to Turkey in 1961 shortly after retiring from the Topeka, Kansas school system where she had taught for 36 years in a junior high school. She has been active in her church, teaching church school and working with youth groups.

6—**Rebekah Jean Somes** is an associate missionary serving a three year term as a teacher of home economics at American Collegiate Institute in Izmir. She has previously been director of YWCA Girls' Day Camp in Fall River, Massachusetts.

7—**Mrs. Ruth Washburn** is dormitory supervisor of the American Collegiate Institute in Izmir. She is an associate missionary, appointed in 1958 for a three year term, and is now serving for a second three year term. Mrs. Washburn has previously been active in the Massachusetts Congregational Conference, the National Women's Fellowship and in her local church.

8—**Mrs. Lois E. Winegarner** is serving a three year term as teacher of home economics at the American Collegiate Institute in Izmir. She has previously taught in Kansas, Wyoming and Alaska.

9—**Miss Harriet Yarrow** is a teacher of English and mathematics at the American Collegiate Institute in Izmir. Her chief extra-curricular interests lie in liaison work with the Alumnae Association and in the school's Social Service Club. The Alumnae Association is a service organization and one of the recognized women's clubs of the city. Their service program includes the giving of scholarships, special gifts, and emergency relief, and inviting children from orphanages to play with their own youngsters.

TALAS-KAYSERI

Talas is a village set on a hill, five miles from Kayseri, a manufacturing city of 102,795 in Central Turkey.

10—**Mildred Lorraine Brandt** is housekeeper at the American School for Boys in Talas. She went to Turkey in 1961 as an associate missionary. Previously she has taught nursery school and worked in a child care center.

11—**Miss May Bryant** served for four years at the Azariah Smith Memorial Hospital in Gaziantep where she was in charge of the operating room, making of the sterile solutions for intravenous use and the preparation of all sterile equipment for the entire hospital and clinic. At present she assists with the medical work at the Talas-Nute Clinic in Talas. When time and opportunity permit she visits in the villages with Dr. Winkler.

Repentance And Forgiveness

Background Scripture: Psalm 32 and 51.

Devotional Reading: Psalm 130.

Memory Selection: **The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise.** Psalm 51:17.

This lesson concerns us all. For all have sinned and come short of the glory of God. All we, like sheep, have gone astray. There is none righteous, no not one. And hence all of us need forgiveness. And God have mercy on us, if we do not get it. Life would be intolerable if we did not get forgiveness from others and from God. Think of living in a world in which there was no forgiveness! !

A Miserable, Sick Man

Here was a man who had committed some sin. We do not know what it was, but it must have been a grievous one, for he was actually physically ill. Day and night he suffered from a sense of guilt, which affected his physical health. His sins had made him sick.

Now this is nothing unusual. Psychiatrists and preachers as well as physicians have had first hand dealings with such people. There are many people who are suffering from physical ills due to a sense of guilt or repressed and secret sins. There is a long word that is used to describe this condition, "psychosomatic illness," which means that there is an intimate relation between mind and body, and that often physical illness is due to mental illness. Body and mind affect each other, for good or for evil. A person who has sinned suffers from a sense of guilt which often affects his health. To be sure there are so called "hardened criminals" who apparently suffer no pangs of conscience for wrongdoing. But often such criminals confess that life had been miserable for them because of crimes that they had committed. And they often admit that they are glad that they have been caught, and thus there will be an end to their fear and their strain.

What Can He Do About It?

Here is a man who has a sense of guilt because of his sin. He suffers and cannot sleep. He is miserable. What can he do about it? What can any man do in a situation of this kind? Forget it? He can't forget it. It is stamped indelibly on his memory. Get away from it? He may get away from the scene of his crime, but he cannot get away from his sense of guilt; it goes with him. Cover it up? Well sometimes he can elude detection for a while, but as the old saying goes "Murder will out," although we are not here dealing simply with murder, but with any sin that brings a sense of guilt. Blame it on something or somebody else? He can try that, and he can make a pretty good case for himself, but deep down in his heart he must say, with the Psalmist, "I have sinned." None of these things, or anything else that he can do, will bring relief and restoration. Nothing but one thing, or two closely related things, which the man says he did.

Repentance and Confession

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord. . ." That is the only adequate way to deal with sin and guilt — repent and confess or confess and repent. Hiding a sin, or refusing to admit it, is unhealthy business; that sin can fester like a boil we refuse to admit we have on the back of our neck! And confession and repentance is like the process whereby a doctor lances the boil and lets the pus and poison out of the body. Sometimes, by the way, it is a painful process, a very painful process. It is not easy for a man to say "I have sinned," "I was in the wrong," "I beg your pardon," "Please forgive me." It takes humility and grace to do that. But it is the only thing we can do about the matter. There are many people suffering bodily ills who would be enjoying health of body if they would get rid of their guilt complex, and confess their sins.

SUNDAY SCHOOL LESSON
MAY 5, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Confession must be specific as well as general. It is not enough to ask God to forgive our sins in general. We must ask him to forgive our sins in particular — the sharp word spoken to another, the sharp practice in business, the unfounded gossip about another, the secret sin, pride, impurity, intemperance, and so on. Be specific.

A Miserable, Sick Man Made Well and Happy

"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." God gave the man a song for sadness, health for sickness, life for death of soul. His soul rejoiced in the Lord and he was glad. He shouted for joy. Darkness had turned to light, and God had given him beauty for ashes and the oil of gladness for gloom.

Well there are those of us who know what he is singing about. Something came up between our fellowmen and us or between God and us. We tried every way and everything, but it was of no avail. And then we asked forgiveness from our fellowmen or from God, and lo, the miracle took place. The broken fellowship was restored, the song was resung, life was changed. And in many cases, there was a new tone to physical health. The festering sore had been opened and cleansed by the antiseptic power of the Spirit of the Great Physician. And we were made whole again.

It should be added that for forgiveness for ourselves depends upon our willingness to forgive others. Jesus himself said that. And forgiveness does not always eliminate penalty. God forgives sin, but even God cannot always wipe out the penalty of sin.

Women's Fellowship Rally for the Valley of Virginia will be held May 9 at Mt. Olivet (R), with the session from 10:00 a.m. to 3:00 p.m., according to announcement by Mrs. Austin Kipps, president. Mrs. F. C. Lester will be the guest speaker.

Men of the Asheboro Congregational Christian Church were invited to breakfast with the men of the E. and R. church following a joint sunrise service. Congregational Christian young people enjoyed breakfast at our church following the service.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Board Of Trustees Meet

Dear Friends:

On this past Thursday (April 18th) our Board of Trustees held their spring Board meeting on our campus. Mr. Clyde W. Rudd, of Greensboro, who is president of the Board, called the meeting to order at 10:00 o'clock A. M. After prayer by Dr. R. E. Brittle, of Suffolk, Virginia, the minutes of our last meeting were read and approved.

Then the Board members divided into sectional meetings and gave attention to various areas of the Home program. The Board was divided into three groups: one on administration and religion led by the superintendent; a second on social service and recreation led by Mr. Biggerstaff; and a third on the work program was led by Mrs. Jackson. Mr. Perkins, our farm manager, and Mrs. Phillips, housemother for the older girls, were resource persons for this third group. These sectional meetings were held in order to better inform the Board members as to what was taking place in each of these areas.

After the sectional meetings the Board reconvened and a representative from each group explained briefly what was discussed in their meeting. This was an effort on the part of the Board of Trustees to make their spring meeting more a meeting on information, and the annual meeting in the fall one in which business matters of the Home are given most consideration.

Following reports on sectional meetings, the superintendent of the Home gave a general report on the condition of the Home and its program. This also included a financial report.

Various ways and means were discussed to provide more adequate financial support. If the Home is to keep pace with up-to-date child-care practices adequate financial support must be forthcoming. The executive committee of the Board was asked to study this matter and report back to the annual meeting in the fall, not only in the area of the general program but also in regard to capital improvement. Capital improvement continues to be an area of great concern, since one more cottage is desperately needed. If funds could be found for one more such building, then our capital improvement program would be adequate.

The Board expressed gratefulness in that there was some increase in giving over the first six months of this year. However, with the increased cost of living this was necessary in order to meet our responsibilities. Unless this increased giving is continued we will definitely run another deficit this year. At the close of the meeting the president of the Board challenged each of the Board members to assist the administration in trying to avoid the deficit. Over half of those Board members present verbally agreed to accept the challenge. With this help and the continued increase in giving by individuals we have hopes of meeting our budget.

The Board meeting was closed with a luncheon served at the superintendent's home with Mrs. W. W. Snyder as hostess, assisted by Mrs. William Sizemore, her sister, and Mrs. Reece Jackson, secretary of our Home for Children.

Sixteen of the twenty-one Board members were present at the meeting. Those present were as follows: Clyde W. Rudd, Dr. Harold B. Kernodle, Mrs. J. H. McEwen, Mrs. Allen E. Gant, N. Carl Monroe, J. C. Matthews, Jack L. Read, Dr. W. D. Rippy, Dr. Darden W. Jones, W. M. Alexander, Dr. W. C. Goley, D. Wayne Taylor, Hubert Beane, Marvin M. Johnson, Rev. R. E. Brittle, and Rev. Clyde L. Fields.

REPORT FOR APRIL 22, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 38.50	
Eastern Virginia Conference	81.00	
Eastern North Carolina Conference	89.00	
Western North Carolina Conference	13.77	
North Carolina and Virginia Conference	69.00	
Total		$ 291.27

SPECIAL OFFERINGS

Elcho Union Congregational Sunday School, Elcho, Wis	25.00	
Women's Fellowship, First Christian Ch., Burlington	197.00	
Protestant Chaplains' Fund, Fort Gordon, Georgia	51.30	
Eure Christian Church, Eure, N. C.	100.00	
First Congregational Church Sunday School, Key West, Florida	50.00	
Ladies' Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00	
Mr. & Mrs. Henry E. Wollner, Richmond, Va.	15.00	
Massachusetts Woman's Home Missionary Union, United Church for Homeland Ministries, Philadelphia, Pa.	200.00	
Business and Professional Women's Club, Burlington	6.00	
In Memory of Mr. R. L. Raiford		
In Memory of Mrs. Jannie L. Dagenhart		
In Memory of Mrs. J. C. Rowold		
In Memory of Mr. Ernest B. Huffine		
In Memory of Mr. R. H. Rawles, Sr.		
In Memory of Mr. J. O. Davidson, Sr. (2 Memorials)		
In Memory of Mr. I. H. Luke		
Total Memorial Gifts	41.86	
Special Gifts	41.43	
Total		$ 752.59
Total for the Week		$ 1,043.86

EASTER SERVICES AT MT. ZION

Lillian Sharpe, Reporter

Easter services at Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina, began on Thursday night when an impressive candlelight Maundy Thursday communion service was held at 7:30 p.m. The pastor's meditation for the service was: "Sometimes It Causes Me to Tremble."

Easter sunrise service was held at 5 o'clock with the following young people taking part in the service:

Call to worship, Bonnie Gentry; invocation, Sandra Gentry; responsive reading, Joyce Strayhorn; scripure, Janice Terry; and prayer by Carolyn Hargis. The pastor, Rev. Philip Kahal, gave a short sermon after which everyone went out to the cemetery for the conclusion of the service. The hymn, "Sunrise Tomorrow," was sung. Mr. Kahal gave a brief talk. Then Nancy Terry gave the benediction. The men of the church prepared breakfast which was enjoyed by everyone, as was the fellowship together.

At the 11:00 worship service, the scripture reading was taken from I Corinthians 15:1-23. The choir special was "O Sons and Daughters, Let Us Sing." The pastor's topic for the morning message was "Easter Certainty." He said the entire New Testament was written in the light of the resurrection fact, which was the Easter certainty of the disciples. He asked, "Is there an answer to the anxiety of death and the sense of hopelessness? Why do we again and again forget God? Simply because we want to be our own Lord. We do not want to obey God. Sin is the deepest reason for our anxiety about life. Anxiety about death cannot be overcome without first overcoming sin. In the resurrection of Christ our sins have been cleansed.

"How can we have this Easter certainty that the disciples had? Just those who have become reconciled to God through the Cross of Christ can have this Easter certainty.

"If we are Christians, why do we need Christ? We need Christ to atone for our sins and reconcile us to God. Christ is alive today and is speaking to everyone who comes to him. The Easter certainty — Jesus is now alive for us TODAY."

JOINT PRAYER SERVICE

Mrs. Margaret Willett, Reporter

The Women's Fellowship of the Beulah Christian Church (Eastern N. C. Conference) was host to the New Hope Women's Fellowship for the World Day of Prayer service.

Those taking part were: Mrs. Margaret Raybon, Mrs. Virgie Denton, Mrs. Lucy Mae Puryear, Mrs. Kathleen Perry, Mrs. Eva Watkins, Mrs. Lettie Barham, Mrs. Suzanne Driver, Mrs. Audrey Mitchell, Mrs. Virene Langston, Mrs. Edith Pearce, Mrs. Viola Watkins and Mrs. Margaret Willett.

Following the program a period of fellowship and refreshments was enjoyed by all.

"Famous Last Words" was the sermon topic for Rev. Bill Simmons at Great Bridge Easter Sunday. That evening a reception honoring Mr. and Mrs. Simmons was held in the social hall, at which time $315 was presented to them.

Friends of Mrs. Robert M. Kimball of Burlington will regret to learn that she is a hospital patient following major surgery. This caused her absence from the biennial session of the Women's Convention, where she was elected president.

Rev. and Mrs. William T. Joyner and two children, Bryant and Clista, moved to Portsmouth, Virginia, this week, where Mr. Joyner became the pastor of Shelton Memorial church.

In Memoriam

TRIBUTE TO MRS. ARRINGTON

The Nelson Community sustained a great loss Saturday, March 9, when one of our most honored and beloved citizens passed over the Great River of Life. Mrs. Ida Forlines Arrington, aged 86, passed away at her home after a brief illness with a case of flu.

She will live on in the hearts and lives of her many friends, and her family as tender memories of her life of dedication return to them and they pause from time to time to think and meditate on this busy road of life.

First of all she was a dedicated Christian, living her life each day in the Master's service.

She was blessed with and cultivated that most rare and precious gift, the ability to live for others — her master, her family, her friends and neighbors. She was always kind and thoughtful of little children, numbering them among her closest friends; thus as the many years of her life passed by she remained "Young in Heart," and always cheerful in spirit. Just to talk with her brought rays of sunshine into the gloomiest days.

Funeral Rites were held at Hebron United Christian church of Nelson, Virginia, Monday afternoon, March 11, at two o'clock. She was laid to rest in the church cemetery. So in death as in life her earthly body will always be near the church she loved so well and in which she spent so many years of consecrated service.

She is survived by two sons, Charlie and Wade Arrington, and one sister Mrs. Etta F. Williamson.

Mrs. W. P. Vassgham

FRANKLIN

We, the members of the Board of Deacons of Cypress Chapel Christian Church, wish to pay a tribute of love and respect to the memory of one of our veteran and beloved members, Benjamin Irvin Franklin, who departed this life on February 14, 1963.

Ben, as he was known by his many friends, served his church and this Board faithfully for many years. To our sorrow this service was ended by a long-lasting, bed-confining illness.

In memory of this devoted friend and companion we present the following resolutions:

1. That we bow in humble submission to the will of our Heavenly Father, and thank him for the gift of this loyal and sincere member and friend.
2. That we wish to express our profound regret for the loss of this fine quiet man, and express our gratitude for having known and worked with him.
3. That to the members of the bereaved family we convey our genuine sympathy, and earnestly pray that God's blessing may be upon them, and give them strength and consolation.
4. That a copy of this tribute be sent to the family; a copy to The Christian Sun; and a copy be entered on the records of this Board and church.

For the Board—
F. E. Harrell
P. D. Parker
G. C. Mann

Three Lessons A Candle Teaches

Mrs. Richard M. Petersen

(Devotional message at Burlington District Women's Fellowship Rally, Long's Chapel, April 10.)

I was passing through an upstairs room in the parsonage the other day when my eyes caught this candle, and it seemed to say to me, "Talk About Me."

It isn't a very attractive object, is it? A grand new, tall candle would look much better, wouldn't it? But I admire this little candle and I'll tell you why.

During the Christmas season we were out of town visiting with my parents and while we were there they had a freezing rain and sleet storm. The ice was so heavy that the wires and poles were broken and we were left without electricity. I'm sure you have experienced the same thing at one time or another. I expect you did the same at your house as we did at ours. You got out all the lamps and candles and lighted them.

This little fellow was one of them. He had been laid away in an obscure corner somewhere and forgotten. No one knew where he was, or cared much, until he was needed. We had no lights, so the little candle was needed, and was brought out from his hiding place and given a chance to help us.

Here are the reasons I admire this little candle:

1. Because he did not sulk when he was taken out of the corner of the drawer and say, "Well, you didn't have any use for me when you had lights and I just won't help you now."

Have you seen people who acted like that? If they can't be first all the time, or hold the center of the play, they won't help at all. They just sulk. They don't want to be called "second fiddle" so they won't help out when there is a chance.

The New Testament tells of a man named Diotrephes who "loved to have the first place in every instance," and we know that is not a good way to be helpful. Jesus said, "If any would be great among you, let him be your servant."

2. Another reason I admire this little candle is: It did not try to be an electric light, or do the work of electricity but was content to be a candle and do the work of a candle. Electric lights give 10, 15, 45, 75, or even 1000 times as much light as a candle. Electricity turns the washing machines, starts the furnace, runs the cleaners, the refrigerator, oh, all sorts of things.

All this little fellow could do was to give light — just one small candlepower of light, but he did it cheerfully, and that little light in the midst of darkness was something to be happy about! He even made the shadows dance with glee. He knew he could do no more so he didn't fret and fume but did well that which he could.

Perhaps this is a lesson for some of us to learn. We can all do something, but only some can do great or unusual things. We must learn to do well and cheerfully the things that we can do. If we have one candlepower ability and talents, let us use them; if we have a hundred, or a thousand, let us use them — cheerfully, willingly — and remember that God gave us each our abilities, just as this little candle has his.

Have you heard the story about the king, who built a great house of worship but had his own name inscribed in a prominent place. In a dream, he saw his own name removed, and another put in the place where his had been, and he dreamed he heard God say that the other was more deserving. The king was very angry, and sent out men to find the owner of the other name. They found her — an aged widow — who did not have much strength, and not much money or food, but every day she would give water to the weary and tired horses that were used to haul up the great stone for the temple. She had but one candlepower, but she used it, and God honored her for it.

3. The third reason I admire this little candle is: It was so willing to give its light that it grabbed the light from the match at once, and twinkled immediately. And do you know, all the while the little candle was giving light, it was using itself up. With each minute it gave light, it grew shorter and shorter. Every ray of light it gave to us meant that it was growing less and less. That is what we do when we become Patrners with God and work with him in helping and serving others. Remember Jesus said, "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." (Luke 9:24.)

Lowell said:

"Who giveth himself with his gift feeds three, himself, his hungering neighbor, and me."

And the third one is always Jesus Christ!

We have pledged ourselves as Partners with God, Praying, Working, Thinking in order that our lives might be used to the fullest to bring his Kingdom into being here on earth.

Whatever our task might be — however great or small our talent might be — let's use it to the glory of God, letting our light so shine that our Father in Heaven will be glorified.

Prayer

O Thou who are the Light of the world, the Desire of all nations, the Shepherd of ages, and the Father of races: Unite and revive thy Church that thy light may shine through it into the darkness, until thy cross of love shall draw all people unto thee; that so there may be one holy kingdom of righteousness and peace, one God and Father of all, above all, through all, and in all: through Jesus Christ our Lord. Amen.

The CHRISTIAN SUN

Elon College Library

Mrs. W. W. Sloan 11-64

Vol. 115 May 7, 1963 No. 19

A Religi[illegible]eekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

—Deuteronomy 5:16.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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Coupons For Our Home For Children

During "Family Week" we show a "home" which is used to help our "Home for Children" at Elon College. The "little house" is a bank for saving coupons to help the Children's Home at Elon. It was designed and created by Mrs. Dorothy Keser and Mr. Elmer Donaldson of the United Church of Christ in Southern Pines, who are shown in the picture. It is placed in the Educational Building and is quite an "attention getter" which results in more coupons for the Home.

Mrs. Keser has served as Chairman of Homeland Ministries at our Southern Pines church this year and has conducted an enthusiastic program in this direction. Don't fail to read her article "A Real Eye-Opener" in this issue.

Mr. Donaldson has long been a faithful and almost indispensable member of the local church, serving as choir father, deacon, scout committeeman and with other duties too numerous to mention. He is vivacious and creative as he enters his 82nd year.

Prose And Poetry For Family Week And Mother's Day

THE FIRST MARRIAGE

"The Lord God . . . brought
her (Eve) to the man."
Genesis 2:22

FAMILY SOLIDARITY

Entreat me not to leave thee,
or to return from following
after thee;
For whither thou goest I will go;
And whither thou lodgest, I will lodge;
Thy people shall be my people,
and thy God my God:
Where thou diest, I will die,
and there will I be buried:
The Lord do so to me, and more also,
If aught but death part thee and me.
Ruth 1:16,17

COUNSEL FOR CHILDREN

Children, obey your parents in the Lord:
for this is right.
Honor thy father and thy mother;
which is the first commandment with promise;
That it may be well with thee,
and thou mayest live long on the earth.
Ephesians 6:1-3

A WORD TO FATHERS

Fathers, provoke not your children to wrath:
But bring them up in the nurture and admonition
of the Lord.
Ephesians 6:4

COUNSEL FOR WIVES AND HUSBANDS

Wives, submit yourselves unto your own husbands,
as unto the Lord.
Husbands, love your wives,
even as Christ also loved the church,
and gave himself for it.
So ought men to love their wives as their own bodies.
He that loveth his wife loveth himself.
Let everyone of you in particular so love his wife
even as himself;
and the wife see that she reverence
her husband.
Ephesians 5:22-33
(Selections)

CHRISTIAN MARRIAGE

Jesus said: From the beginning of the creation God made them male and female. For this cause shall a man leave his father and his mother and cleave to his wife, and they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder.

Mark 10:6-9

TRIBUTE TO MOTHER

"The bravest battle that ever was fought,
Shall I tell you where and when?
On the maps of the world you find it not;
'Twas fought by the mothers of men."

Strength and honor are her clothing;
and she shall rejoice in time to come.
She openeth her mouth with wisdom;
and in her tongue is the law of kindness.
Her children arise up, and call her blessed;
her husband also, and he praiseth her.
Proverbs 31:25-28

MARRIAGE AT ITS BEST

Marriage, as ordained by the Creator, upheld by Jesus, and taught by Christian leaders like Paul, is monogamous. It is the most personal and cherished of all human relationships. In such a union the noblest and best relationship between a man and a woman is formed. A family composed of a husband and a wife who love each other and of children conceived in their love, is the first and oldest as well as the holiest and greatest human institution. It is the most enduring of civilization's bulwarks.

Edith Deen
In **Family Living in the Bible**

Mackey To Visit Henderson

Services will be broadcast over WIZS (1450) during May. General theme for the morning messages will be, "Christ Has the Answer to Our Problems."

Our congregation will have the rare opportunity to have one of our United Church of Christ officials visit and share with us through Sunday morning worship and in two informal groups. Dr. Sheldon Mackey of Philadelphia will preach May 19 and that night he will be present for the P. F. Church Fellowship covered dish supper and program. Monday at 8 p.m. he will meet informally with us to answer questions about the progress of the merger of our church and Our Christian World Mission. Visitors from neighboring Congregational Christian churches will be invited to attend Monday night meeting.

May 5 was Homecoming Day at Beverly Hills. All church properties are now debt free and this was celebrated by the burning of the mortgage.

Mrs. Aubrey Hedrick of Winston-Salem, president of the Southern Synodical Women's Guild, was the speaker for the Greensboro area laymen's fellowship at First Congregational Christian Church, Greensboro, last Saturday evening.

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Rev. F. C. Lester, *Editor*
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Asheboro, N. C.

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MINISTERS' CONVOCATION

Clyde L. Fields, Superintendent

The 1963 Ministers' Convocation will be held at Franklinton Center at Bricks, N. C., May 13-15. Ministers of the Southern Convention, the Convention of the South, and Southern Synod will gather for the three-day Convocation.

The total cost for the three-day Convocation will be $12.00 for each minister in attendance. The Superintendent of the Southern Convention joins with Rev. G. Melvin Palmer, Chairman of the Ministers' Convocation, in urging the attendance of every minister possible at this very important gathering for ministers.

The general theme of the 1963 Convocation will be on "Being a Minister in the United Church of Christ." The schedule for the Convocation will be similar to the one followed in recent years, with time available for discussion groups. Leaders include Rev. Lawrence N. Strunk, Hagerstown, Md., Dr. H. S. Hardcastle, Portsmouth, Va., Rev. G. Melvin Palmer, and others from our area.

Franklinton Center at Bricks, N. C., is located on Highway 301, North of Rocky Mount, N. C., about midway between Whitakers and Enfield, N. C.

LENTEN SERVICES AT APPLE'S CHAPEL

Mrs. C. Edgar Apple

Apple's Chapel had evangelistic services during Lent with a different minister having the service each Sunday night. The ministers, who brought wonderful and helpful messages, were: Rev. Clyde Fields, Superintendent of the Southern Convention of Congregational Christian Churches, Elon College; Rev. Harold Myers, Pastor, Edgewood United Church of Christ, Burlington; Rev. Lawrence Leonard, Pastor, St. Marks United Church of Christ, Burlington; Rev. Thomas Madren, Pastor, Hines Chapel Congregational Christian Church, Monticello; Rev. Melvin Palmer, Pastor, First Evangelical and Reformed Church, Greensboro; and Rev. Walstein W. Snyder, Superintendent, Children's Home, Elon College.

The sunrise service at Apple's Chapel was a very inspirational, beautiful and impressive Easter story in pageant form, using a great number of people, and led by Mrs. John F. Brown, Mrs. Max Elmore and Mr. Robert Pritchett. As usual a large crowd was present. Afterwards breakfast was served by the women of the Church to the entire congregation.

UNITED CLOTHING APPEAL

Clyde L. Fields, Superintendent

Church World Service sponsors the United Clothing Appeal during the week of May 13-17, 1963. The appeal is being made for warm clothing, so that the needy people of the world can be warm next winter. Warmth, dignity, and self-respect are things we really give when we share the clothing in our closets with the needy overseas. Clothing provides the needs of men and women, children, whole families who are refugees, victims of flood and famine, and beset by health or problems of age. A good suit, coat, or dress will help provide self-respect and warmth for some person overseas.

The following clothing will fill a vital role in helping to clothe and keep warm people overseas: suits, overcoats, trousers, overalls, work-shoes, socks, mufflers, caps and gloves for men; dresses, blouses, skirts, sweaters, stockings, gloves, coats, for women; every kind of children's clothing, including layettes; blankets, bed linens for refugee families. It would also be helpful if 8¢ a pound would be sent to Church World Service, New Windsor, Maryland, in order to help transport the clothing to the point of need.

Trucks from Church World Service will visit all Virginia collection centers during the week of May 13-17. Women's Fellowship groups, or other church groups could see that used clothing was sent to the Virginia collection centers during this week.

North Carolina churches could see that used clothing is made available at collection centers, or sent directly to Church World Service, New Windsor, Maryland.

The Rev. Bland A. Leebrick, chairman of the civic interest committee of the Chamber of Commerce, announced that prizes would be given to the home, business, and classroom of the New Market School which makes the most improvements in the May Clean Up Campaign sponsored by the Chamber of Commerce and the town council of New Market, Virginia.

Attend Curriculum Interpretation Workshops

Beginning at Raleigh on May 11th, and continuing through until the 26th at Norfolk, the Board of Christian Education of the Southern Convention will sponsor several curriculum interpretation workshops for the purpose of introducing the church school workers, administrators, parents and ministers of our churches to the potentialities, outstanding features, and full scope of the new United Church Curriculum materials.

At these workshops, general presentations will be made by the Reverend Miss Leila Anderson, national Board for Homeland Ministries, Division of Christian Education field worker. She will share some of the background of the curriculum, point out its high ideals and hopes, indicate what resources it offers, as well as give an indication of the basic principles inherent in its materials. The tasks of this curriculum have been stated on the basis of the Great Commandment given by Jesus: to help individuals grow in relation to God, to develop trustful and responsible relationships with others, and to become whole persons themselves. Help will be given in understanding the organization of the curriculum, its major themes, the specific pieces of teaching tools which will be provided and the relationship between the church school and the home which is so vital to any successful Christian education program.

Other specific training will be given at these workshops in age group meetings for workers at the nursery, kindergarten, primary, lower junior, junior, junior high, middle high, senior high, adult, and administrative levels. The adaptability of this new curriculum will be explained for church schools without the closely graded system recommended by the writers for most churches. Displays of all of the first year, first semester courses will be set up, as well as supplementary Friendship Press missions study resources, audio visuals, leadership training study materials, interpretive articles (both free and on sale), and additional helps for church school workers.

Those attending any of these workshops will need to bring a box lunch and plan on staying through the entire session. Beverages will be provided by the host churches. There is no cost involved for participants. Teachers, parents, administrators, and ministers will want to share in this opportunity for gaining understanding not only of the new curriculum but also of the basic standards for Christian Education in our church schools. Places and times for the workshops are as follows:

May 11 — Raleigh United Church of Christ (Hillsboro & Dawson Sts.) —
10:30 a.m. - 3:00 p.m.
May 15 — St. Paul's United Church of Christ, Woodstock, Va.
7:30 p.m. - 10:00 p.m.
May 18 — Asheboro Congregational Christian Church (801 Sunset Ave.)
10:30 a.m. - 3:00 p.m.
May 19 — First Congregational Christian Church, Greensboro, 400 Radiance Drive — 2:30 p.m. - 7:00 p.m.
May 25 — Bethlehem Christian Church, Suffolk, Va.
10:30 a.m. - 3:00 Rt. 58, 3 miles west of Suffolk
May 26— Norfolk First United Church of Christ, Rt. 4, Indian River Road
2:30 p.m. - 7:00 p.m.

"A Litany of the Cross" by Dr. Harry Emerson Fosdick was used in the Maundy Thursday communion service at our Tryon church. Rev. William R. Stevenson used "Visible and Invisible" as the topic for his meditation.

Six members were received into our Tryon church recently. Rev. and Mrs. W. R. Stevenson are having "Open House" Friday, May 10.

Seven members have been received by First, Richmond recently — three from Baptist churches, two from a "union" church, one from a Disciples of Christ group and one from Brookmeade United Congregational Church, Nashville, Tennessee.

Rev. Richard Rinker was the speaker for the Burlington area laymen's fellowship meeting at Bethlehem last Thursday evening.

Apple's Chapel members were guests of Monticello for a family night program May 1.

May 18-19: The Valley Brotherhood Federation will have a retreat at Massanetta Springs.

The annual May Fellowship Day luncheon sponsored by the Burlington Council of Church Women was held May 3 at First Christian Church.

Sixteen new members were received into Beverly Hills, Burlington, during Passion Week — eleven by profession of faith and five by letter of transfer. Rev. Kenneth Register is the minister.

Dr. W. W. Sloan of Elon College was the guest speaker at the Washington Township Sunday School Convention May 5. His topic was "The English Bible."

Jimmy Phillips, son of Mr. and Mrs. Holland Phillips, received his Eagle Scout Award March 31 at Beverly Hills, Burlington. Presentation of this award was made by Ken Davis, Scout Executive.

Rev. Lynwood Hubbard recently held revival services in Langdale, Alabama and Rev. Lacy M. Presnell, Pastor-At-Large of Western N. C. Conference preached at Pleasant Ridge during his absence.

Dr. Dwight M. Chalmers, pastor emeritus of our Richmond church, led the study of "The Meaning of Suffering" at the April Women's Fellowship meeting there. All members of the church were invited to share in the meeting.

Fellowship opportunities for adults in Parkway church, Winston-Salem listed in the April issue of "The Round Robin," church newsletter, are: Sunday school classes, bridge club, work days at the church, family night programs, men's and women's fellowships, and three prayer groups.

Mrs. T. H. Mackintosh, the former Mary Graham Lawrence, has prepared a history of the Elon College Community Church, which has been published in mimeographed form. A few extra copies are available which may be secured for $1.00 each from the pastor, Rev. W. J. Andes, Elon College, North Carolina.

About * * *

A MAIL CARRIER AND AUSTRALIA

Often an insignificant news note tucked away in an almost hidden place in a newspaper directs attention to something commonplace in one country but unusual in another.

For example, the recently disclosed record of a 72-year-old Australian mail carrier, Jim Crouch, who had in his 37 years of service carried letter and other mail 207,428 miles on horseback with a pack saddle is doubtless an unmatched record of pioneering.

Crouch's mail route, which traversed some of the roughest country in West Australia, is one of hundreds of thin, yet important, lines of communication which link the lonely settlers of Australia's sparsely populated interior with the big industrial cities of the coast.

In Australia the mailman is a subject of ballads and legends, and there is one ballad that nearly every Australian can recite. It is about a sheep herder called Clancy who received a letter addressed to "Clancy of the Overflow," the Overflow being an area about 15,000 miles square. Legend has it that Clancy received his letter.

There is good reason for this survival of the romance of pioneering into modern times, for pioneering still goes on in the land "down under." Even today when the mailman is often equipped with a truck, it is likely to carry rubber floats for dealing with swamps and rivers, or rolls of coil matting for making a portable roadbed when the route leads across shifting sand or soft silt beds of rivers that flow only when it rains.

However, not all long-distance mailmen have auto transportation for their journeys. Australia still uses packhorses to deliver mail in difficult areas, and many camel routes are maintained for hundreds of miles into the interior.

In the far north an eight-horse buckboard carriage does a monthly round trip of 450 miles, and loses an average of one horse each trip between the severe heat and the great floods of the wet season. Letter boxes in the back country are often days' travel apart, and the letter carrier on these loneliest of routes becomes a man of all trades, everybody's confidante and friend in need, and, in time, the oracle of his territory. He is the only living contact with the outside world.

Australians promote their entire system of communications as a government monopoly. Consequently, whenever the mailman moves he functions as a part of the national telegraph, telephone and radio systems. Jim Crouch was a part of that system while piling up his horseback riding record.

C. B. Riddle

Conference Minister – The Man Behind The Scene

The minister in the spotlight is the only minister some people know about. Active church members realize that for every hour in the limelight their pastor may put in 40 hours of hard work behind the scenes. It's the same way with your Conference Minister. Let me tell you about the first three weeks in January.

In The Spotlight

There were some "on-stage" appearances. I had the privilege of preaching each Sunday — to the brand new congregation just getting organized at Venice, in a 75 year old church celebrating the notable 15 year pastorate of Dr. Meckel in St. Petersburg, and at the installation of Duane Smith as minister at Delray Beach, on a Sunday afternoon.

Stage Manager

Using the terminology of show business again, I helped set the stage for fruitful consultations between denominational specialists (Adolph Kock of St. Louis, Fund Raising, and John Morse of New York, Building and Site Choices and Financing) and our church leaders in Delray Beach, St. Petersburg, Pilgrim and Venice. I chauffered these men about, discussing Florida's many opportunities as we rode, and also arranged interviews with developers and lawyers over specific new projects.

On Stage Again

As an officer of the Florida Council of Churches, I presided at a morning session of the Florida Pastors Conference in Gainesville, and on a Sunday morning worshipped with our new congregation at Palm Beach Gardens where the Rev. Lowell Smoot has just started work. Recognizing me in his congregation, he turned the spotlight in my direction for a moment.

Prompter

One of the joys of this period has been welcoming our new Minister of Church Extension, the Rev. Melvin Dollar, to the staff. We spent much of January 2 and 3 together, and I have "cued him in" on our policies and procedures. One day he flew from Miami up to Tampa where I met him and had him share in sponsoring committee meetings for new projects at Sun City Center (growing prodigiously!) and Gulf Harbors (site purchased, program not yet inaugurated).

Off Stage

We had a special meeting of the Conference Directors January 2, and the bookstore we authorized took off-stage follow-up — legal consultations, letter writing, phone calls. Leaders of the Churchmen's Fellowship and the Women's Fellowship were in my office for planning sessions, and a delegation from a three-months-old church arrived to ask "What do we do next?" Special considerations took me to the homes of three ministers, sickness in two cases, a brand new baby to be admired in another (Leslie Elizabeth Sellars at Lake Worth). In three weeks I find I visited 9 churches, shared in 40 conferences or interviews, drove my car over 1,800 miles in the service of our congregations, and when in the office dictated 181 letters for my secretary to type, perhaps after I had hit the road again.

On Again, Off Again, Gone Again

It's like that with your parish minister, too. On stage for a brief but important moment, off stage for equally important behind the scene labors, gone again in a round of parish and community duties. Most of us love every minute of its excitement, its drama, its significance. We hope the lay people together with whom we seek to serve God will not judge us only by our moments in the spotlight.

ROBBINS RALPH

Southern Convention Women's Fellowship

Holds Fiftieth Anniversary Meeting

Mrs. W. J. Andes

The Southern Convention Women's Fellowship held its fiftieth anniversary session (twenty-fifth biennial) April 23-24, 1963, at Union Ridge United Church of Christ, near Burlington. Presiding over the meeting, Mrs. Ray F. Gordon, president of Suffolk, led the two-day session through an outstanding program and anniversary observance, marking high achievements.

Mrs. A. W. Hedrick, Winston-Salem, president of the Southern Synodical Women's Guild, led the opening worship service. Greetings from Union Ridge were given by Mrs. G. T. Hughes, president of the local Fellowship. Recognition of ministers, wives, and visitors was made by Superintendent Clyde L. Fields. Mrs. Oma U. Johnson pointed up highlights of the History Room exhibit. After a resume of the Executive Board minutes by Mrs. Garland Spratley, secretary, Mrs. W. E. Wisseman, presented the first reading of the Recommendations Committee Report. Mrs. Ray Gordon presented her report as President, noting that a grand total of $53,146.61 had been turned in to the Convention Treasurer for the biennium, with a total of 158 Women's Fellowships and a membership of less than 6,000 women.

Shelton Smith Speaks

Dr. H. Shelton Smith, presented by Mrs. W. J. Andes, spoke on "The Church in the South of the Future." He said, "The South is Protestant, it has always been Protestant, and Protestantism is being challenged as it has not been since the Civil War. We are becoming less and less agricultural and more cities are springing up. We feel the effects of the population explosion, unemployment resulting from automation and other causes, and depersonalization. There is no chance of full employment in the South of tomorrow. It is imperative that the church nurture faith in human values, faith in the dignity of every human creature. We are children of one divine Father. Persons are not things — they are spirits, they are minds, and they are souls. Christ came 'that they might have life, and have it more abundantly.' The business of the church is to cherish human values at a time when human values are being unnoticed. Secondly, we have no sense of community. It is useless for us to talk about the care of God if we neglect human care. If we do not build a community which includes all people in terms of Christian community, then we shall undoubtedly have revolution upon revolution, violence upon violence. Let the church take the lead in establishing the primacy of human values. We have never had a whole church in the South, but now we are either going to have an all-inclusive church or else the church will be repudiated. I pray it will not be repudiated because it is man's last great hope outside of revolution."

MRS. ROBERT M. KIMBALL

Mrs. Robert M. Kimball of Burlington is the new president of the Southern Convention Women's Fellowship. Because of surgery, Mrs. Kimball was unable to be present for the biennial session. Her husband, Rev. R. M. Kimball was her "stand in" during the service for installation of officers.

In closing, Dr. Smith spoke of the lack of young people going into the Christian ministry. "Maybe one of the reasons," he said, "that we do not find enough people going into the ministry is that the church does not look like an alive church. Young people find themselves hobbled, cramped, and retarded when they try to express themselves on these great human questions. Let the church accept the challenge and face these great human questions, and we will find young people entering the ministry."

Golden Anniversary Banquet

On Tuesday evening the fiftieth anniversary banquet was held in the Fellowship Hall. Special guests at this occasion were the past presidents of the Women's Fellowship. Of the nine living, six were present and presented highlights from their terms of office: Mrs. W. R. Sellars, Burlington; Mrs. John G. Truitt, Elon College; Mrs. J. Monroe Harris, Norfolk; Mrs. W. E. Wisseman, Greensboro; Mrs. O. H. Paris, Greensboro; Mrs. F. C. Lester, High Point; and Mrs. Ray Gordon, outgoing president, Suffolk. The chorus from Western High School directed by Lacy Fogleman furnished music. Mrs. Clyde L. Fields presented the past presidents gifts in appreciation and remembrance. Mrs. John G. Truitt acted as toastmistress. A special guest was Barbaros Chelikkol from Turkey, who was assisted in coming to this country by the Women's Fellowship. He graduates from Elon College in June.

Mission of the Church

At the Tuesday evening service in the sanctuary, Mrs. Gordon led the worship assisted by Rev. Robert B. Marr, who also presented the speaker, Dr. Everett A. Babcock, treasurer of the United Church Board for World Ministries. Dr. Babcock spoke of the "Mission of the Church." He said, "Mission is the very life of the church. The church is the church only when it is a missionary community. The mission is not confined to Borneo, India, South Africa, or the U.S.A. How ridiculous to think that the foreign mission is different from the Harlem Protestant parish, or any mission in our own land! The mobility and fervor of the church must be such that it finds its way to the scientists, the intelligentsia, as well as the average Christian. Every other area of life is being manned by highly trained leaders. The church, understaffed and undertrained, must be served by highly trained leaders."

"It is one world and one church," said Dr. Babcock. The church at work in Africa or in America is the same "dough" and the same "yeast," but put into different "tins."

"Happenings at home can negate all the giving of a local church for missions. We must see the church here and in other countries as interrelated and interdependent. We are instruments in God's hands. We do not manipulate the gospel — the church is a tool being used by God. We must make the gospel of Jesus Christ our meat and drink."

Final Session

On Wednesday morning, Mrs. W. D. Gay, Raleigh, president of the Women's Fellowship of the Convention of the South, led the opening worship. President J. Earl Danieley spoke of Elon College, telling of the 75th anniversary plans for 1963-64. Rev. W. W. Snyder spoke of the service being rendered by the Home for Children and some of its needs. Rev. Richard Rinker outlined the summer program for children and youth at Camp Moonelon, and spoke concerning the project of the Women's Fellowship to furnish beds for the camp. It was reported that a total of $1,792.85 has been contributed through rally offerings in the North Carolina and Eastern Virginia Conferences.

Reports of other officers were given, most of which were included in the Report Book for the Convention. Mrs. W. W. Sellers, historian, made a valuable contribution to the Report Book by writing an interesting history of the fifty years of the Women's Fellowship.

The speaker of the Wednesday morning session was Mrs. F. C. Lester, who had as her topic, "After Fifty Years — What?" She quoted from The **Christian Herald** of May, 1963, in which nine church leaders tell what they believe is going to happen in the next 20 years of Christianity. Mrs. Lester said, "The combination of the lay person's work within the Church and as the Church in the world is what the Council for Lay Life and Work is trying to help us see." She quoted Dr. Ben Herbster, president, who said that, "The church must make an ever increasing change of pace if it is to stay ahead of the times." Mrs. Lester predicted that fifty years from now we would not have strong separate organizations of women as such, but think of ourselves as part of the total program of the church. We would not have home and foreign missions, but be men and women working together to strengthen the total mission of the church, beginning in our own communities and going out from there around the world.

An invitation from The Christian Temple, extended by Mrs. Frank Hamilton, was accepted for the 1965 meeting.

It was decided that we would not have quotas for Material Aid (which replaces Friendly Service). Reports of the Recommendations and Resolutions Committees were adopted.

In a report on registration, Mrs. K. D. Register stated that we had a total of 193 from North Carolina; 30 from Eastern Virginia; and four from the Valley. This included delegates, visitors, and ministers.

The Convention voted an enabling resolution, giving the newly elected officers the right to lay aside any part of the existing constitution and By-Laws of the Women's Fellowship that does not coincide with the policies of the Council for Lay Life and Work. This means that the constitution and By-Laws of the Women's Fellowship will be the guide for the elected officers only when they are not in conflict with the policies of the Council for Lay Life and Work.

After being duly elected, new officers were installed in a very meaningful service of dedication and consecration by Superintendent Clyde L. Fields. The meeting adjourned with lunch at the church.

David McCorkle, Catawba College senior from Burlington, is to play the role of Thomas Jefferson in the outdoor drama "The Common Glory" this summer at Williamsburg, Virginia. This was written by Paul Green, who came from the Catawba Springs church community.

Rev. Calvin J. Felton is serving as interim pastor at Great Bridge church, between the pastorates of Rev. Bill Simmons and Rev. Garland Bennett.

RECOMMENDATIONS ADOPTED BY SOUTHERN CONVENTION WOMEN'S FELLOWSHIP

1. That we emphasize the importance of seeing our Women's work as a part of the total church program rather than an end in itself. (This new emphasis should be related not only to the matter of programming, but in financial matters as well.)

2. That we seek to cooperate with the Council for Lay Life and Work in every way possible; and that a study committee be appointed to keep in touch with the happenings of the Council for Lay Life and Work, especially as to recommendations from the Council to state and local groups.

3. That we cooperate in the promotion of the Family Thank Offering which is to be received in place of the Woman's Gift. (The Family Thank Offering will be a project for all church families and not a specific project of the Women's Fellowship.)

4. That Life Memberships and Memorials for the next biennium be used for improvements at Camp Moonelon.

5. That the financial goal for 1963-65 be increased by $3,000., as follows:

	1961-63	1963-65
North Carolina	$25,500.00	$27,000.00
Eastern Virginia	22,500.00	23,500.00
Valley of Virginia	3,250.00	3,750.00
	$51,250.00	$54,250.00

6. That each local Women's Fellowship send a member (preferably the President) to the Summer Conference at Catawba College, June 18-21.

7. That we ask the Executive Board of the Southern Convention to set up a temporary Council for Lay Life and Work to function until realignment takes place and a permanent Council is appointed.

8. That we recommend that local churches be urged to re-think their lay program and consider organizing a local Council for Lay Life and Work. (See Manual on Adult Education.) This is in order that some group in the local church is concerned with the education of adults in whatever way it works out in that particular church.

Worship Service at Sanford Rally

Waiting For The Dawn

Mrs. Earl Parker

Luke 4:14-20.

Luke shows how in his ministry, Jesus had special sympathy for the sick in body, the underprivileged, the sinner. He had a compassionate interest in people. As he went about Galilee preaching and teaching, we may imagine the people were stirred as never before by his message and his healing touch. People came from far and near to hear him. Once while they were gathered around him, he gave them the Sermon on the Mount and taught them to pray. Later he gave his disciples the Great Commission to go into all the world and preach the Gospel. In each succeeding generation that mission falls on every Christian disciple. It falls on us today to accept the cost and joy of that discipleship. Jesus said, "Be assured that I am with you always, even to the end of time." He promised it and his promises always hold.

Unto us as churchwomen are entrusted the most precious things in the world. The Church is our bulwark. God is our source of strength and inspiration, and yet in a most marvelous way, he is dependent upon us to do his work in the world — dependent on our hearts, minds, and hands. Our organization of church women exists to help cultivate the spirit of Christ in every area of human life, beginning first in our own lives and reaching out into home and community and the uttermost parts of the earth. This is our Christian World Mission. That Mission is given to everyone to be co-laborers with God. It sends people of all ages, circumstances, and cultures to be the Church wherever they are — in the factories, offices, farms, and the homes — in their everyday contacts as well as on Sunday.

Leo Tolstoy tells the following story:

The Two Sinners

Two women came to a wise counselor for guidance. One had been unfaithful to her husband and was weeping bitterly. The other had lived what she deemed an exemplary life, but she was unhappy.

The wise man spoke to the first woman. "Go to the field beyond my garden wall. Find the very heaviest stone you can carry and bring it here to me."

To the other woman he said: "Bring me as many small stones as you can carry."

The women did as told. Then the wise man asked them to return the stones. "Put each one back in the exact same place where you found it," he said.

The first woman soon replaced her rock, but the other woman couldn't remember where she had picked up any of her little stones. So she returned dragging her sack of stones.

"You are well aware of your great sin," the wise man told the first woman. "Just as you knew where to return the big rock, so by your admission you have freed yourself from your guilt. God has forgiven you, so now forgive yourself and profit from the experience."

To the second woman, he said: "You do not have any big sins, but many small ones which make you unhappy. As you lost track of where you picked up the small stones, so, too, are you unaware of your faults. You pretend to be good but God is not fooled. Many small sins can be worse than one big one. Do not judge others; you have enough to do improving your own life."

Leo Tolstoy
(Translated by Alexandra Kropotkin)

If we are to be effective witnesses for Christ, we should examine our own lives, get rid of the many little sins, and discover how we may best go about his work in today's world. These are such busy times. How busy is not so important as **why** busy. The bee is praised — the mosquito is swatted — yet each in his own way is as busy as the other.

Last Thursday in our county there was a most devastating fire. It burned thousands of acres of land and many homes. It all started from one small spark that was fanned into flame by a strong wind. As the hours passed, and the flames gained momentum from the continuous fanning, they became so powerful they were completely out of control, leaping swiftly from one tree to the next. If each one of us today would leave this rally with a firm determination to fan into flame the gift of God that is within us, what a tremendous chain of reaction would take place in our district that would reflect in our conference, convention, and to far away places!

Each of us has various sorts and degrees of ability and talent. Very few of us are vessels of gold, with many talents and great ability, but we must do the best we can with what God has given us.

There is an old tale of a jealous apprentice. He would often stop his work to watch a master workman on a high platform carve an intricate design in stone. He groaned with envy, "O, if I had the tools that master uses, what beautiful things I could make. I am too poor to have so many tools. I have only a gavel, a chisel, and a gauge." At the noon hour, while the master was at lunch, the envious youth sneaked up the ladder planning to steal the tools out of the master workman's bag. When he picked it up greedily with hands trembling with guilt, he found in it a gavel, a chisel, and a gauge. If we are sometimes weak and half-hearted followers, can we not take heart from this story and begin again?

I said to the man who stood at the gate of the year,
"Give me a light that I may tread safely into the unknown."
And he said, "Go out into the darkness, put your hand into the Hand of God.
That shall be to you better than a light and safer than a known way."

Prayer

Our Heavenly Father, we lift up our hearts and give thanks unto thee for thy loving care and presence. We thank thee for the gifts of life, for laughter and song, for friendship and love. Grant that in this service we may come closer to thee. Thou knowest the duties that lie before us, the dangers that may confront us, the sins that may beset us. Dwell thou within to guide, teach, and strengthen us. Help us to be meek and lowly in heart, sweeten our tempers and make us kind and helpful to all men, gentle in speech, generous in action. Teach us that it is more blessed to give than to receive, that it is better to minister than to be ministered unto. Forgive us if we have lived these days as if they were solely our own and not thine. Help us to fan into flame the gift of

(Continued on Page 9)

WAITING FOR THE DAWN

(Continued from Page 8)

God that is within us. Open our ears, O Lord, that we may hear thy call to share, quicken our hearts through the power of thy love, that we may heed that call and respond quickly, remembering that by giving ourselves to others, we give ourselves truly to thee.

O God, it is easy for us to say the words, "Recreate thyself in my Church, beginning with me," but the problem that confronts us today is do we dare pray them. We would not say those words carelessly without counting the cost. But, O Lord, we pray that day by day we may desire more earnestly to make this prayer our personal prayer. May we be strengthened in the knowledge that we are not alone, but are a part of a great fellowship of Christians who are seeking to do thy will.

Heavenly Father, be with us in these days of world tensions. Give to all nations a heart of comradeship so that out of peril, trial, and grief a new day may be born. May we as a people be much in prayer for divine guidance that world order might be preserved. Bless those in our own country whom we have chosen to govern and guide our policies. May they lead us in the paths of peace and justice. Deliver us from hatreds that divide. Unite us with the bonds of friendship and good will.

As we go into these years of change, give us strength and courage to use our talents in the tasks that lie ahead. May we be a channel for thy love and fill us with thy Holy Spirit and power. We ask it in thy name. Amen.

Song: "O Master, Let Me Walk With Thee."

NEW HOSPITALITY CENTER TO SERVE U. S. SERVICEMEN IN JAPAN

The Japan Christian Hospitality Center in Yokosuka, Japan, was recently opened under the joint sponsorship of the National Council of Churches and the National Christian Council of Japan.

Located in the heart of the U. S. Navy's busiest oriental liberty port, the center was originally proposed by Japanese Christians and U. S. Navy chaplains who wanted to foster better understanding between U. S. sailors and local Christians. Staffed by Japanese nationals, it is one of eight similar centers in the Far East subsidized by the National Council of Churches through its Committee on Ministry to Service Personnel in the Far East.

At the new center — decorated in the traditional Japanese style — visiting sailors are entertained and advised on plans for sight-seeing tours. Center staff arrange visits to Japanese homes, churches, universities, missions, and invite them to participate in individual work projects — such as painting or repairing an orphanage. The center also makes interpreters available free of charge. These are English-speaking Japanese students who want to meet Americans and practice English.

MOTHER'S LOVE

Her love is like an island
In life's ocean, vast and wide,
A peaceful, quiet shelter
From the wind, the rain, the tide.

'Tis bound on the north by Hope,
By Patience on the West,
By tender Counsel on the South
And on the East by Rest.

Above it like a beacon light
Shine Faith, and Truth, and Prayer;
And through the changing scenes of life
I find a haven there.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

TALAS-KAYSERI

May

12—**Mr. and Mrs. Allan Lee Forsythe** were engaged in 1961 for a five-year term in Turkey. Allan teaches math in the American School for Boys at Talas, where he is also in charge of the first-year students dormitory. He conducts an adult English class in the nearby city of Kayseri. Carol teaches English and music and serves as Station secretary.

13—**Mr. and Mrs. Robert Keller** (1953-1955) extended their three-year terms and now are under career appointment. Mr. Keller is the principal of the Talas Boys' School. He is particularly interested in counseling and guidance and hopes to put his recent training into practice by beginning a much needed counseling program for the students. Mrs. Keller (Dorothy Birge) is the daughter of American Board missionaries. She has devoted most of her teaching time to the preparatory English program and has helped in the library and other extracurricular activities.

14—**Lawrence William Manglitz** went to Talas in 1961 to teach English at the Boys' School there. He is serving a three-year term as an associate missionary.

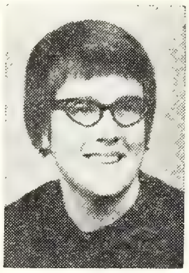
15—**Alan Ritchie McCain** is an associate missionary serving a three-year term teaching English at the Talas Boys' School. He sailed for Turkey in the summer of 1961.

16—**Miss Beth Miller** was appointed a missionary nurse in 1958. Until October, 1961, she served in various capacities at the Azariah Smith Memorial Hospital in Gaziantep. In January, 1962, she was assigned to serve at the Talas-Nute Clinic in Talas.

17—**Gerald Miller** was appointed in 1961 as a teacher of mathematics and English at the American School for Boys, Talas, Turkey, for a period of three years.

18—**Alex J. and Carol Joy (Rupp) Pogirski** went to Turkey in 1960 as associate missionaries for a five-year term. They are teaching science at the American School for Boys in Talas. At the end of his first year Alex was elected to be assistant director of the school.

A Page for Young People Edited by Connie Trueblood



Betsy Jones

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Lynnhaven Holds Annual Retreat

The Lynnhaven Colony Senior High Pilgrim Fellowship held their annual retreat April 12-13, 1963 at the Y.W.C.A. Camp Owaissa. The purpose: For each individual to be brought in closer contact with God.

The first inspiring event was the claiming of bunks which was followed by a well-deserved box supper. The suppers, prepared by the girls, were auctioned to the boys for a maximum of $.75 and a minimum of $.35. The proceeds were donated to the Fellowship's treasury to help with the expenses of the retreat.

After supper Chaplin Brady of Fort Story, Virginia, spoke to us about the Resurrection and answered questions asked by the P.F'ers.

Since each person is endowed with a special talent we were allowed a chance to perform during stunt night.

A free period, during which volleyball and ping-pong were played, ended at 11:45 with each person hiking 12 yards to the beach for vespers. Everybody then retired and fell quickly and comfortably asleep.

At 7:30 the well-rested fellowship appeared with half-open eyes to the morning watch and the jovial converation of the patriots at the breakfast table.

Following the morning meal Rev. Carroll Lewis from South Norfolk spoke to us about the meaning of the cross, and answered our questions.

An un-needed rest period was followed by an Easter egg hunt during which each person was rewarded with a meager prize.

Rev. Sammy Nelson, our minister, then explained the workings and meanings of the Youth Ministry. Each person was told of his responsibilities to the church.

A do-it-yourself supper of hot dogs was begun at 6:30 and ended at 8:00; after which we all took part in the cleaning of the camp.

The retreat was officially ended at 8:30 by a candlelight communion held by Mr. Nelson.

The members of the Senior High Pilgrim Fellowship would like to thank Chaplin Brady, Mr. Lewis, Mr. Nelson, our sponsors Mr. and Mrs. Harris, and Mr. and Mrs. Carawan, Jerry Henish, Myron Steele, and all the other numerous people that made this retreat, not only possible, but successful and meaningful to each P. F.'er.

TASKS OF OUR YOUTH MINISTRY

Betsy Jones

In order that the aforesaid content may become effective in the integrated program of United Church Youth, every level (local, association, conference and national) shall be expected to carry out certain tasks.

I. Tasks Held in Common

Each of the four levels shall:

1. provide a sense of fellowship and a denominational identity;

2. give inspiration and spiritual stimulation;

3. enter into ecumenical (interdenominational) relations;

4. discover the church at work;

5. express outreach through missions, evangelism, and social action;

6. conduct experimentation and determine strategy.

2. Tasks of the Local Church

The local church shall:

1. plan programs which conscientiously attempt to fulfill the aforesaid objectives (the guidelines and dreams) and which are congruent with the content of the youth ministry;

2. help to integrate each youth of the local church, and to involve him in the worship services of the congregation;

3. recognize and use the five program areas as basic means of implementing the local youth ministry;

4. undertake a program of outreach and evangelism to avoid the dangers of becoming exclusive, since many young people are not reached by the church;

5. work toward depth of understanding and involvement in its youth ministry;

6. include in the membership of United Church Youth all young persons who share voluntarily in the covenant fellowship.

FIRST, HENDERSON P. F.

There will be a covered-dish supper sponsored by the P. F. on Sunday, May 19, in the Fellowship Hall. Everyone is invited! Just bring along a covered dish and the whole family. After the supper, the P. F. groups will present a very interesting program. You have a real treat in store! So let's everyone plan to attend and show our young people and their adult leaders how much we appreciate them.

Barbaros Chelikkol, a native of Turkey and Senior at Elon College was guest speaker recently at Senior P. F. meeting at Beverly Hills, Burlington.

Junior High P. F. of First, Burlington were guests of Edgewood young people April 28.

A highbrow is a person who has the patience to sit through something that would make him a coward if he didn't.

How Goes The United Church Of Christ?

An Address by
The Rev. Dr. Ben Mohr Herbster
President of the United Church of Christ

PART III

Mission to the World

What we do in America we must do around the world. The record of what the United Church of Christ has been able to do through the Board for World Ministries with 529 representatives in 23 countries around the world is nothing less than astounding. The record has been written with splendor and yet there is so much that must be done, there is so much territory that has been untouched, there are so many people that need the gospel. We must go forward with a new dedication.

Enlist Gifted Laity

One of the places where we have made all too little progress is in the enlisting of some of our most gifted lay men and women in the work of the Church. Somehow we have not been able to challenge them with tasks that seem to them to be significant. All of us understand that the work of the Church is primary, that nothing is more important in the service of our fellow men in the ways in which the Church can serve but we have not communicated the insistence of that call to hundreds of men and women who are leaders in other phases of life. Our Council on Lay Life and Work understands this and happily they have set for themselves the task in these coming years of enlisting people with great ability and great gifts into the work of the United Church of Christ. We shall not only watch the Council for Lay Life and Work as they seek to do this but we shall give them every support at our command.

Christian Higher Education

These next years are crucial years in the field of Higher Education. Some of us believe that the Church will have to give itself more fully to the task of Christian Higher Education or we might as well fold up our tents and give up this field. The United Church of Christ must face this alternative.

Gospel and Society

The Congregational Christian Churches were the first fellowship to really give themselves over to the application of the gospel to society — economic, political, social. The was not far behind. So the record that the United Church of Christ has written through the years in the field Evangelical and Reformed Church of the application of the gospel to society has been a splendid one. We must not only continue this effort but we must extend. The Church that does not have something to say and something to do about the gospel in terms of every area of life has lost its relevance. This must not happen with us.

How We Communicate

We must undergird the work of the Office of Communication with more resources in order that we can take our rightful place in the field of the communication arts and mass media in bringing the gospel and the Christian faith to the attention of America and the world. Here we lag far behind other communions and we lag behind them not because we do not have the leadership with the ideas but because we have not made available to that leadership the money that is necessary.

Stewardship Challenges

We have only begun to challenge our people to wholehearted stewardship of their time, their talents and their money. If all that we have already undertaken to do and all that we ought to do to be faithful to Him who calls us to be a Church or Mission is to become reality and not merely a fond hope we must engage more zealously in our Christian World Mission. The Stewardship Council has been charged by the Church with the responsibility for enlisting our people and churches in the Christian Mission. Though the personnel and the resources which the United Church provides for the Stewardship Council, leadership in Stewardship Education, Mission information and interpretation and promotion is made available in a great variety of ways to the Conferences, local churches and Instrumentalities. We can anticipate that as the Stewardship Council engages in its work in cooperation with the Conferences and Instrumentalities we shall make large strides forward that the Mission may become a vital force toward the commitment of our people to the Will of God and His Kingdom.

You, of course, are all aware that I have tried only to paint in bold strokes those areas of the work of the Church where we must make tremendous advances. That there are others there can be no question about. From time to time I shall bring these other suggestions to your attention. Suffice it to say now that these are the ones that seem important at the moment and these are the ones that I am bringing up to the attention of the Executive Council. It is my hope that they shall pass them on to the General Synod this summer and that the General Synod will consider them seriously.

"For Such A Time As This"

Certainly I have said enough to cause you to believe that the United Church of Christ is seriously engaged in serious business. The record we have written, while all of us will admit it is not as good as it ought to have been, is much better than some of us had hoped it would be as we looked forward. Where we have failed we are resolved to try again. Where we have succeeded we would give unto God the glory.

As I have said on many occasions, I believe that the United Church of Christ has come to the Kingdom for such an hour as this. We have great opportunities, we have great resources, and using those resources diligently and devotedly we shall be able to do great things for the Church, for the people of our day. Forgetting what may happen to us and even what may happen to our Church we are determined to go forward always remembering Christ's promise, "Inasmuch as ye have done it unto one of these least, ye have done it to me." A year and a half ago I stood before some of you and made this promise: "I promise that I shall try to lead this United Church of Christ, composed of over two million members and of about six thousand congregations, in this effort and in this devotion. This I shall be able to do, only with the help of every member of the United Church of Christ and by the grace of God and His power. I pledge to all of you that we shall not be content as long as there are any disadvantaged people. We shall work, pray and strive that all men shall have a decent chance at life."

This is still my promise. It is my hope and my prayer. With your help I believe it is history that we shall write. God grant it so.

Meetings At Elon College

READING CLINIC

One hundred ninety teachers from the Burlington, Alamance County and Guilford County school systems participated in a clinic on reading skills, which was conducted on the Elon College campus last weekend by Miss Gwen Horsman, supervisor of reading in the Detroit Public Schools.

The clinic was staged by the Elon College department of psychology and education and under the direction of Dr. Arnold C. Strauch, chairman of the department. Those who participated were a selected group of teachers from the middle and upper elementary grades of the three school systems.

The opening session on Friday night featured a lecture by Miss Horsman on "Techniques for Teaching Reading Skills in Content Subjects," and a closing session on Saturday was for discussion of specific questions submitted by the participating teachers.

Miss Horsman, who conducted the clinic, offered her hearers a broad background in the field of reading instruction. A native of Toronto, Canada, she was educated at Edinboro State Teachers College in Pennsylvania and at the University of Michigan. After teaching in Pennsylvania schools, she served as reading consultant for Scott-Foresman and Company, textbook publishers, and taught in summer sessions at a number of large universities.

Now serving as director of a special program for teaching reading skills in the Detroit City Schools, she has participated in a number of national conferences on reading and is currently a member of Dr. James B. Conant's Policy Conference on Reading Instruction. She is co-author of a workbook entitled "Basic Reading Skills for High School Use."

* * *

N. C. STUDENT GOVERNMENT ASSOCIATION

Elon College was host to the annual spring meeting of the North State Student Government Association April 20-21.

Attending the meeting were representatives from the ten North Carolina colleges which hold membership in the association.

Officers who presided over the weekend activities include David Peebles, of Atlantic Christian College, president; Bill Whittenton, of Elon College, vice-president; Connie Gilson of Catawba College, secretary; and Fred Winters of High Point College, treasurer.

Whittenton, a junior from Reidsville, was in charge of advance preparations for the two-day event.

The weekend opened with the arrival and registration of delegates from the various colleges from 8 until 10 a.m. on Saturday. A social hour followed registration.

At the 12:30 session Saturday, Jim Buie, president of the Elon College Student Government Association, extended the official welcome to the guests on behalf of the students of the College.

On Saturday afternoon a series of workshops for the student delegates was held. Nominations for new officers were made at the business session which followed. Following a 7 p.m. business meeting, the Saturday program came to a close with a social and dance in McEwen Ball Room.

Sunday activities included an 8 a.m. breakfast, a general assembly and another series of workshops. A brief coke and cake break preceded a general assembly of all delegates in the afternoon when candidates for associational offices addressed the group.

A final general assembly of the delegates was held on Sunday afternoon, followed by a banquet at which Prof. Roy Epperson of the Elon College chemistry faculty was the featured speaker. Also on the banquet program was the installation of new officers, along with presentation of awards.

The meeting on the Elon campus marks continuation of the efforts of the North State Student Government Association to improve campus government functions at all member schools, such a plan being in keeping with the preamble to the Association's constitution, which sets its aims as the perpetuation of high standards of conduct, facilitating the exchange of ideas and achieving better understanding among member schools.

HONORARY DEGREES TO BE GIVEN AT CATAWBA

The three recipients of honorary degrees to be given at June commencement exercises at Catawba College have been named by Dr. Donald C. Dearborn, president.

Included are former Catawba president, Dr. A. R. Keppel, who will be given the Doctor of Humane Letters; a long-time friend and supporter of the college, Mrs. Adrian L. Shuford, Sr., of Conover, N. C., will be given the Doctor of Humanitarian Service; and Holt McPherson, editor of the "High Point Enterprise," will receive the Doctor of Laws degree.

Dr. Keppel, who served as president of Catawba College for nearly 21 years, resigned March 1 to become executive director of the Piedmont University Center in Winston-Salem. His record at Catawba is one characterized by growth on both the physical and academic fronts.

Mrs. Adrian L. Shuford, Sr. has been a friend of Catawba College for many years, making many contributions to the school, especially in the form of books to the library.

Holt McPherson, who will receive the Doctor of Laws degree, is Editor of the High Point, N. C. **Enterprise** and is chairman of the North Carolina Educational Council on National Purpose. He is both a veteran newspaperman and leader in education.

—**The Standard**

MY SHRINE

I love to come to this still place,
Where deeper peace is always
found,
To kneel as though on holy
ground,
And feel my Master face to face.

I do not know how I could live
If there were not this refuge
sweet
Where I could linger at His feet
And He to me sweet healing
give.

O Christ, thou lover of all men,
Thou unseen Presence ever near,
Create within me ears to hear,
And grant me eyes that see.

—**Apple's Chapel Bulletin**

Worship And The Family

Background Scripture: Psalms 78:1-8; 128.

Devotional Reading: Psalm 78, 128.

Memory Selection: **He . . . appointed a law in Israel, which he commanded fathers to teach their children.** Psalm 78:5. (RSV)

I have an after-dinner speech which I give from time to time to groups, especially Church groups, entitled **"Cementing Home Ties."** Unlike a typical sermon which usually has three points it has only two points as follows: **1. Families which play together** stay together, and 2. Families which **pray together stay together.** (Some of you preachers and teachers can bootleg that outline if you want to.) It represents something more than a kind of clever phrasing; it presents a basic truth. True religion does tend to keep families together.

A well-known domestic court judge said that he had yet to find a case where a solution to a divorce was not possible, provided the home bore a functioning relationship to a Christian Church. A survey made in Oklahoma City Marriage Clinic showed that 75% of broken homes arose in marriages where there was no church membership and no practice of private devotions! These and other statements based on facts discovered through surveys indicate that religion helps tremendously in building a happy home and family. Generally speaking, "Families that **Pray Together Stay Together.**" Today's lesson therefore deals with a basic fact in modern life — **Worship and the Family.**

Religion and the Hebrew Family

The Jewish people or race have demonstrated a tenacious solidarity in family life. And even today the family is the unit that expresses at its best the genius of the Jewish people, and the heart of it all is religion and worship. It is a part of a long and great tradition. "For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, **that they should make them known to their children.** That generations to come might know them, even children which should be born, who should arise and declare them unto their children. Each generation was a link in a living chain, passing on to each succeeding generation the teachings of the Law and the Way of Jehovah. Failure of one generation to do this would result in spiritual illiteracy and darkness. It was an imperative.

And to what end? "That they might set their hope in God, and not forget the works of God, but keep his commandments." Religion was to be made an integral part of the life of the child that it might become an integral part of the life of the nation. Tragedy and disaster would result if this were not done. Let them look at history. "That they might not be as their fathers, a stubborn and rebellious generation that set not their heart aright, and whose spirit was not steadfast with God."

Religion and Worship In the Modern Family

The question may fairly be asked whether religion and worship has any vital place in the life of the modern American family. And one does not have to be a cynic if he raises the question. How many families do you know in which the family has any **family worship** in the home? One suspects that in many families even grace at meals is not observed, or is observed in only a perfunctory way. Still more infrequently and in general is there any type of family worship in the home. Thousands of Christian homes have no semblance of family worship during the whole day, even on Sunday when as a rule the family does eat at least one meal together. And yet it is comparatively easy to have a simple service of worship as a family. There are so many helpful books and booklets and other devotional literature which make it possible for families to have a short and simple worship service in the home. And it can be meaningful even if it is simple and short. Even on the minds and hearts of young children there would be made powerful and redemptive impressions if they heard some portion of God's word read by other members of the family, if they bowed their heads and closed their eyes as father or mother or some other member of the family offered to read a simple prayer or a brief devotional comment on the Scripture read. Older children could, and should take part in the service, for participation would deepen impression. No time, do you say? Well it is not primarily a matter of time, but of relative values. Few things that take place in the home would pay larger or more permanent dividends than family worship.

SUNDAY SCHOOL LESSON
MAY 12, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

And what about attendance at Sunday School and Services of Worship as a family? Do you send your children to Sunday School? I must confess with Dr. Harold A. Bosley a certain weariness of soul when I hear otherwise mature people account for their lack of interest in church on the basis that "they were made to go to church when they were young." Not one person in a hundred can honestly document that amazing claim! Is there any reason why parents should insist upon their children going to public schools or taking dancing or music lessons or a hundred other things which they think are good for the child, and yet leaving it to the child as to whether he shall go to the Church School where he will learn the most important things of life? It is a poor philosophy that leaves it to a young person until he grows up without making an effort to teach him and train him in the Christian religion.

And do you go with the children to Sunday School and Church? It is good to send them. It is better and best to go with them. One of the inspirations of my long ministry has been the sight, Sunday after Sunday, of families worshipping together and often sitting together in services of worship. Long after the youngsters have gone from the home and have forgotten what the minister said or what the choir sang, they will remember the times when they worshipped together and felt the ties of the family bound stronger and made sweeter because of that experience.

"Letters to the Seven Churches" is the topic which Rev. Robert M. Kimball is discussing at Wednesday evening services at First, Burlington.

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Full-Time Recreational Director

Dear Friends:

In approximately one month from now summer vacations will begin. Last week we were checking report cards for next to the last six weeks period.

With the exception of five borderline cases it looks as if most of our boys and girls will make their grades in the elementary school. We have three or four high school students who may have to go to summer school unless they work exceptionally hard the last six weeks. With as many children as we have, we are told by our teachers locally that this is not a bad record. We are of course hoping that all of our boys and girls, come the end of May, will make their grades for next year. Whether they make their grades or not, come the first of June school will be over for this year and summer vacations will be the "order of the day."

This year we are very happy that we will have a full time recreational director. He will be Mr. Gary Millwood from Spartanburg, South Carolina. Mr. Millwood is a student of the Presbyterian School of Christian Education in Richmond. He is now in the process of working for his Master's degree. His work this summer with us is part of the field work he must do in order to graduate with his Master's degree. We are able to have this help with assistance from the Massachusetts Woman's Home Missionary Union, Boston, Massachusetts, in the form of a grant for this purpose. Mr. Millwood will begin his work with us the 3rd of June and will remain with us through the month of August.

Also, as last year, our boys and girls will be given an opportunity to visit relatives, sponsors, and friends during the summer. Those children 11 years of age and under will have a maximum of 3 weeks vacation from the campus; those 12 years of age and older will have a maximum of 2 weeks.

Again this year, as last year, we are hoping the most of our girls and boys can have their vacations over the first 2 weeks in July. This is so we will be able to give most of our staff members their vacation during this time. Therefore, if you are interested, as a sponsor or a friend, in having some of our children visit with you we hope will will hear from you soon and that you will be able to have them during the first or second week in July, or both, whichever works out better with you.

Sometimes there are individuals or organizations interested in helping a child go to Camp Moonelon. A number of our children have already asked if they are going to get to go to Moonelon this summer. This of course will depend upon whether or not we get camp scholarships from individuals or organizations that might be interested. The camps this summer, as you know, cost $20.00 per week per child. If there are any who are interested in sponsoring a child for camp, we would be most grateful. If you are interested you may send the money directly to us and we will see that a deserving child gets to spend a week at camp.

If you are interested in having a child visit you, or in assisting one in attending Camp Moonelon, please let us hear from you in the near future.

REPORT FOR APRIL 29, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 51.00	
Eastern Virginia Conference	166.47	
Eastern North Carolina Conference	4.00	
Western North Carolina Conference	28.00	
North Carolina and Virginia Conference	91.38	
Total		$ 340.85

SPECIAL OFFERINGS

Mrs. H. E. McPherson, Avondale Estates, Georgia	$ 10.00	
Rev. Clyde Fields, Elon College, N. C.	5.00	
Women's Fellowship, Damascus Church, Sunbury, N. C.	25.00	
The Oscar F. Smith Memorial Foundation, Norfolk, Va.	2,000.00	
Philathea Class, Suffolk Christian Church, Suffolk, Va.	10.00	
In Memory of Mr. Isaac H. Luke		
In Memory of Mr. John Leon Cook		
Total Memorial Gifts	17.50	
Special Gifts	274.42	
Total		$ 2,341.92
Total for the Week		$ 2,682.77

(In Memory of Mrs. James L. Foster, Sr., for **The Doll Fund** — 1 Memorial $10.00.)

GOD BLESS OUR HOME

Eternal Father, who hast given
To homes on earth foretaste of heaven,
Whose gentle Spirit from above
Doth breathe thy peace in hearts that love;
While here we bide, or far we roam,
Hear this our prayer: God Bless Our Home!

Eternal Father, ever near,
With arm outstretched and listening ear,
Whose mercy keeps, whose power defends
Our sons, our daughters, and our friends,
While here we bide, or far we roam,
Hear this our prayer: God Bless Our Home!

—Robert Freeman

A Real Eye-Opener

Dorothy H. Keser
Southern Pines, N. C.

Last winter, in line with the "Persons of Special Need" program, four of us from the Women's Fellowship of the United Church of Christ in Southern Pines motored to the Children's Home at Elon for a visit — a real eye-opener.

Rev. Snyder, the superintendent and administrator, conducted us on a tour of the buildings which both thrilled and appalled us. We found the Holt Memorial Chapel beautiful, the administration buildings adequate, and the newest cottage for the small children altogether delightful and serviceable with a real "homey" feeling lent by the various dolls and teddy bears awaiting their owners. Although our visit was a surprise, everything was clean and in good order. We inspected the wardrobe storage, the kitchen, the family room as well as the other quarters and were impressed by the efficient arrangements.

The appalling part came when we entered the miserable and depressing old structure which houses the teenage girls. We thought that such an environment could easily have a destructive effect on the girls at a time when they are most impressionable and so expressed ourselves to Rev. Walstein W. Snyder who agreed heartily and told us of plans already made for a new building which would cost $70,000.

Mr. Snyder impressed us as a man really dedicated to his job and ably equipped with a heart of love for his fellow man (especially children) a head for discipline and administration, and the hands to prove it.

We think that the need for the new cottage is urgent and have determined to do all we can toward aiding its construction.

The ideal way of attaining this goal quickly would be if there be one or two amongst us both blessed with worldly wealth and a desire to create a living memorial for a dear one, to act in this direction. Aware of Christ's love for children and his admonition, "Whatsoever ye do for the least of these, ye do it unto Me," it behooves us to help the children now in their time of need. This is what we would want done for the children in our own families should they ever be in a similar situation.

Failing these generous gifts, it falls on the rest of us to devise ways and means to raise funds for the structure, each in his or her own way. If some fail to respond (God forbid) then we must double our efforts to recompense. If 100 churches would pledge $500.00 each the cottage could be built — or if everyone in the Southern Convention would give only $2.00 each the goal could be reached, the remainder to be supplemented.

Some churches have already started the ball rolling. The Christian Temple in Norfolk, Virginia has given $1,000; and the Women's Fellowship of our church in Southern Pines has set a goal of $1,000 to be raised within the year.

I urge all who can to visit the Home to see for themselves the conditions there and to join us in building a better world for its future citizens. It is a real challenge to us as individuals, groups, or fellowships.

This time next year the cottage could be a reality — it's up to us. Will you help?

A PRAYER FOR A LITTLE HOME

God send us a little home—
To come back to when we roam—

Low walls and fluted tiles,
Wide windows, a view for miles;

Red firelight and deep chairs;
Small white beds upstairs;

Great talk in little nooks,
Dim color, rows of books;

One picture on each wall;
Not many things at all.

God send us a little ground—
Tall trees standing round,

Homely flowers in brown sod,
Overhead Thy stars. O God—

Bless all the winds that blow
Our homes and all we know.
—Anonymous

HISTORY ROOM EXHIBIT

During the Biennial Session of the Southern Convocation Women's Fellowship at Union Ridge, there was a very interesting exhibit for the delegates and visitors to see during spare moments.

Mrs. Oma U. Johnson, Curator, had arranged an interesting array of articles pertaining to the Women's Fellowship during the past fifty years. One most interesting item was a book containing pictures and sketches of all past presidents of the Women's Fellowship. There were sample history books on display, one from each Conference of the Women's Fellowship, showing how this history could be written. Some fellowships have still not bought a binder to contain the history of the Women's Fellowship of each local church.

Some very fine pictures of early leaders of the Missionary movement were also on display.

Were You "Among Those Present?"

FULL REPORT OF REGISTRATION — SOUTHERN CONVENTION WOMEN'S FELLOWSHIP BIENNIAL SESSION — APRIL 23-24, 1963

	Churches	Delegates	Visitors	Ministers	Total
Valley of Virginia	1	4			4
Eastern Virginia	12	22	3	4	29
North Carolina	45	86	100	12	198
Guests					16
	58	112	103	16	
TOTAL ATTENDANCE					247

Mrs. K. D. Register, Registrar

The 1963 Christian Church Vocational Retreat

Fifty-nine high school young people spent a weekend together at Camp Moonelon in study, discussion and fellowship the third weekend in April. Their interest in church-related vocations was genuine and their participation was encouraging as they questioned, sometimes with hard inquiries, the resource leaders on hand: Rev. G. Melvin Palmer (Greensboro), Miss Pattie Lee Coghill (Henderson), Rev. Walstein Snyder (Elon College), Rev. Richard N. Rinker (Elon College). The director for the retreat was Rev. Carl E. Wallace from Southern Pines. Adults on hand to share in the program were Mrs. Jessamine Chauncey (Burlington), Mr. and Mrs. Larry Mathews (Liberty), Rev. and Mrs. L. T. Wilkins, Jr. (Liberty), Mr. Robert Seidenstricker (Norfolk).

Four groups were set up concerned with the parish ministry, missions work, Christian education, and other church vocations. Each of the young people had an opportunity to share in each of these basic concerns. The motion picture **The Ministry** was shown Saturday evening and a panel discussion followed with some tough questions posed by the director and responded to by the resource leaders. Sunday morning three pre-theological students from Elon College led groups in church school classes and closing worship was shared by several of the young people and the director.

Materials were provided for personal study. Help was given for establishing contacts with the national office of Church and Ministry; suggested procedures for getting on helpful mailing lists were explained. A similar emphasis will be made on church vocations at the junior high and senior high camps by having materials on hand to give information and offer suggestions for consideration to interested young people.

Richard N. Rinker

Elon College Library

The CHRISTIAN SUN

Vol. 115 May 14, 1963 No. 20

A Religious W[illegible]y for Christian Homes

Elon College Library X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THE SCOFFER

He scoffs at scars
Who never felt a spear.
He laughs at grief
Who never shed a tear.
He sneers at pain
Who never needed balm.
He mocks at God
Who never felt His calm.

—Adlai Albert Esteb.

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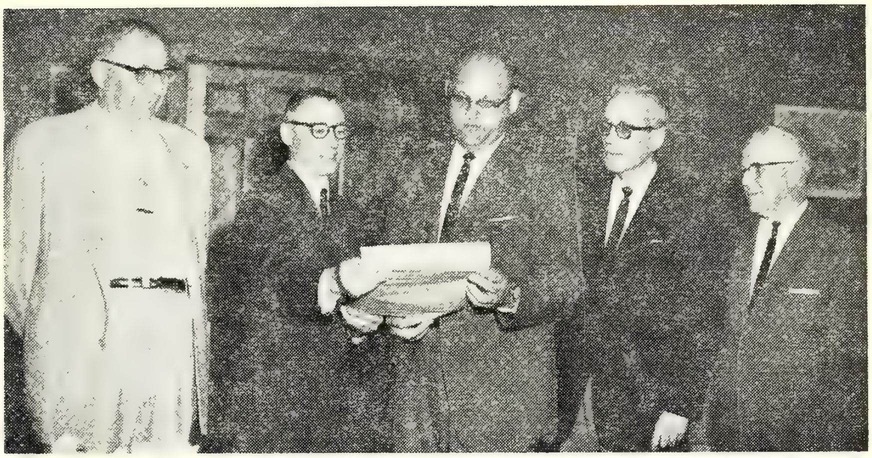

OFFICIALS PRESENT FOR ELON CHURCHMEN'S FELLOWSHIP CHARTER NIGHT

Church officials at five different levels from local to national groups in the Churchmen's Fellowship of the United Church of Christ were present for a charter night gathering, April 19, at Elon College Community Church, when Dr. J. E. Danieley, national official, presented the covenant to Dr. Paul Cheek, president of the Elon group. The officers present, shown left to right, included E. H. Thompson of Burlington, president of the North Carolina-Virginia Conference; Dr. Cheek, local president; Dr. Danieley, national chairman of the Council for Lay Life and Work of which the Churchmen's Fellowship is a department; Dr. H. H. Cunningham, Southern Convention chairman; and W. B. Terrell, district secretary for the Churchmen's Fellowship. As an unusual feature, four of the five lay officials are members of Elon College Community Church and are connected with Elon College where they serve in the following capacities: Dr. Danieley, president; Dr. Cheek, chairman of the department of natural sciences; Dr. Cunningham, chairman of the department of social sciences; and Mr. Terrell, alumni secretary.

"Gazing Into Heaven"

"Why stand ye gazing up into heaven?" This was a startling question by two men dressed in white directed at eleven men who were supposed to be transforming the world. The time was some forty days after the resurrection of Jesus of Nazareth; and the gazers were the eleven disciples of Jesus, those who had not committed suicide nor turned completely back to the world as they had known it before Jesus taught them a new and living way. It was the day of the Ascension. They had just witnessed the most spectacular incident of their lives. The Master to whom they had been talking suddenly moved from earth heavenward until the clouds surrounded him. They were speechless. They stood gazing into the sky.

But there was something more important for them to do. They were to change the life of human beings who lived on earth. The men in white reminded the sky-gazers of stern realities. They had work to do.

Sky-gazing is now an interesting pastime. One looks up at night to twinkling lights and wonders whether they are stars or something that men have made to circle the earth. Are those far away bodies nature's luminaries, or are they man's spies in the sky? Birds were once the fliers through the air, but now great machines loaded with human cargo flit across the heavens faster than sound. Ours is a new situation. There is something up there just beyond our vision that interests us greatly. We have a tendency to stand "gazing up into heaven" while weightier matters of earthly relations go unresolved.

Wouldn't we all like to gaze heaven-ward rather than see Little Rock, Oxford, or Birmingham? Or even Berlin, or the Congo, or Viet Nam, or the Near East where little Israel feels its very life threatened? Or Cuba, or Haiti, or a dozen other parts of our very human world? But these places are near to us, and are becoming nearer. Any day the names of the places may be where we live. Unsolved problems lie all about us, and until there is justice and freedom there can be no peace and security.

The Church has urgent unfinished business. Gazing into the sky is no substitute for making known the teachings of the Master. The voices of children singing and praying in the jails of America are heard around the world; but more important, they are heard by their Creator. Why are they there? They want to eat where people eat; they want to vote for officers who make and enforce laws; they want freedom to work in the jobs for which they are prepared; they want to study in the best of schools; they want to worship without let or hindrance; they want to be recognized as persons and not as a racial group wherever they go. For a hundred years their parents and forefathers have waited for these freedoms without ever getting them. Nine years youngsters have waited for the implementation of court orders permitting all pupils to enter schools nearest them without regard to race. But waiting has availed nothing. Now they will wait no longer. They will be heard. And they will win.

Soldiers with swords and guns have no place on college campuses. Fire hose and police dogs can never turn back the black race from its right to enter public places and to share in government. The black record being made by white people will blot the name of "America the Beautiful" forever, and children's children will bow their heads in shame when they remember these tragic days when so many of us "stood gazing into the sky" when we should have been finding ways to make right, justice, and love work in our own land, and to the far corners of the earth.

It is good to remember that this is the planet visited by God's Son. The race to the moon and other planets may cause us to lose the race to save humanity from self-destruction. Let us be constantly reminded that the Creator is interested in what happens to his people — the people who dwell on the earth, the people for whom Christ died and rose again. It was this Jesus who went back towards the celestial realm while startled disciples stood wide-eyed and astonished, forgetting that he had just told them to "go into all the earth and make disciples of all the nations." And Jesus has never changed the order.

Billions spent on rocketry can never take the place of the mission to mankind. The Church has a message to deliver to every man, woman and child in the world. The message is: "Love one another." It may take a long time for the message to work out through all human contacts, but it is the business of the Church to proclaim the message and to show how it can operate through human beings.

Next week the Christian world will remember the Ascension of our Master. The mind will be turned towards him, and the heart will hear him say: "Go ye . . . and make disciples."

Another Pastor Pleads For Two Conferences

Rev. Carl Wallace, Southern Pines

May I add one more "Yes" to the previous pleas for separate state conferences for North Carolina and Virginia in our United Church of Christ. Reasons:

1. The United Church of Christ Constitution urged state conferences whenever possible.

2. Sociologically the two states have different histories and different orientations.

3. Geographically the two states join but a span of over two hundred miles separates the concentration of churches in each. This makes administration by one organization expensive in time and money. Church organizations are products of churches to serve churches in the most efficient and least expensive way.

4. Institutions in North Carolina have not here-to-fore suffered by a state line between North Carolina and Virginia. Why then are we to assume that life-long loyalties will be severed by separate state organizations in the United Church? Marriage does not discount previous relationships. Some institutions in other areas receive support from as

many as four synods.

5. For six years since Cleveland in 1957, we have known of the fact of merger. To date problem after problem has arisen to render little or no visible official evidence of union on a state level. A close inspection reveals that much of the inaction grows out of efforts to bridge an impossible span with too many divergent interests. Has the time not come to rethink our action and redirect ourselves along workable lines? Our commission is to serve the Church of Christ in the most efficient manner not to conform to past established organization that has served well but now must face a new day.

The Eastern Virginia annual Minister's Picnic will be held at the home of the Hardcastles May 20.

The largest congregation at The Christian Temple during the pastorate of Dr. Frank R. Hamilton was present on Easter — 503.

Vacation Bible School for First Christian, Burlington will be held June 10-14 for children from age 4 through sixth grade. Mrs. Herbert N. Wellons is the director. The theme is "World Neighbors."

Junior High Spring Rally for Eastern Virginia will be held outdoors at Bethlehem, Suffolk, May 19, beginning at 3:00 p.m. with recreation being the main feature, according to announcement from Rev. L. B. Simmons.

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Rev. F. C. Lester, *Editor*
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

Baccalaureate services for Western Alamance High School will be held in the sanctuary of our Elon College Community Church May 26 at 8:00 p.m.

Mrs. H. E. Truitt, wife of Rev. H. E. Truitt, died April 27 at Waynesboro, Virginia. Rev. John G. Truitt, his brother, and other members of the family attended funeral services there.

Dr. and Mrs. Henry Robinson were visitors at the Southern Convention Women's Fellowship sessions. At First, Fairfield, Connecticut, where Dr. Robinson is now pastor, new choir room, chapel, classroom wing and youth center will be dedicated May 19.

Bibles will be presented to members of Union Ridge graduating from high school or college this year at a special service Sunday, May 26. Sermon topic for Rev. H. Winfred Bray will be "As You Cross This Milestone."

Homecoming Day will be observed June 2 by the Elon College Community Church. A picnic lunch will be served on the church lawn. Memorial services will be held at Magnolia Cemetery at 3:00 p.m.

The carol choir at First Christian, Burlington is combining with a similar choir from the Church of the Holy Comforter (Episcopal) to present the second program in the Concert Series of our church. This will be held May 19 at 4:00 p.m.

"The Church in a World That Won't Hold Still" is one of the topics being studied by adults Sunday mornings at First, Boulder, Colorado. The church is without a minister and elective courses are being offered to the members. This one is based on the report of the National Study Conference on the Church and Economic Life.

The Steering Committee of the proposed Southern Conference meets with a similar committee of the proposed Potomac Conference in New York City May 28 to present to the Committee of Nine of the United Church of Christ the adjudication of the Conference boundaries, according to announcement in "The Voice of the Temple." Dr. Hamilton is a member of our steering committee.

Memorial Day is being observed at Union Grove, near Asheboro, May 19. Rev. J. Avery Brown is the pastor.

Friday, May 24, our Warwick church will celebrate its ninth anniversary with a dinner and family night program, while anniversary services will be the order of the day the following Sunday. Rev. Victor Hayes is the pastor.

Congratulations to Rev. and Mrs. Douglas Albert of Livonia, Michigan, who announce the birth of a son, Phillip Sham, born March 31. Mr. Albert, from Pakistan, is a graduate of Elon College as is his wife.

Sermon topics for Rev. Carl Wallace at Southern Pines in May: **For Children:** Deborah, Jonah, Ruth, Esther; **For Youth and Adults:** Children in Confusion, Parents in Confusion, A Wild Goose Chase, and Memorial Day.

Rev. William E. (Bill) Wimer began work May 1 as the director of the Office of Audio Visuals of the United Church of Christ. His office is at 1505 Race Street, Philadelphia. He has served as the director of Adult Work and Family Life for the E. and R. Church and for the last two years as chairman of the Adult Ministry Staff of the Division of Christian Education for the United Church of Christ.

"Christ Has the Answer for Our Problems" is the general topic being used for sermons by Rev. Joe A. French at Henderson during May and June. "Where is the Line Between Right and Wrong?" was the topic May 5 when eight high school seniors were honored, while "What Shall We Do With Prodigal Parents?" was the topic on Mother's Day.

Nearly three hundred were present for the "Ladies' Night" of the Eastern Virginia Laymen's Fellowship at The Christian Temple April 28. W. H. Baker was chairman, and Dr. Clyde Fields was guest speaker. Following this program 225 gathered in the sanctuary for the installation service for Rev. L. B. Simmons as field secretary for Virginia. Sharing in that service were Dr. J. Earl Danieley, Rev. Joe A. French, Dr. Charles Pegram, Dr. Frank Hamilton, Mr. Baker and Superintendent Fields.

About * * *

OLD HOTELS

When historians of the future write about the changing pattern of away-from-home living they will likely devote much space to trailer camps, and the ever-increasing number of motels and their efforts to be more modern than hotels. But these modern accommodations will not likely be recorded as history-making places as were many hotels in the early days of this country.

Much of the history of the United States is told in the stories of old hotels, often called inns or taverns. Thomas Jefferson wrote the Declaration of Independence at the Indian Queen Tavern, Philadelphia, where he was a guest. The Green Dragon in Boston was headquarters for the Whig Party.

Frankfort, Kentucky, was chosen as the State's seat of government in a meeting held in Brent and Love's Tavern in Lexington. Many important meetings before and during the time of the American Revolution were held in taverns.

Andrew Johnson, seventeenth President of the United States, was born in Peter Casso's Inn at Raleigh, North Carolina. The Bell Tavern, Memphis, Tennessee, and the Maxwell House in Nashville, Tennessee, were meeting places for such notables as John C. Calhoun, Stephen A. Douglas, Jefferson Davis, General U. S. Grant, and Theodore Roosevelt. History-making in old hotels is a long and interesting chapter.

The early hotels were not only history-making places, but by comparison they would be strange to travelers in this modern hotel era. The first American hotel to provide single rooms for its guests was the Tremont of Boston. In the old inns it was the general rule that the traveler should share his bedroom with one or more strangers. Often two strangers slept in the same bed. The fastidious person who wanted a room all to himself was exceptional and generally considered a sissy.

There have been changes in rates and menus also. For example, at the old Murray Hill Hotel in New York, which has on its register such names as Mark Twain, P. T. Barnum, J. P. Morgan, and Richard Croker, the rate was $4.00 a day, including four meals. An old bill of fare shows 73 different dishes for breakfast alone. When Grover Cleveland had his first inauguration, the chef at the Murray Hill prepared the food for the inauguration dinner and sent it to Washington by special train.

Inns existed in the time of the Romans. In England, France and Italy they date back to the twelfth century. Hotels in the United States started in 1794 with the opening of the City Hotel in New York, and the Parker House in Boston in 1854. There was no water above the first floors, baths were in the basement, rooms were not heated, mattresses were made of straw for summer use and feathers for winter. Each room had a bowl and pitcher, a cake of yellow soap and one towel. Among the strict rules was one that no guest was allowed to wear his boots in bed.

C. B. Riddle

Rev. L. B. Simmons, new field secretary for Virginia, will be the speaker at the Valley Sunday School Convention at Mt. Lebanon June 9. The session will begin at 10:00 a.m. A panel will discuss "The Use of the Bible in Teaching."

A MEDITATION

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THE FAT NET

John G. Truitt, D.D.

"Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous."

Habakkuk 1:16.

All of us, more or less, are guilty of the fat net! Israel was being over-ridden by the haughty Chaldeans, and probably in the sight of the prophet Habakkuk, rightly so because of their own sins, and forgetfulness of God. The Chaldeans, "that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellingplaces that are not their's!"

So Habakkuk has double reason to cry unto God. He cannot understand God's patience with Israel: "Thou art of purer eyes than to behold evil, and canst not look on iniquity: wherefore lookest thou upon them that deal treacherously?" The prophet finally had his answer, the Israelites were dispersed to the nations. Read Paul's reference to this prophecy in Acts 13:37-41.

But let us return to that phrase: "Therefore they sacrifice unto their net!" Men have chosen all sorts of things, and persons, and places for their gods. Whatever one worships is one's god. And by that I do not mean that we cannot be rightly proud of our sons and daughters, our mother or father; and even of the achievements of our hands; but I do mean we should watch our step.

"My trusty gun," says the criminal. "My business organization and gain from it," says someone who is maybe putting business before Christian duty. And so it goes, on and on. It is a most natural sin to fall into: "Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flock multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied . . . but thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth." (Deut. 8:11-18.)

Their net, and their drag, because by them their portion is fat! O Lord, help us to love Thee "more than these." Amen.

Stewardship Materials

Clyde L. Fields, Supt.

STEWARDSHIP SPRING PACKET

The Spring Packet of stewardship materials from The Stewardship Council, recently received by all ministers of the Southern Convention, included the stewardship leaflet, "All Are Stewards," written by Rev. Max Vestal, pastor of the Shallow Well Congregational Christian Church. Members of churches should join with their pastor in beginning preparation for the Every Member Canvass or stewardship program for the fall. (See back page of this paper for Mr. Vestal's message.)

The Stewardship Council provides basic stewardship materials and suggestions enabling a local church to conduct successfully a year-round program of stewardship education. Perhaps an early order for materials would be desirable on the part of local churches.

The churches of the Southern Convention are reminded that the Convention staff stands ready to give leadership and assistance in stewardship education and preparation for the Every Member Canvass in the local churches. Please feel free to call on Rev. Bill Simmons, 108 Gibson Drive, Chesapeake 22, Va., Rev. Richard N. Rinker, and Rev. Clyde Fields, at the Southern Convention Office, Box 247, Elon College, N. C.

* * *

THE FAMILY THANK OFFERING

The Family Thank Offering box is now available for use and may be ordered from Central Distribution Service, 1505 Race Street, Philadelphia 2, Pennsylvania, at 4¢ each. The Family Thank Offering has been recommended to take the place of the Woman's Gift (Thank Offering), formerly sponsored by the National Women's Fellowship. Local churches are now reminded that the Family Thank Offering should be received through the year, perhaps through the use of the Family Thank Offering Box, and during the late fall, money should be collected and channeled through the treasurer of the local church to the Council for Lay Life and Work. The Council for Lay Life and Work will make the money available to the Treasurer of the United Church of Christ for support of Our Christian World Mission.

GIVE TO MIGRANT MINISTRY

The Virginia Council of Churches, 2321 Westwood Avenue, Richmond 30, Va., and the North Carolina Council of Churches, Box 6637 College Station, Durham, N. C., carry on a vigorous program of ministry to migrants. The Migrant Ministry seeks to provide Christian Education for the children of migrants located in camps in North Carolina and Virginia. A worthy project of some Daily Vacation Bible Schools in the Southern Convention might be the sharing of gifts of money for the Migrant Ministry in Virginia or in North Carolina. A gift of $5.00 would provide a Vacation Church School session in one camp. A gift of $10.00 would provide a minister for a day — $25.00 would provide recreational equipment for one camp. Perhaps $100.00 a month would provide a teacher for a Vacation Church School for a month.

The Superintendent of the Southern Convention would call this to the attention of the churches of the Southern Convention for their consideration.

THINGS MONEY CAN'T BUY

Money can't buy friendship — friendship must be earned.

Money can't buy a clear conscience — square dealing is the price tag.

Money can't buy the glow of health—right living is the secret.

Money can't buy happiness — happiness is a mental attitude, and one may be as happy in a cottage as in a mansion.

Money can't buy sunsets, songs of wild birds, and the music of the wind in the trees — these are free as the air we breathe.

Money can't buy inward peace — peace is the result of a constructive philosophy of life.

Money can't buy character — character is what we are when we are alone with ourselves in the dark.

Continue the list. You'll agree that among the things that money can't buy are some of the most valuable treasures which life has to offer. It is a good thing to check up now and then.

—Contributed by Lillian Sharpe

New Stewardship Film Available

"THE GIFT"

THE GIFT, is a 16mm animated sound Film, in color, 21 minutes.

THE GIFT, a unique film, has as its subject Stewardship, and it is uniquely presented.

THE GIFT uses "animated painting" to portray events, dramatize feelings and depict ideas. Camera movement and "animation" cause the film story to come alive for viewers. By use of this technique much more than usual has been included in the film.

The music is from an original score and is as important to the film story as the visual. The first eight minutes of the film is supported only with the excellently correlated music, a few phrases from the Apostles' Creed and scripture which appear on the screen. For the last half of the film a narrator guides our thinking and feeling.

The specific purpose of THE GIFT is to confront Christian persons with a deepened and God-grounded understanding of stewardship.

THE GIFT is the story of God's giving and man's responding. THE GIFT is Jesus Christ. He is God's gift. Man may respond to the Gift positively or negatively, he may respond partially or wholly. When we respond in gratitude to the Giver of this gift we respond with worship and service.

The film tells the story of the Christian steward and his opportunity to transform Christian faith into Christ-like action. The film helps us to understand how God seeks the whole person, even as Jesus Christ gave himself wholly to God and man.

In order to get the greatest benefit from this film, you should view it twice at the same meeting. Guides will be available for its understanding.

This film will be available from The Southern Convention Office, Box 336, Elon College, North Carolina, **free except return postage, until May 1, 1964.** After that time, the rental fee of $12.00 per day will apply. Write Miss Ruth Dunn for reservations.

AN INDICTMENT OF THE CHURCH

Leadership Of White Christians Questioned

The masses of colored people "have cast the vote of non-confidence in the Christian leadership among white people" the U. S. Conference for the World Council of Churches was told at Buck Hill Falls, Pennsylvania, April 24.

The Rev. Daisuke Kitagawa warned the 200 participants "that Christian people of the colored races" including the clergy are among those who have lost confidence in the leadership of the Christian Church in general.

This message of non-confidence is "transmitted in the tone of their voices and seen written all over their faces as an increasing number of Christians — Negro, American Indian, or other ethnic groups in the USA or Africans in Africa — meet, speak to, or talk about white Christians," Mr. Kitagawa said.

These groups are saying that "on the basis of past performance we cannot believe in the integrity of white Christians. They say one thing but do another. They promise all sorts of things but never put them in practice."

Mr. Kitagawa, who formerly served the World Council of Churches, Geneva, as study secretary on racial and ethnic relations, observed that the masses of Africans and American Negroes "are far less tolerant of white people than their leaders are."

"There is, quite understandably too, a growing racism on their part against the white people in the USA and throughout the world," he said. The Episcopal minister who was born in Japan but is now a U. S. citizen cited the Black Moslem movement as "one of the most extreme instances of this anti-white racism" on the part of members of the colored race in the USA.

"A similar trend is now seen among the younger generation of the urbanized American Indians," he noted. Mr. Kitagawa is executive secretary of Domestic Mission of the National Council of the Protestant Episcopal Church.

The "existence of these rabid racists among the people of the colored races is an indication that the masses of colored people have cast the vote of non-confidence in the Christian leadership among the white people," he said. Despite "conferences, consultations, sermons, pronouncements, resolutions, policy statement and principles of practice . . . literally millions of words," many colored people believe "our plight has hardly been improved."

This growing distrust between Christians "concerns me and should concern every Christian whether he be a white man, a Negro, an American Indian, an African, an Asian, or whatever else he may be," Mr. Kitagawa said.

"Not to trust other Christians and not to be trusted by them is for a Christian little short of receiving a death sentence," said Mr. Kitagawa who traveled in Africa and Asia during his term with the World Council of Churches.

He urged the Church "to do everything in her power to regain the Negro Christian's confidence in her leadership and in the white Christians or else the Church is bound to lose her soul, however successful and prosperous she may be in every other way."

"Such is the crisis of the church — not of the white race, but equally of the white and Negro Christians and those of other ethnic backgrounds. When the Church is under judgment, no Christian can escape it," he declared.

"What is at stake, then, is not the survival of the white race but the

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

May

TALAS-KAYSERI

19—**Dr. and Mrs. Warren H. Winkler** sailed for Turkey in 1958 as medical missionaries for a five-year term. They studied the Turkish language for six months in Izmir and proceeded to the Talas Nute Clinic. "Wink" works at bringing good medical care with a Christian concern to the villagers of Central Anatolia. Mary Lou prepares meals for the clinic staff, and teaches part-time at the Mission school. She spends a considerable amount of energy driving the bookmobile to remote villages and is now helping to develop a visiting health program.

TARSUS

Birthplace of St. Paul. Town of 51,310 people, on the agriculturally rich Cicilian plain which supplies Turkey with much of its cotton, citrus and vegetable crops. 23 miles west of Adana, and 12 miles from the Mediterranean. Board institution: Tarsus College.

20—**Mr. and Mrs. Joseph Barry** were appointed career missionaries in 1960. Mr. Barry is teaching English at the American College in Tarsus. Christa is acting as the school nurse.

21—**Brad Bloomer** (1960) has a three-year appointment to teach English, lower mathematics, American literature and economics in Tarsus.

22—**Walter Gulick** was appointed in 1960 for a three-year teaching assignment in the Near East Mission. He teaches mathematics and science at Tarsus College. Mr. Gulick is a descendant of early American Board missionaries to the Hawaiian Islands and of the founder of the girls' school in Uskudar, Turkey.

23—**Bob and Lorry (Pfeifer) McKay** went to Tarsus in 1959 for a five-year appointment. Bob teaches science to an interesting cross section of youth. Lorry is teaching the typing courses and helps with the station's mid-week worship services.

24—**Mr. and Mrs. Richard E. Maynard** have been in Tarsus since they came to the field together in 1939. Richard is director of Tarsus College. Georgianna teaches beginning English, serves as sponsor for the beginning class, and is in charge of the very active and growing library.

25—**Mr. and Mrs. Hans Meyer** were appointed for a five-year term in 1953 and taught for two years at the American School for Girls in Uskudar prior to their transfer to Tarsus College, where Mr. Meyer has been teaching physics, chemistry, and mathematics, and Mrs. Meyer English and music. Mrs. Meyer (Sylvia Nilson) is the daughter of American Board missionaries to Turkey.

PROTESTANTS' POSITION

Tax Funds For Church Schools Opposed

By Louis Cassels, Religious Editor
United Press International

A detailed Protestant answer to Catholic arguments for public support of parochial schools was laid before the American people April 20 in the form of a "study" published by the National Council of Churches.

Entitled "Public Funds For Parochial Schools?", it was written by George La Noue, a Yale University specialist in church-state law.

Its principal conclusions are that use of tax funds for church-related schools would "undermine our historic ideal of separation of church and state; violate both federal and state constitutions; (and) severely damage, if not destroy, our public school system."

The National Council study discussed at length the arguments made in a 1961 study published by the National Catholic Welfare Conference favoring public support of church-related schools.

The Catholic study asserted that parochial schools are performing a "public function" by teaching secular subjects such as math, English and science. It said "there is no constitutional bar" to the use of tax funds to aid church-related schools "in a degree proportionate to the value of the public function" they perform.

The Protestant study replied that it is a cardinal principle of Catholic educational philosophy that all teaching in a parochial school, whatever the subject, should be "permeated" with a Catholic religious viewpoint.

It said that religious views are so deeply embedded in the textbooks, courses and "the whole atmosphere" of parochial schools "that there is no legislative method of separating secular from religious subject matter."

The Protestant study also took issue with arguments that Catholic parents are "doubly taxed" when they pay tuition at parochial schools while paying taxes for public schools, and that the refusal of public support for parochial schools infringes the "freedom of religion" of parents who wish their children to be educated in a church school.

"Public schools are supported by many taxpayers who do not directly use them, for example, single persons, childless couples and corporations," it said. "Public school taxes are not use taxes or substitute tuition payments but are a share in the total community responsibility for education."

As for religious liberty, the study said, it consists in America of freedom for people "to achieve their religious goals without help or hindrance from the state."

"The financial sacrifices parents make to send their children to parochial schools are no different from the financial sacrifices other people make to achieve their religious goals," it said.

While adamantly opposing any tax support for church-related schools, the National Council of Churches document said there is one "quite constitutional" means whereby the financial burden on parochial schools could be eased."

It urged exploration and experimentation with the "shared time" plan, under which students take some of their courses at a church-related school. The plan is already being tried out, with apparent success, in several communities.

Through "shared time," the Protestant study said "at long last it would be possible for public and parochial school educators to cooperate in a constitutional way in the primary task of educating our nation's youth while giving religion the place in education it deserves."

Elon Churchmen's Fellowship Chartered

The new Churchmen's Fellowship of the Elon College Community Church received its covenant at a Charter Night meeting April 19, thus completing the merger of laymen's work in the United Church of Christ at the local level.

Dr. J. E. Danieley, president of Elon College, who is also national chairman of the Council for Lay Life and Work of the United Church of Christ, was speaker for the occasion. The Churchmen's Fellowship is a department of the Council for Lay Life and Work. During his address, Dr. Danieley sketched for the laymen the development of the new united organization.

The new Churchmen's Fellowship was formed by the union of the Laymen's Fellowship of the Congregational Christian Churches and the Churchmen's Brotherhood of the Evangelical and Reformed Church. The name of the new laymen's organization is a combination of the names of the two former denominational groups.

The covenant of the new Churchmen's Fellowship was presented by Dr. Danieley to Dr. Paul Cheek, who is president of the lay organization in the Elon College Community Church.

In addition to Dr. Danieley as a national official and Dr. Cheek as a local official, there were also district, conference and convention representatives present in the persons of W. B. Terrell, Burlington area district secretary; E. H. Thompson, president for the North Carolina-Virginia Conference lay group, and Dr. H. H. Cunningham, chairman of the laymen's organization in the Southern Convention.

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survival of the Church as the Church, with which the Negro Christians must be just as deeply involved as the white Christians and vice versa," Mr. Kitagawa stressed.

Discussing the discrepancy between Christian pronouncements on race relations and the treatment Africans receive from white people living among them, Mr. Kitagawa said the "issue is not what the Gospel teaches or what the Church's position is with regard to race relations but how those identified as Christians are treating the African people in their daily life. . ."

Warning against unconscious prejudice, Mr. Kitagawa asserted that "the Gospel can be betrayed more by well-mannered, elegantly cultured, genteel Christian ladies and gentlemen without their ever meaning to do so than by willful acts of raw, rugged, and wicked criminals who have no use for the Church."

Let's Face It — New Frontiers

(President's Message at Catawba Regional Women's Guild Session, Trinity Evangelical and Reformed Church, Conover, North Carolina, April 17.)

Mrs. George Fleming

Let's face it — new frontiers call us! We are pioneers in a world of change!

Are we ready to share in the birth pains of a new church — a new instrumentality — in the process of being born? We must be willing to face the facts squarely.

Inheritors of A Tradition

We are the inheritors of a tradition. Looking back we give thanks for this heritage and pray God to stay beside us as we move into the unknown future — as we dream dreams and forge them into reality — listening to Him as He speaks to us today, for we know he speaks to men where they are — in time, in geography, in institution, in culture.

As we seek to understand this tradition and interpret it for our generation, let us do our best to meet our own responsibility for fulfilling its meaning in our lives. We are among the chosen — not because of our tradition, or because of our merit, or for privilege — but for service to the world which "God so loved that He gave his only begotten Son." We who call ourselves Christian are chosen people, brought to this age from fear and doubt to love and certainty. Due to this heritage, our work is to lead others in Christ's Kingdom of Love and Light.

The past is dear to us and we are quite confident that certain aspects of our heritage have value for all time and all men. May it serve as a stepping stone to the opportunities before us.

Do We Welcome Change?

It is obvious, so very obvious, that underneath we are searching — hungry for something beyond ourselves that **really** satisfies.

Our United Church of Christ and Council for Lay Life and Work can come to full realization only if we, as Christian individuals, respond to the challenge that lies ahead.

Do we honestly believe in the future of our Church? Do we welcome change, or are we afraid of it? Do we look ahead in positive or negative terms? Do we spend valuable time criticizing and finding fault with how and where our money is being spent, or do we place value in its proper place as we give because we have been given and are genuinely concerned for our fellowman?

Perhaps our grestest concern today is to learn to know the United Church of Christ — to see how its whole mission and programs are avenues through which we, as individuals, and as groups bear our Christian witness in a changing world, thus laying a strong foundation for what is ahead.

As people of God, we are summoned to risk, to go forth, not knowing where we are being led. For the unknown future — I know that God will give us the wisdom, courage and strength to chart new avenues of knowledge, skills and service that will help us and others grow in stature and favor with Him — if we seek in His name.

We are being sent forth — each to his own peculiar task. God has dignified that task by His own presence and attention — His Calling. He has made our individual task a personal matter.

We Stand Revealed

We see ourselves: selfish, insecure, full of fears, unwilling to search for truth.

We see our communities and nations: filled with love of the "status quo," frustrated by prejudices, honoring most the people who make material gains, concerned with trivial matters when great issues are at stake.

We see our world: trembling with threats of war, arming to the hilt, distrustful, millions starving while others gorge themselves with the luxuries of the world.

We stand revealed, you and I, in the midst of revolution of a world-wide Christian Church, of being a part of the United Church of Christ, of new and great possibilities, and reminding ourselves at the same time of some of the fundamental truths that need to be reaffirmed — such as:

—our belief in a living God!

—our belief that each one of us is important as a child of God regardless of race, color or creed!

—the necessity to find out what our Christian mission **really** is!

—our need to go forth to be that mission—to fulfill His mission!

—and our need to correlate **all** our efforts in order to deepen our understanding of the TOTAL mission!

We can be thankful that we have been shaken by the necessity to rethink our way of—and reasons for—doing things as we move into the new era. The radical changes in society, our own ineffectual witness in life, and the crying need of men, have forced us to re-examine our role as Christians. Have we been guilty of trying to keep the church out of the world of action until it is now so irrelevant that it cannot speak to the world? Is this why the world is not hearing us speak — because it cannot see us act?

For years there has been a growing concern for making the church more effective in individual lives in the world. Too long, the individual Christian has been a nominal Christian — on the rolls of church membership, attending Worship Service at 11:00 a.m. on Sunday because society expects it of him as an "upstanding" and "outstanding" citizen of his community; giving some time and money, but doing little to affect the world around him.

Men and Women Work Together

The Church today needs renewal and our newly formed Council for Lay Life and Work offers one channel for this renewal. The Church must be radically transformed if it is to bring the Christian faith into vigorous and living relationship, and if it is to exert a redeeming and healing influence on the life of our time. The dimensions of this task are so great that it will demand all resources of the whole people of God — clergy and laity alike. The sharp line between clergy and laity is rapidly being removed. This task involves each of us where we encounter life.

The implication that holds great potential for our church and which will demand the most courageous and creative approaches is the awareness on our part, as lay people, that we are the church at work in our day to day activities. To meet the demands to be effective witnesses while engaged in our daily tasks is a tremendous challenge. Do we dare accept it and fail? It is imperative in life itself that we never stand still, that changes are necessary and Christians must always move forward. It is wise, however, to recognize that change is not desirable or bad just because it is new. To measure value we need a more meaningful yardstick than the fact that it is different. If it speaks the truth for us today; if it helps us to see more clearly where we are and where we are going; if it expresses the faith of our fathers in terms that are vivid and persuasive for modern people — then let us deal with it seriously and be grateful for it. It may shake us and shock us — perhaps that is part of the value of change. Let's base the changes on today's need, not yesterday's record. It is time for us to re-think the place of women, particularly in the church's total life and mission.

God has given men and women complimentary gifts; they can only find fulness of life in togetherness, in mutual service, in a common care and concern for the whole. He has entrusted the care of His Creation to the human couple, not to one alone. (Gen. 1:27-28.) Our women must come out of the Guild — the church — into the world in answer to a call — a call that is too big for us alone; a call that demands struggle, suffering, aspiration and adventure, but which essentially asks that we be the means through which God's creative love and will may come wherever we are.

In this new life, through our Council for Lay Life and Work, let us be less concerned with our role as church women and more concerned with our role as responsible laity. We know that the Women's Guild as an organization was started, not to achieve equal rights for women in the church or to find a "place" for them, but to meet a need for that day. It will not die, but evolve into something greater as we pioneer in new ways on new frontiers. Wise are the women, indeed, who stir the church to better use of available methods in this period of rapid social change — Yes, even at the risk of losing popularity with mankind.

Since the world began, it's been only wickedness that makes the headlines; how many people even know that Adam and Eve had a third son, who never got into any trouble?

Alumni Urged to Share In

Elon College Commencement Program

Commencement at Elon College has been set for May 25-27. The big day for alumni is Saturday, May 25 — Alumni Day. This is the day on which it is hoped hundreds of alumni will return to the campus. A good program has been planned. Reunion classes are especially urged to attend. Write your classmates and let them know you are coming. In many cases alumni can plan to come together. Those of us at the college are looking forward to seeing YOU. Your husband or wife is included in all these activities whether he or she attended Elon College or not.

Reunion Classes — Classes ending in 3 and 8 are scheduled for reunions. The Golden Anniversary Class in 1913 (50th year). The Silver Anniversary in 1938 (25th year). Classes are 1893, 1898, 1903, 1908, 1913, 1918, 1923, 1928, 1933, 1938, 1943, 1948, 1953, 1958, and 1962 (1st year). In addition to the reunion classes all other classes are urged to be present for as much of commencement as possible — especially Alumni Day.

Outstanding Alumnus — Dr. A. L. Hook, faculty member for nearly half a century, and remembered by thousands of Elon College alumni, has been voted the Outstanding Alumnus for 1963 by the Executive Committee of the Elon College Alumni Association. He will be honored at the Alumni Banquet. Many alumni will want to be present to share this occasion with Professor Hook.

Alumni Orator — Judge William H. (Bill) Maness, graduate in the class of 1938, will be the speaker at the Alumni Banquet. Judge Maness is a prominent attorney and judge in Jacksonville, Florida.

Rooms on Campus — Alumni who desire overnight accomodations will be assigned rooms in the new dormitories. Families may stay in the same dormitory. These rooms will be available Saturday and Sunday nights, May 25 and 26. There will be no charge for the use of these rooms. However, guests should bring sheets, blankets, and pillows, towels, etc. Guests who come by plane can arrange for these items on arrival. Meals can be secured in the dining hall at a very reasonable price.

COMMENCEMENT SCHEDULE

Saturday, May 25

10:00 A.M.—Alumni Coffee Hour
12:30 P.M.—Picnic Luncheon, McEwen
2:00 P.M.—Alumni Business Meeting, Whitley
5:30 P.M.—Open House, West Dormitory
6:30 P.M.—Alumni Banquet, McEwen

Sunday, May 26

11:00 A.M.—The Baccalaureate Service, Whitley
4:00 P.M.—Vesper Concert, Whitley
8:00 P.M.—Voice Recital, Professor Charles Lynam

Monday, May 27

10:30 A.M.—The Graduating Ceremonies

Rabbi Joseph Asher of Temple Emanuel in Greensboro, spoke at an Elon Chapel Convocation last week, appearing as a representative of the Jewish Chatauqua Society on the subject of "The Jew in a Pluralistic Society."

Rabbi Asher is well known as a lecturer on college campuses for the Jewish Chatauqua Society, an organization which seeks better understanding of Jews and Judaism through education.

The Western North Carolina Sunday School Convention will meet this year on Sunday afternoon, July 14, at Asheboro, according to announcement by Clay Yates, president. Rev. Richard Rinker will be the featured speaker. This will be a Sunday afternoon session, rather than an all-day meeting during the week, with the hope that many superintendents and teachers can be present.

FACTS, which contains the latest information about the United Church of Christ and each of its instrumentalities, has recently been sent to every minister. Those serving more than one church may secure additional copies for their conference delegates by writing to Mrs. B. W. Bobo, 297 Park Avenue South, 7th Floor, New York 10, New York.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Minutes Of Southern Convention P. F. Meeting

Executive Committee Meeting

Camp Moonelon, Elon College, N. C.

April 20-21, 1963

The meeting of the Southern Convention Pilgrim Fellowship Executive Committee was called to order on April 20, 1963 at Camp Moonelon by the president, Bruce Hoffmann. Other officers present were as follows: Connie Trueblood, vice president; Mary Ann Barnes, secretary; Jesse Weaver, treasurer; Paige March, faith chairman; Betsy Jones, action chairman; and Bob Sydenstricker, advisor.

The minutes were read and approved.

The treasurer gave the treasurer's report. He reported a balance of $648.59. He also said that none of the conferences had turned in any money since the last officers' meeting.

Bruce told the officers that Mr. Rinker could not attend the Youth Forum in Atlanta June 22-29, 1693. Nominations were made for an adult delegate. John Lackey was elected as the delegate. Bill Simmons was first alternate.

Officers' Camp

Bruce told us that Scott Libby, who is on the National Staff for Youth work, will be at Officers' Camp from Sunday, August 18 - Wednesday, August 21. It was decided that he should be responsible for the morning classes Monday through Wednesday, and on Thursday morning we would have a summary of the three sessions.

The following schedule was set up for the evening programs.

Sunday — Campfire & Recreation
Monday: Youth Forum Report
Tuesday: Moral Standards & Social Values
Wednesday: Hike to Christian Home for Children
Thursday: World Friendship Guest
Friday: Movie
Saturday: Square Dance
Sunday: Caravan Teams, Organ Concert, Write Letters, Communion, Installation of Officers

It was decided that each officer would be responsible for one Friendship Circle, beginning with the president on Sunday night, the vice-president on Monday night, etc.

Jesse moved that we have a Tournament for the entire camp on Friday morning of camp and use the afternoon session for caravan planning. The motion was seconded. Paige moved to amend the motion so that the caravan planning session would extend through the afternoon recreation period. The motion for amendment was seconded and carried. The motion to have the Tournament in the morning with afternoon caravan planning to extend through recreation period was then voted upon and accepted.

The afternoon sessions were then discussed. The following suggestions were made:

- Worship
- Different Faiths
- Church History
- Church Symbols

Betsy moved that we accept the suggested topics for afternoon classes. The motion was seconded and carried.

The officers discussed the morning watch. Connie moved that each officer be responsible for one morning watch devotional. The motion was seconded and carried.

The president appointed a nominating committee to get a slate of officers for next year. The committee was comprised of Jesse, Alex, and Paige.

The next planning meeting was planned for June 15 at Lynnhaven. The meeting was then adjourned.

Bruce Hoffman, President
Mary Ann Barnes, Secretary

Southern Convention Treasurer's Report

April 20, 1963

Disbursements

January 21 — Virginia Council of Churches — Registration fee for 1 delegate	$ 7.50
February 4 — Franklinton Center — Registration fee for Conv. officers	16.00
February 11 — Bob Sydenstricker — Travel Expenses	13.00
February 25 — A. D. Pate & Co. P. F. Stationary	17.00
February 25 — United Church of Christ — P. F. Materials	33.97
February 25 — Bruce Hoffman Travel Expenses	8.00
March 2 — Rev. John Graves Travel Expenses	30.05
A[illegible] — Bruce Hoffman Travel Expenses	23.00
Total Disbursements	$148.52
Total Deposits	.00
Balance	$648.59

All children of our First, Richmond church (from three years up) are involved in activities at the church the first and third Wednesdays of each month. The older girls are doing work in ceramics and the older boys wood-working on the first Wednesdays. It is anticipated there will be a variety of activities, fellowship and study.

Church Vocations Retreat

Carol Smith

Bayside Christian Church, Norfolk

The Christian Church Vocations Retreat was held April 19-21, 1963 at Camp Moonelon. Approximately 60 young people and advisors attended, with Rev. Carl E. Wallace as director. Registration started at six o'clock. Dinner was served at 6:30. Following dinner was an hour of "getting acquainted." Rev. Richard Rinker and Rev. Carl E. Wallace talked on "Looking Ahead," and "Pilgrims Progress." Rev. Carl E. Wallace, Miss Pattie Lee Coghill, Rev. Richard Rinker, Rev. Walstein Snyder, and Rev. L. T. Wilkins, Jr. gave interesting talks on their lives. At 9:15 Mr. Wallace gave a devotion, "Life Is Primarily Physical or Spiritual." The ultimate questions were "Whose world is it?" "What is my purpose in it?"

The whole camp was up bright and early Saturday morning at 7:30. Breakfast was served at eight o'clock. A devotion was given at 8:30 by Mr. Wallace. The theme of this devotion was "Religion Is The Cafeteria or An Item On The Menu." At nine o'clock, a basic presentation was given by Mr. Rinker and Mr. Fields. Between 10 o'clock and four o'clock, four buzz groups were held, having fifteen minute breaks in-between each. Lunch was served at 12:30. The following courses were taught:

Pastoral Ministry — Rev. G. Melvin Palmer.

Christian Education Ministry — Miss Pattie Lee Coghill.

Ministry of Missions—Rev. Richard Rinker.

Other Ministries — Rev. Walstein Snyder.

Between the hours of four and six, there was time for study, recreation, and personal conversations with any of the resource leaders.

Dinner was served at six o'clock. At seven o'clock, a film was shown, "The Ministry." Afterwards, there was a panel discussion, "Questions of Concern." The following people were on the panel: Rev. Walstein Snyder, Rev. William Andes, Rev. L. T. Wilkins, Jr., and Rev. Richard Rinker. The questions were directed to the panel by Rev. Carl E. Wallace. After each question was answered by the panel, it was discussed by the youth. At nine o'clock, a devotion was given by Mr. Wallace. The theme of this devotion was, "Guilt and Fear or Freedom and Hope." After the devotions and singing, there was a Friendship Circle.

Everyone in the camp was up again early on Sunday morning. Breakfast was served at eight o'clock. Three Elon leaders taught church school at nine o'clock. Rest period was between 10:00 and 10:30. At 10:30 Rev. Carl E. Wallace lead the worship service. Some of the campers volunteered to serve as a choir. Lunch was served at twelve o'clock. At one o'clock came the end of the camp, when all campers were dismissed with a Friendship Circle. The counselors were as follows: Mrs. Jessamine Chauncey, Mrs. Robert Kimball, Rev. and Mrs. L. T. Wilkins, Jr., and Mr. and Mrs. Larry Matthews.

My personal opinion of the Retreat was that every young person seemed to be inspired by the courses, filled with new knowledge of Christian vocation needs, and enriched by the fellowship.

PASTOR'S SCHOOL, V. P. I.

The 34th Annual Virginia Summer School for Town and Country ministers will be held at V.P.I., Blacksburg, Virginia, July 1-5. The theme for this year is "Man and the Church in a New Epoch." The full cost for the week is $16.50. Scholarship help is available through Ruritan Clubs and through the Southern Convention. Please write to the Southern Convention Office and request information and forms for registration.

Faculty leaders for 1963 include the Rev. Meryl Ruoss, Board of National Missions, United Presbyterian Church, Dr. Ray E. Wakeley, Professor of Rural Sociology at Cornell University, Dr. Ephraim Fischoff, Lynchburg College, and Rev. Raymond Lee Spence, Baptist minister, Richmond, Virginia.

The Eastern North Carolina Sunday School Convention will meet June 25 at New Hope Christian Church. Additional information concerning the program will be published in The Christian Sun later.

Secure Curriculum Sets For Your Church

Richard N. Rinker

Primary-Adults Introductory Sets of United Church Curriculum materials, which include teachers' coursebooks, pupils' books, activity packet (primary), teaching pictures, **The Educational Mission of Our Church** by Roger Shinn, Leadership Manuals for each department (primary-adults), may be ordered from the United Church Board for Homeland Ministries, Division of Publication, 1505 Race Street, Philadelphia 2, Pennsylvania now. The cost of this Introductory Set is $30.00, which is a saving of $2.85 over the items included if bought separately. Church schools should send for and examine these sets after having had an opportunity to share in one of Curriculum Interpretation Workshops being offered in the Convention.

Nursery materials may be ordered from the same address for $7.50: coursebook, pupils' books (8), nursery manual, and teaching pictures (18) are included. **Kindergarten** materials may also be obtained for $6.60: first semester, first year coursebooks, pupils' books (3), activity packet, manual and 18 teaching pictures.

There is an abundance of help in interpreting the materials. In addition to the workshops being offered, for example, a new booklet **Design for Christian Education** may be obtained free of charge from Promotion Department, Room 813, 14 Beacon Street, Boston 8, Massachusetts. This very helpful 80 page booklet gives a complete look at the span and depth of the new curriculum.

Audio-visual packets including three sound filmstrips (**The Story of Joseph; Herod, King of Judea; Five Parables of Jesus**) plus two sets of stereoscopic views of **The Land Where Jesus Lived** with a Viewmaster viewer, plus a recording entitled **Making Decisions**, plus recordings of hymns for teaching, plus two large color reproductions for use with adult classes . . . all for $30.00 ordered from the Philadelphia address noted above.

Excitment is running high over these new tools for Christian Education in our churches; we hope your fellowship will give serious study to them.

Elon College News

SPRING BAND CONCERT

The Elon College Concert Band presented its annual spring concert in Whitley Auditorium Monday evening, May 13, at 8 p.m.

The concert was presented under the direction of Prof. Jack O. White, who joined the Elon music faculty last summer and reorganized the band last fall.

The concert by the thirty-one piece group included marches and contemporary numbers and featured "Headlines" by C. Colby, and "Sea Portrait" by H. LaGassey.

Among the other numbers which the group presented were "The Nutmeggers" and "Sambalita" by E. Osterling; "King Cotton" by Sousa; Excerpts from Symphony No. 6 by Tschaikowsky; "Fanny" by Rome; "Greensleeves" arranged by A. Reed; and "A Starlit Fantasy" arranged by R. Hawkins.

Members of the concert band are listed below in the various instrumental sections.

Flute—Jewell Bass, South Boston, Va.; and Gwen Hancock, Fairfax, Va. Clarinet—Nancy Daniel, Henderson, N. C.; Mike Griffin, Burlington; Billie Jo Harvey, Lexington, N. C.; Evelyn Bell Kent, Granite Falls, N. C.; Gail Tarleton, Annandale, Va.; and Helen Yoho, Durham, N. C.

Bass Clarinet — Jack Lambeth, Burlington, N. C. Alto Clarinet — Mike Bryant, Winston-Salem, N. C. Oboe — Linda Johnston, Fairfax, Va. Alto saxaphone — Mary Coolidge, Amston, Conn.; and Graeme Shull, Charlotte, N. C.

Tenor saxaphone — David Hosmer, Worcester, Mass. Baritone saxaphone — Marvin Chewning, Clarksville, Va. Cornet — Garth Hutson, Burlington; Ronald Kidd, Warrenton, Va.; and Bob Simons, Hinsdale, N. H.

French Horn — Anna Frances Gates, Roxboro, N. C.; and Jim Ritter, Hamlet, N. C. Trombone — Tom Lawry, Oakton, Va.; and Bert Morrison, Portsmouth, Va. Baritone — Joe Cote, Fall River, Mass. Tuba — Laura Barnes, Elon College, N. C.

String Bass — Judy Seaman, Henderson, N. C. Percussion — Katherine Barker, Deland, Fla.; Wayne Bean, Greensboro, N. C.; and Bill Ruth, Metuchen, N. J. Bells — Paulette Laufer, Miami, Fla. Tympani — Turley Higgins, Summit, N. J.; and John Fisher, Yonkers, N. Y.

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MAY DAY PAGEANT

The Elon College May Day Pageant was held in Alumni Memorial Gymnasium Saturday afternoon, May 4, with the Carolina Charter Tercentenary as its theme.

Under the direction of Mrs. Jeanne Griffin, director of women's physical education for the College, the pageant was one of the main events of the festive weekend which included the annual May Day dance and a concert by The Lettermen, nationally famous musical group. Music for the dance was furnished by Ted Sims and His Orchestra of New York City.

Ruling as May Queen was Eleanor Smith of Winston-Salem, and May King was Jerry Drake of Greensboro. Chief attendants for the royal pair were Barbara Burnett of Danville, Virginia, maid-of-honor, and Dewey Andrew of Snow Camp, her escort.

The senior attendants for the May Court were Duane Powell of Smithfield, Va., and McIver Henderson of Columbia, S. C., escorted by Demus Thompson of Burlington, and John Gozjack of Tamaqua, Pa.

The attendants from the junior class were Gail Hettel of Hampton, Va., and Joyce Howell of Suffolk, Va., escorted by Hugh O'Hara of Falls Church, Va., and Lynn Ryals of Durham.

Representing the sophomore class were attendants Bonnie McEvoy and Jane Loy, both of Burlington, escorted by Judson Bryant of Virginia Beach, Va., and Howard Andrew of Snow Camp.

Attendants representing the freshman class were Patricia Dean of Burlington, and Jeanne Fiorito of Greensboro, escorted by Sonny Pruett of Roanoke Rapids and Ronald Robertson of Burlington.

Jane Danieley, daughter of President and Mrs. J. E. Danieley, and Eddie Hassell, son of Mr. and Mrs. A. S. Hassell, served in the roles of flower bearer and crown bearer.

The pageant featured Molly Wilkins of Burlington as court jester, along with a series of colorful dances which were planned by Lea Mitchell of Burlington, choreographer of the event. Bernard McPherson of Burlington, served as master of ceremonies and Janet Faulkner of Burlington, assisted Mrs. Griffin in the direction of the program.

Both the Elon College Choir under the direction of Prof. Charles Lynam and the Emanons of Elon, a band group directed by Prof. Jack White, appeared in the musical program which was coordinated with the pageant. Coronation of the May Queen was by the newly-elected president of the Elon Student Government Association Wally Sawyer.

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FACULTY CONCERT

Prof. Fred Sahlmann of the Elon College music faculty, and Prof. Jack Moehlenkamp of the Randolph-Macon Woman's College music faculty, presented a special program of music for one piano and four hands in Whitley Auditorium recently.

The recital included works by Mozart, Schubert, Brahms, Casella, and Persichetti.

* * *

HARRY GOLDEN SPEAKS

Harry Golden of Charlotte, editor and publisher of the "Carolina Israelite" and author of a number of popular books in recent years, was a guest speaker in Whitley Auditorium at Elon College recently. He was sponsored by the Liberal Arts Forum, a student organization.

A native of New York City, Golden came to Charlotte in 1942 and established the "Carolina Israelite" which has at present nearly 50,000 subscribers throughout the nation and abroad. His books include "Only In America," "For 2¢ Plain" and "Enjoy, Enjoy!"

* * *

BUTLER IS DELEGATE

W. E. Butler, Jr., business manager of Elon College, has returned from New Orleans, La., where he represented the College at the annual meeting of the Southern Association of Colleges and University Business Officers.

The three-day gathering included delegates from all universities and major colleges in the South, and the program featured discussions of numerous problems arising from institutional purchasing, plant maintenance, building construction and law relating to educational institutions.

Deliverance In Trouble

Background Scripture: Psalm 91:107.

Devotional Reading: Psalm 18:1-6.

Memory Selection: **Then they cried unto the Lord in their trouble, and he delivered them out of their distresses.** Psalm 107:6.

DELIVERANCE FROM TROUBLE? NO! NO!

One little word can make a great deal of difference. Look at the title of this paragraph and look at the title of the lesson for today. The lesson has it "Deliverance in Trouble." The title above has it "Deliverance **From** Trouble." And there is a great deal of difference between the two. And thereby lies a tale, sometimes a tale of woe.

For some people think that religion guarantees them deliverance from trouble. If they are good they will not suffer, they will have good luck, they will have good success, that things will go along smoothly for them. And when trouble comes — and it always comes with the years, they are confused, troubled, and often disillusioned and embittered. Have you never heard people say "I have tried to do what is right, I have always treated my fellowmen fairly, I have been a member of the Church, and look what happened to me!" And there are many who refuse to do business with God after trouble and misfortune come.

Now it is true that in some measure, religion does deliver us **from** trouble. A good man escapes many of the troubles that attack and afflict a bad man. Goodness does pay in many respects. But goodness, even the best goodness, does not insure one against trouble. Religion is not an insurance policy against trouble and suffering. Jesus took special pains to make this plain and clear to his disciples. Following him could mean cross-bearing, persecution, suffering, trouble, pain, even disaster in physical and material terms. The Bible does not promise deliverance **from** trouble, but deliverance **in** trouble. And it is well enough for folks to recognize this fact once and for all.

Deliverance In Trouble? Yes! Yes!

What the Bible does promise is deliverance in trouble, help in time of suffering, victory in times of apparent defeat. In one sense all things come alike to all. The difference in men is not what comes to them, but in what they do with what comes to them, not what is handed to them, but how they handle what is handed to them. And there are countless legions of people who have learned from experience that God does deliver them in trouble, that his grace is sufficient for all their needs, that He can do exceeding abundantly above all that they ask or think, and make them more than conquerors through him that loved them and gave himself for them.

Deliverance in trouble comes in various ways. For one thing we often see that our trouble is due to ourselves, our faulty judgment, our mistakes, our follies, our sins, our conscious or unconscious disregard of God's laws. We live in an orderly universe, a law-abiding universe, and ignorance of the law absolves nobody from the inexorable workings out of the law. Many a man is on the way to handling trouble when he can say sincerely, "I have sinned, I am getting exactly what I deserved! God help me to face it like a man and take my medicine."

Of course many troubles come from others. We are all bound up in the bundle of life, and what others do affects us, even if we are not partakers of their mistakes and sins. That is, of course, a problem that troubles many. Why should the good pay for the bad? Why should the innocent suffer for the guilty? Well, if we reap the harvest which comes from others for good, we must also share the harvest that comes to others for bad. Otherwise the universe would not make sense.

But further deliverance in time of trouble comes from divine aid and insight. Jesus on one occasion stood before the multitude and invited those who labored and were heavy laden to come unto him and promised to give them rest. Again and again we are enjoined to call on God in the day or time of trouble and we are promised help and deliverance. There are thousands of people who can bear glad and convincing witness to the fact that in trouble they called upon God and He heard and helped, helped far beyond their fondest expectations. They that wait upon him will find strength. We will do well to call upon him in the time of trouble.

There are times, however, when faith is sorely tried. We cannot understand, there is no ready explanation for our trouble, and also for the trouble of others. Here is the acid test of faith — **to believe and to trust when we cannot understand.** The most effective factor in dealing with trouble and suffering is a simple, solid faith in God. Whittier put it in poetic form when he wrote:

"And 'mid maddening maze of things,
When tossed by storm and flood,
To one fixed truth my spirit clings,
I know that God is good.

God does not will suffering. He does permit it. And He permits it because He knows that ultimately it cannot defeat his purpose. Faith in him can overcome it and transform it and make it to enrich our own lives and to glorify him.

A brilliant young woman, attractive, healthy, promising, was stricken down by a tragic automobile accident and doomed to perpetual invalidism and life in a wheel chair. Asked about her debonair spirit and indiscourageable cheer, she said "At first I thought I would make the best of it, then I determined to make the most of it."

SUNDAY SCHOOL LESSON
MAY 19, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Valley Central Church has been started. If all goes well, the many hopes and dreams for a new church will come true in a few more months. Please start now to make weekly contributions to the building fund. A memorial book will be kept. Those who give money in memory or honor of someone may have the information recorded. The book will be kept as a permanent record of the church. Above all — pray daily for God's guidance in the building program. Mr. Don Litten is the new building fund treasurer. If you have a donation, give it to him.—**Bulletin of Wood's and Wissler's Chapel Churches.**

Walstein W. Snyder, Superintendent

Activities For Children Divided Into Three Areas

Dear Friends:

Activities for our children here at the Home can be divided into three areas, namely: Education, work, and recreation. Right now they are in the midst of completing an academic year of education. As summer draws near they will move from emphasis on education to more emphasis on work and recreation. Of course all three activities continue the year around, but more emphasis is placed on one or the other depending on the season of the year.

For the last two months our boys have been getting more and more into our farm program. Under the direction of Mr. Charles Perkins the boys have already assisted him in planting our early crops, such as potatoes, onions, cabbage, radishes, lettuce, and turnip salad. They have also planted such things as corn, tomatoes, squash, green beans, and preparation is now under way for planting additional crops.

As you already know, we farm here at the Home now to the extent of our needs. Farming is not used at a children's home now as a formal training program for these boys to become farmers because very few of them, if any, at this point are interested in becoming farmers when they leave here.

Our farm program is used as a physical therapy for the boys. This enables them to know that they will one day have to assume responsibility in some area of work. We believe that a part of a boy's training is not only to study and to play, but to learn something about work as well. Whatever occupation he might choose in life we believe that this kind of training will be useful to him. Being willing to accept responsibility in this work area of the farm today we believe will be basic in his willingness to accept responsibility in whatever occupation he might decide upon as his life work.

This same kind of therapy also applies to our girls, because after the boys plant and produce the food with the help of Mr. Perkins, the girls under guidance of the food-service managers prepare the food for either canning or freezing for future use. We believe this is also basic for the girls; it will enable them to accept responsibility, too, later in whatever occupation they may find themselves, whether they are interested in being a housewife or in seeking a career in some additional area.

Last year we had a most successful year in our truck-patch farming. In fact it was the best year, according to our records, for quite a few years. Mr. Perkins does an excellent job in this area of his responsibility.

As we move towards the summer months, recreation will also become more a part of the picture. While we are convinced that all play and no work is certainly not good, neither is it good to have all work and no play. So recreation will also be a part of these boys' and girls' lives during the summer months.

By nature of the season, summer months become the emphasis on our campus for both work and recreation. During the school year recreation goes on, it is not eliminated and is usually under auspices of the elementary school or the high school.

In order for a child to grow up in a normal way he must have the opportunity for education, for work, and for play. It takes all three ingredients to make a well rounded citizen of tomorrow.

REPORT FOR MAY 6, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 20.52	
Eastern Virginia Conference	145.00	
Eastern North Carolina Conference	14.00	
Western North Carolina Conference	10.00	
North Carolina and Virginia Conference	126.84	
Total		$ 316.36

SPECIAL OFFERINGS

Fellowship Bible Class, Monticello Church, Brown Summit, N. C.	10.00	
Men's Bible Class, Bethlehem Church, Suffolk, Va.	20.00	
Mrs. D. Florence Bryant, Harrisonburg, Va.	10.00	
J. E. Barlow, RFD 3, Graham, N. C.	50.00	
Gibsonville Jay-c-ettes, Gibsonville, N. C.	10.00	
Mary Sue Brittle Sunday School Class, Bethlehem Church, Suffolk, Va.	5.00	
New Hope Christian Church, Roanoke, Alabama	5.00	
Miss Edith I. Walker, Burlington, N. C.	100.00	
D. M. McLelland, Burlington, N. C.	10.00	
Clayton Christian Church, Clayton, N. C.	5.00	
Young Peoples Class, Auburn Christian Church, RFD 2, Raleigh, N. C.	5.00	
Union Christian Church, Virgilina, Va.	25.00	
Adult Bible Class, Third Ave. Christian Church, Danville, Va.	5.00	
John Talbert King, Westfield, N. J.	10.00	
A. D. Clayton, Burlington, N. C.	50.00	
Stuart Oldson, Salem, Massachusetts	10.00	
In Memory of Mrs. Annie E. Jordan		
In Memory of Mr. Isaac Holland Luke		
In Memory of Dr. R. M. Stockard		
Total Memorial Gifts	23.50	
Total		$ 1,384.89
Total for the Week		$ 1,701.25

(In Memory of Mrs. James L. Foster, Sr., for The Doll Fund—$6.00.)

Shallow Well Women's Fellowship Report, 1961-62

Mrs. Elmer Billy Thomas

The Women's Fellowship began an active year under the guidance of a new slate of officers, who were: President, Mrs. Edith Pridgen; Vice President, Mrs. Sallie Watson; Secretary, Mrs. Flora Warner; Treasurer, Mrs. Rachel McKenzie; Historian, Mrs. Bertha Thomas; Reporter, Mrs. Lewis Rosser.

Newly formed circles elected officers as follows:

Ellen Adele Day Circle: President, Mrs. Chloe Sloan; Vice President, Mrs. Pearl Baker; Secretary-Treasurer, Mrs. Jewel Measamer.

Circle No. 1: President, Mrs. Lela Mae Campbell; Vice President, Mrs. Elna Mansfield; Secretary-Treasurer, Mrs. Joan Watson.

Circle No. 2: President, Mrs. Verna Coley; Vice President, Mrs. Dot Cox; Secretary - Treasurer, Mrs. Beryl Campbell.

Circle No. 3: President, Mrs. Mary Maddox; Vice President, Mrs. Rachel McKenzie; Secretary-Treasurer, Mrs. Rebecca Mansfield.

Circle No. 4: President, Mrs. Lois Stewart; Vice President, Mrs. Flora Warner; Secretary-Treasurer, Mrs. Elsie Griffin.

Year Books, new in size and more complete in context, were prepared by Mrs. Edith Pridgen and Mrs. Girleta Vestal. An inspiring Thank Offering service was presented during morning worship early in November with $64.53 received. Christmas Cheer for 23 elderly shut-ins was provided by the five circles.

In February the Ellen Adele Day Circle, named in honor of Ellen Adele Vestal, celebrated its first anniversary with a turkey dinner and all the trimmings, including a birthday cake.

In February we also held a joint meeting at the church — during which Mr. Vestal gave a most interesting book review on "The Land of Eldorado." Using a large map of Central and South America, he told of the various locations of our missionaries and of the many problems facing them.

Circle 4 prepared and served a supper to the Lee County Elon College Alumni.

In April eight of our women attended the Spring Rally at Southern Pines, N. C.

The Circles gave a love offering of $65.00 on the purchase of a new piano for the church.

For the first time we held a Family School of Missions. There were five classes, under the direction of our P. F. Counselors and Mr. and Mrs. Vestal, that met the last three Sunday nights in May. Refreshments were served each Sunday night by the circles.

In June two Life Memberships were given at the morning worship service to Mrs. Jewel Measamer and Mrs. Grace Rollins in recognition of their devotion and service to the church and community. A Love gift was sent to the Rev. and Mrs. Clyde Fields. A July Picnic was enjoyed by circle members and their families.

During each quarter, Family and Adult devotion booklets were presented to each family. Flowers and cards for the sick, refreshments for the P.F., flowers and candles for the worship service and the church flower box were provided.

Proposed Constitution of Church School Convention

Eastern Virginia Conference

1. **Name:** This Convention shall be known as the "Eastern Virginia Church School Convention of the Eastern Virginia Conference of Congregational Christian Churches — An Acting Association of the United Church of Christ."

2. **Purpose:** The purpose of this Convention shall be to advance in every way the work of Christian Education through the Church Schools and other departments of the Church. It shall work jointly with the Conference Committee on Christian Education for the purpose of promoting our program of Christian Education.

3. **Boundary:** The boundaries of the Convention shall coincide with the boundaries of the Eastern Virginia Conference.

4. **Membership:** Membership shall be open to all individuals and organizations concerned with the ministry of Christian Education within the local church, whether pastor, Church School Worker, parents or others. Special encouragement shall be given to Church School Teachers and administrators to become members of the Convention.

5. **Officers:** The officers shall be, President, Vice-President, Secretary and Treasurer.

6. **Executive Committee:** The Four Officers, the immediate Past President and two members at large, these may be selected by the President, and shall constitute the Executive Committee.

7. **Term of Office:** The officers shall be elected annually, and shall serve until their successors have been elected and installed.

8. **Quorum:** The members present at any meeting shall constitute a quorum for the transaction of business. Such meeting must be announced to the membership two weeks in advance of the date of the meeting.

9. **Elections:** The President shall appoint a Nominating Committee two months prior to the Annual Meeting for the purpose of selecting a slate of officers. The slate of officers shall be presented at the Annual Convention for election and installation.

10. **Time:** The Conventions shall meet for it's Annual Session, Tuesday after the third (3rd) Sunday in July. The Executive Committee shall have power to change time, place and length of meeting.

11. **Finance:** Each member organization shall send to the Annual Session of the Convention a membership fee of fifteen (15¢) cents per member enrolled.

12. **Distribution of Funds:** The funds of the Convention shall be used for the furtherance of Christian Education within the Eastern Virginia Conference, and The Southern Convention of Congregational Christian Churches, and for such other activity as the Convention may determine.

13. **Amendments:** Any amendment proposed to the Constitution shall be signed by at least three (3) members and published by a circular letter, sent to all member organizations or published in the Church Paper of the Conference or The Southern Convention, one month before the meeting of the Convention. The Constitution may then be amended by a two-thirds vote of the members present.

Committee:
Samuel D. Nelson
Lewis Bill Simmons
Carroll W. Lewis

Complete Dedication

We must tell you about the grace that God has given to the Macedonian churches. Somehow, in most difficult circumstances, their joy and the fact of being down to their last penny themselves, produced a magnificent concern for other people.

I can guarantee that they were willing to give to the limit of their means, yes and beyond their means, without the slightest urging from me or anyone else. In fact they simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ.

Nor was their gift, as I must confess I had expected, a mere cash payment. Instead they made a complete dedication of themselves first to the Lord and then to us, as God's appointed ministers.

After all, the important thing is to be willing to give as much as we can — that is what God accepts, and no one is asked to give what he has not got.

2 Corinthians 8:1-5, 12, J. B. Phillips' Translation

All Are Stewards

By Max Vestal

I know a man who gets his money by any method available. He takes every short cut. He cuts every corner. He tries every trick. He gets his money dishonestly and uses it selfishly — all for himself and his family. This man is a steward.

I know another man who works hard and honestly for all that he acquires. Having worked so hard for his "living," he feels that all he has earned belongs to him. He looks out for "Number One" first. If there are left-overs, he gives them to God. This man is a steward.

I know another man who is often admired for his generosity. When he is approached, his first question is: "How much do you need?" He then takes his checkbook, writes a generous amount, and dismisses the subject from his mind. His check becomes a substitute for compassion, and concern, and involvement. This man is a steward.

I know another man who works hard. He earns a good "living" for his family. He gives a tithe of all that he earns to the Lord. He recognizes God as the giver of every gift he receives, and he returns a portion unto Him. This man is a steward.

All of these men are stewards. The question is not whether or not we shall be stewards. The question is what sort of steward shall we be?

All men are stewards. We have no choice. It is God who has made us and not we ourselves. All that we have is His. Our choice is in determining what sort of stewards we shall be.

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The
CHRISTIAN SUN

Vol. 115 May 21, 1963 No. 21 A Religious W[illegible]kly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A Sabbath well spent
Brings a week of content,
And thoughts for the tasks of tomorrow.

But a Sabbath profaned,
Whate'er may be gained,
Is a certain forerunner of sorrow.

—Author Unknown

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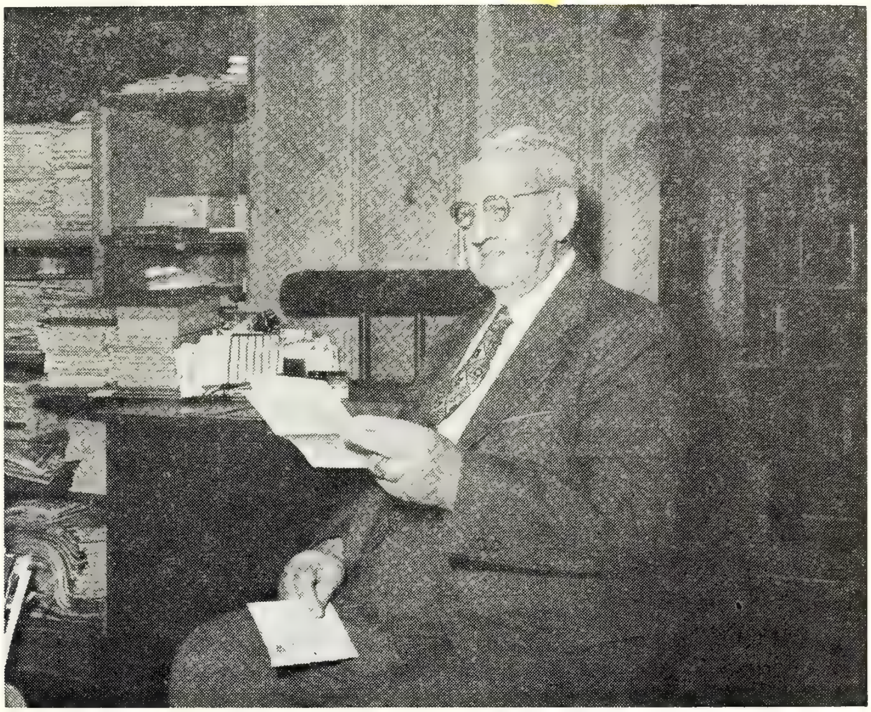

REV. D. P. BARRETT

Christian Church Missionary to Puerto Rico

Pictured here is the Reverend David P. Barrett, one of the few Christian Church missionaries, who is spending his latter years in retirement at Chapel Hill, North Carolina.

For forty years this eastern Virginian and his good wife served the people of Puerto Rico with devotion and love. Starting from the beginning of the Christian Church in those islands, when he returned to the mainland there were 1,000 Christian Church members and several churches to carry forward the work which the Barretts began.

On pages eight and nine of this paper is a delightful article concerning the Barretts by Elizabeth G. Bolton, a librarian in the University of North Carolina at Chapel Hill, who was Dean of Women at Elon College 1950-52. Members of the former Christian Church will certainly want to read that article, and others may find it rewarding. Remembrances sent to Mr. Barrett will add light and beauty to his "sunset" days.

EDITORIALS

Remember Jesus Christ

Rev. Frank R. Hamilton

May is the month of remembrance. Within its span of days falls Mother's Day and Memorial Day, both occasions for remembering. One recalls the worth of womanhood, the sacredness of motherhood, the importance of parenthood, while the other brings to mind the sacrifices paid by others for the great freedoms we enjoy and cherish, but too often take for granted. Both days call us to remembrance, and stress the value of memory.

When the Apostle wrote his second letter to Timothy, in the second chapter, the eighth verse, he suggested another religious use of memory, one that he considered so primary and so important that he put it in the imperative mood, as being an obligation upon every disciple: "Remember Jesus Christ, risen from the dead, descended from David, as preached in my Gospel."

Here is a great truth and fact of our religious profession that should remind us each and every day of our gratitude to God and our obligation to both God and our fellow man. Many scholars are of the opinion that this verse of Paul's was a fragment of a preaching formula or an early, primitive creed, putting a truth in balanced phrases that it could be easily remembered.

It says, "First of all, never forget that Jesus Christ is the real Heart, the true Center of the Gospel, of the Christian faith; in him, and in him alone is our salvation." Secondly, the statement stresses both the divine and human nature of Jesus of Nazareth. Risen from the dead, by the power of God, he is deity. Descended from David, he is the Son of Man, as well as the Son of God. In him, both the divine and the human converge in wonder and in triumph. It is interesting to note that Paul puts "risen from the dead" first in the description, indicating that in his experience and that of the early Church belief in the Resurrection was first and fundamental. The Church began with the Resurrection, and reasoned in both directions, for the Resurrection interpreted the past and colored and directed the future.

In keeping with this injunction of the Apostle, let each of us determine to make the month of May a time for remembering the Author and Finisher of our faith. Unless we keep close to him, our discipleship is barren. Apart from him we can do nothing. It is only as we are in touch with our Lord that we are inspired to finer and greater service.

How often we place much stress on remembering our appointments. We must not forget this occasion, that meeting. We must be sure to be on hand for this gathering or that engagement. We do not want to forget them — but, they are trivial when placed over against the Big Appointment — acknowledging him as Lord and Saviour, and serving him with heart and mind and body.

Remember Jesus Christ, above all else; take to heart his injunction, "This do, in remembrance of Me." Remember his grace in forgiving our sins; remember his love for the outcast, his compassion for the needy, and his victory in the Resurrection. Make that remembrance a daily "must" on your calendar, and then, "Remember His Church" — your obligations to it, your responsibilities in it, and your dedication to its ongoing mission. This month, at least, "Remember Him" and the habit can become continual and significant.

Christian Controversy

Supt. Duane N. Vore, Michigan Conference

Strange — how frightened we Christians are of controversy.

We will compromise principles, jeopardize personal integrity, deny responsible action . . . all in the name of avoiding "controversy." We defend our action on the basis of Christian faith and fellowship. Two things are wrong with such cowardice.

First, the Master we profess to follow believed in and practiced controversy over things that mattered. He showed no hesitancy in coming to grips with those who took a position different from that which He knew to be right and proper. If you doubt this, read the Gospel of Matthew, chapters 12-15. Truth could not be compromised; right action could not be evaded. If controversy arose, He defended the right at all cost.

Second, we act as though controversy is nothing more than argument resulting from a difference of opinion. It must be **much** more. It can and should be creative confrontation in which principles and right actions are resolved. Hence, it must be conducted with both Christian and humanitarian concern.

There are Christian positions to be taken in the fields of economics, politics, education, and social welfare. Indeed, every facet of our lives is (or should be) touched by our sense of being responsible to God for our actions. This is not to say that these Christian positions are universal, for we differ in our interpretations of them. We are, nevertheless, responsible for making our deepest convictions known and effective . . . even at the risk of this frightening thing called controversy.

The whole concept called urban renewal needs to become a matter of Christian concern. The matter of a Fair Employment Practices Commission is a matter of Christian concern. The question of restrictive covenants (and the unwritten but effective practices of excluding a race or creed from residential areas) is a matter of Christian concern. The study of religion in our primary and secondary schools . . . and its place as a force in the development of our culture . . . is a matter of utmost Christian concern.

Controversy is bound to arise whenever we stand on Christian conviction and discuss any of these things. Yet moral, ethical and responsible action requires just such creative dialogue. It is a time for men to face their responsibility for entering into creative controversy rather than evading it.

Dr. Odell Leonard of Lexington was the guest preacher for the spring revival meeting at Union Ridge, Burlington. Average attendance for the services was 323.

Our Tryon chancel choir joined in a festival program conducted by Dr. John Finley Williamson, founder of the Westminster Choir College, at Montreat May 12.

Eight members were received into United Church, Raleigh, in April. "New Life in the Church" was the subject for guest speaker, Dr. Harmon Smith of Duke Divinity School faculty, May 12.

Flowers were placed in the sanctuary of First, Portsmouth, May 5, by Mrs. W. S. Carne in memory of her husband, Rev. W. Stanley Carne, who passed away while the minister there.

Our Sanford church is calling May "Spiritual Emphasis Month," with guest speakers each Sunday evening. They are: Rev. Max Vestal of Shallow Well; Rev. James Porter of Northview, Turner's Chapel, and Zion; Rev. C. Carl Dollar of Holland, Virginia, a former pastor; and Rev. A. W. Campbell of Eutaw Community, Fayetteville. The pastor, Rev. David W. Shepherd, reports that these services on Sunday evenings fit the schedule of his people better than week-night services.

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Rev. F. C. Lester, *Editor*
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Rev. H. Winfred Bray of Union Ridge, Burlington, was the guest speaker at services at Sophia April 7-12 and at Haw River April 14-20.

News has come that Dr. Roy Helfenstein died the first of last week and was buried Tuesday. Dr. L. E. Smith went to Dover, Deleware, for the funeral. A full account may be expected next week.

Laymen's Fellowship of Lynnhaven Colony won the attendance trophy and the Fellowship from Great Bridge won the achievement banner at the Eastern Virginia Rally in April. This is a "repeat performance" for both groups.

The Franklin church has extended a call to Rev. Elmo H. Nauman, Jr., associate pastor of the Berea, Ohio, church according to announcement by N. T. Barron, chairman of the official board. Mr. Nauman will begin his ministry in Franklin in August.

YOU ARE INVITED

Ground Breaking ceremony for the new Community Church in Garner will be held on Sunday, May 26, at 2:30 p.m. Participating in the ceremony will be Dr. Clyde L. Fields, Superintendent of the Southern Convention, Rev. Joe French, President of the Southern Convention, Rev. Kenneth Register, President of the Mission Board. Representatives of the Eastern North Carolina Conference are as follows: Mr. Gordon Wicker — President of Churchmen's Fellowship, Mrs. O. H. Ross — President of Women's Fellowship, Bruce Hoffman — President of Pilgrim Youth Fellowship, and Mr. Rex Powell — Vice President of the Conference. Music will be provided by the United Church in Raleigh.

In case of rain, the service will be held in the Vandora Springs School.

Rev. Rosser Clapp and the members of the congregation invite you to share in this historical event.

Ministers Retreat At Bricks

It was good to be in the ministers' retreat at Bricks, N. C. last week. The fellowship was excellent. The lectures concerning ministers and their work in the United Church of Christ by Lawrence Strunk of Pennsylvania made each man which that he could render better service to the Christ and his Church. A study of the book of Romans led by Howard H. Hardcastle sparkled with stories and surely added preaching material to all who listened. When Odel Leonard, leading the vesper services, asked the men to kneel in prayer they were ready to do just that.

Out of a discussion group came the following resolution that is of concern to all our people in Virginia and North Carolina. At the Convention last May, the majority vote was in favor of a United Church Conference composed of all our churches in North Carolina and those in Virginia south of a line north of Richmond. Since then there has been much thought given to the matter, and the ministers at Bricks were confident that there should be two state conferences.

A Resolution

The Convocation of the United Church of Christ — Evangelical and Reformed, Congregational Christian ministers, 84 persons registered, meeting at Bricks, North Carolina, May 13, 14, 15, 1963, in informal session, took action favoring the formation of two separate state conferences of the United Church of Christ, namely North Carolina and Virginia, at the earliest possible date.

Copies of this action are to be forwarded to the following: President and President Elect of the Southern Synod, President and Superintendent of the Convention of the South, President and Superintendent of the Southern Convention, President of the Potomac Synod, the Steering Committee composed of representatives of the Convention of the South, the Southern Convention, the Southern Synod, and to the Denominational Committee of Nine for information.

About * * *

NEW LINCOLNS FROM THE OLD MOLD

Many colleges and universities have such diversified courses that the meaning of graduation depends largely on what course was pursued. Not a few students who pursue training in a subject leading only to a certificate do not hesitate to use the word diploma instead. Some of these diversified courses are regarded by many as frills.

But there is one educational institution that does not deviate from its original purpose. The school is Lincoln Memorial University, located at Harrogate, Tennessee, near the meeting point of Kentucky, Tennessee and Virginia.

Founded in 1897 to educate thousands of young people who inhabit the mountain regions for 200 miles around, the university has an enrollment of about 400 and a faculty of approximately 30 instructors.

Not only does the university's name honor the Great Emancipator, but it endeavors to be the type of institution which Lincoln would choose to attend were he living today and decided that a college education was worthwhile.

The log cabin has been the shelter of many Americans who have boasted an humble heritage and of many great Americans of whom this country, with justifiable pride, also has boasted. But the fertility of fields, vast forests, exhaustless mines, humming factories, smoking mills and huge arteries of cobweblike transportation have made the pioneer of a few decades ago affluent today.

In view of the vast changes since Lincoln Memorial University was established in 1897, it might be well called "the University of Lost Americans," for its mission is that of pointing the way to progress for pure-blooded American youth who, although descended from pioneers who settled in the southern mountains before the American Revolution, are hemmed in, isolated, out of step with most of the world, and many of them live under somewhat primitive conditions.

The valleys that lie between the coal and iron laden mountain ranges in the Cumberland Gap, in which the university is located, are rich in virgin soil and form one of the best sections of the United States for diversified farming, particularly dairy and fruit farming. Aside from these very practical instructions in science and elements of agriculture, in animal husbandry, agricultural chemistry, dairying and agronomy, male students are required to follow the plow on the 700-acre university farm. Their knowledge of cows is milking, while their knowledge of the horse is the currycomb and harness. The gymnasium of the institution is the open field and outdoors.

Aside from actual work, the university's curriculum is fairly extensive. In addition to academic studies, many trades are taught the boys, while girls are trained in homemaking, nursing, and office occupations.

Many advances have been made in education since the days of Abraham Lincoln, but the life lesson he taught is the age-old lesson on which it is difficult to improve. That is the lesson which Lincoln Memorial University is trying to teach by casting new Lincolns from the old mold.

C. B. Riddle

Apple's Chapel, near Gibsonville, voted May 5 to let the contract for a new sanctuary. It is expected that building will begin in June.

Children aged 5-11 will share in the annual United Vacation Church School sponsored by United and First Congregational churches, Raleigh, June 10-14.

A MEDITATION

John G. Truitt, D.D.

+ + +

WAR NO MORE

"And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

Micah 4:3.

And also in Isaiah chapter 2 you will find these same lines. In the mouth of these two prophets has it been promised. It is worth praying for, and it is worth believing, for it is the word of God. How it is to come about I do not know, nor when, but it is a goal: "And it shall come to pass in the last days." Such is the beginning of this promise both in Isaiah and in Micah.

"And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

"I will build my church," says Jesus, "and the gates of hell shall not prevail against it." The house of the Lord. The law shall go forth from the house of the Lord, from Zion, the house of the Lord. "The house of the Lord shall be established," it shall not fail, it will overcome.

Who knows? It is a goal. Its earthly answer to that goal was definitely begun by the Lord and Savior Jesus Christ. The church is to carry on!

Who can say that such a time will not come? It is the faith of the true follower of the Lord Jesus that he did not die in vain; and that the One who taught his disciples to pray: "Thy kingdom come, Thy will be done on earth as it is in heaven," did not teach them in vain.

The question for me to answer is: Am I doing my part toward reaching that goal? Is my life of true devotion and surrender to the Lord Jesus? Am I being every day the kind of servant, the kind of Christian, the kind of follower, he would have me be? Help me, O God, my part to do, in Jesus' name I pray.

Amen.

"The Charge"

to

REV. LEWIS BILL SIMMONS
Field Secretary of Virginia
The Christian Temple, Norfolk, Va.
April 28, 1963

by

Dr. Charles F. Pegram

Reverend Brother Lewis Bill Simmons, Bachelor of Arts, Bachelor of Divinity, Elder of the Church of God, I have been assigned the grave duty to give you "The Charge." I have not read the full text of the recent Enclyclical of Pope John XXIII, addressed to his own followers and to you and all who may work for peace in the world. I understand it contains many thousand words and pages. I have not read the text of your "Job Analysis" which I understand is quite voluminous, therefore I can not Charge you upon those instruments. Therefore, I turn to the Holy Scriptures:

> **"I charge you in the presence of God and Jesus Christ, who is to judge the living and the dead... preach the Word, be urgent in season and out of season, convince, rebuke and exhort, be unfailing in patience... endure suffering, do the work of an evangelist, fulfill your ministry."** II Tim. 4:1-4.

From all the multiplicity of duties enumerated there, you might conclude the Personnel Committee of the Southern Convention composed that charge. I assure you they did not. It was written by the old Campaigner, the Apostle Paul speaking with all the earnestness of his soul, looking at things as though he were standing in the presence of God, the Eternal Judge. He is now under sentence of death and may imply that he has hope he'll escape this time as in many times past. I hope I speak as earnestly to YOU!

You cannot do this job of so weighty responsibility with human wisdom alone and intelligtual acumen. In the words of the song writer, you will earnestly need to say:

"What I do, wherever I go,
I must, I must have God."

In the words of the Apostle, you'll feel "... besides all this I have the cares of all the churches." You may well be the servant of Eastern Virginia Conference and the Acting conference of the United Church of Christ that shall advise the Pulpit Committee of Bayview Church in selecting my successor. In the years that lie ahead the Pulpit Committee of this Cathedral of the South may ask to confer with you on the successor of that peer of preachers, Dr. Frank R. Hamilton. Hold that for a minute and permit this true story. Following World War II, I was released from the Army Chaplaincy in California, and Bishop Bruce Baxter assigned me to Riverton Methodist Church, Seattle. Visiting my Superintendent, we reviewed happenings since we had both served in Indiana 25 years before. As minister of the First Methodist Church and Professor of Bible, I had known his predecessor Edward Kohlsted in Church Extension Office, Philadelphia and tried to get money for a new building as usual. I remarked; Dr. Kohlsted had held every official position in the gift of his zion but bishop. He stopped me and said, "Not District Superintendent'." I assured him he had, that he had told me so. He stopped me again and said that it explained something. "When I was transferring to this great Conference I asked him why it was when a man became District Superintendent he becomes a CONFIRMED LIAR and promises everything with no inclination or intention of delivering?"

That pathological condition could become contagious across denominational lines. It is a dread commentary on the integrity of the cloth when either itinerant pastors or pulpit committees can find the least basis of suspicion of such a charge. In our economy you will not have the perogative of bringing Dr. Silver Tongue from First Church Jerusalem to podunk yoked parish. Therefore, I charge you not to promise unless you can deliver.

Lastly, I charge you to reflect the love of God in every facet of this complex ministry you are entering upon. You can speak poignant and costic truth to ministers and churches when they know you love them and are sincerely trying to lead them and help them. However, they are individualistic congregationalists if you try to drive them. Lehman expressed the power of your greatest stock in trade when he wrote:

"Could we with ink the ocean fill,
And were the skies of parchment made,
Were every blade on earth a quill
And every man a scribe by trade,
To write the love of God above,
T'would drain the ocean dry,
Nor could the scroll contain the whole
Though stretched from sky to sky.

The Love of God is greater far,
Than tongue or pen can ever tell.
It goes beyond the highest star and reaches to the lowest hell,
The guilty pair bowed down with care
God clothed in coats of skins,
His erring child he reconciled and pardoned all his sins.

Yours will be first, last, and always a ministry of **Reconciliation.** I charge you to be faithful.

TODAY

By William T. Joyner

Today: poor, despised, neglected today!
We scorn your treasures
And run breathlessly after
A dream called tomorrow.

Taken for granted, unappreciated,
You stand before us
Laden with priceless gifts
Which we are too busy to receive.

We are busy with tomorrow,
Pursuing a shadow,
Building on an unreal foundation,
While today, disdained and rejected,
Waits to be recognized.

This Interested Me

Emily C. Lester

When I was in Winter Park, Florida recently I took advantage of the opportunity of hearing Rev. Arthur L. Teikmanis, pastor of our church there, discuss "How to Combat Communism." This is a subject about which Dr. Teikmanis might be considered an authority, since he was a refugee from communism as it was practiced in his native country, Latvia... For instance, one of his fellow students in Riga, the capital, was caught listening to a BBC news broadcast one night — and the next day he was executed.

Dr. Teikmanis recommends four methods for combating communism:

1. **Know what Communism is.** It is not "the same thing as socialism." According to the **Manifesto,** which he was required to learn, it stands for (a) abolition of religion (b) abolition of all private property (c) abolition of existing world order and establishment of proletarian dictatorship (d) abolition of family life (e) any means may be used to achieve ultimate goal (force, violence, bloodshed, revolution are among the means listed). While abolition of family life may not seem to fit in with the others, he said it was necessary to prevent transmission of religious ideas and traditions from elders to the younger generation.

2. **Know and understand "language" of the Communists.** By this he does not mean to actually learn to speak Russian or any other language, but to understand the meaning behind their words. He gave these examples:

(a) "Free government" and "free elections" do not mean the same as we would mean in using those phrases. **Pravda** may be telling the truth when stating that 99.9% of the people voted in a certain election. Each person must carry passport. When he goes to vote (for the one party on the ticket) this is stamped. If a person does not vote, when he goes to work the next morning and his passport is checked, it will not be stamped — he will be questioned, branded as a traitor, and "shipped to Siberia."

(b) "Peaceful coexistence" is a term used to lull people, get them to lower defenses, and then the Communists can come in and take over. He quoted the "Hate" song taught to all young communists. It goes something like this: "Learn to hate and give no quarter; Hate! take it to the alleys, propagate it in the valleys. Hate! Hate!"

(c) "Freedom" — does not refer to freedom of the press, speech, assembly, but means the **government** has the power to demand absolute obedience in all areas — one party, one point of view, no contradiction.

(d) "Classless society" — establishment of **one** class. 37,000 were killed in Riga at one time because they would not agree to just one class.

(e) "Worth of individual human being" — absolutely not true in any sense of the term.

3. **Make sure we are not playing into their hands.** (a) Some groups in the United States are doing this when they accuse the Church and its leaders of being pro-communist. Therefore they weaken and divide the Church. There is no stronger bastion in the world against communism than the Church. Fools turn against the churches and thus help communism.

(b) Others do this by opposing any change in the status quo, suppress any kind of progress, oppose integration, refuse to let people express new ideas — all these things do a service to the cause of communism.

(c) Still another group does this by being **super-critical** of our own form of government and see nothing good in it. They are simply playing into the communist's hands.

4. **The best way to combat communism is by being true, genuine, devoted, loyal Christians.** This is a responsibility which rests on every preacher, teacher, and each individual, including government officials. We need to free Christianity of superstitious relics, and then promote it in our churches, our homes, our schools, our government (there is no "neutral" freedom). We need to remove social evils, and work for progress of knowledge, promotion of justice, raising of standards of living.

In closing, Dr. Teikmanis quoted from Dr. Herman Reissig's pamphlet entitled "How to Combat Communism," which is in the Pac/Kit being used this year by Women's Fellowship groups.

While Dr. Teikmanis does not recommend abolishing our armaments ("We must keep our powder dry"), he does say "In the final analysis communism will not be defeated by stronger military weapons, BUT by ideas which are better than theirs and by people who are

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DAUGHTRY ORDAINED

The Ordination Service for the Rev. Tiny N. Daughtry was held in the Oak Level Church, Youngsville, N. C., on Sunday evening, April 28, 1963, at 7:30 p.m. Special music was rendered by the Pope's Chapel Choir. Ushers were from the Mt. Gilead, Good Hope and Oak Level churches. The president of the E. N. C. Conference, Rev. Rosser Clapp, presided over the service. Those serving on the ordaining presbytery were Rev. Robert Bennett, Rev. Frank Apple, Rev. A. M. Campbell, and Rev. E. M. Carter. Dr. David Shepherd delivered the ordination sermon.

Following the evening service, refreshments were served by the churches of which Mr. Daughtry is the pastor.

Mr. Daughtry is married to the former Iola Green. Attending the service with Mrs. Daughtry were his five children: Mrs. Jean Woodall, Mrs. Doris Watson, Leon and Billy Daughtry, and Miss Ruth Daughtry of the home.

For more than ten years, Mr. Daughtry has served as an effective lay minister and leader of the E. N. C. Conference. He has studied and worked as a member of the Biblical Class for almost four years. At present Mr. Daughtry is serving as treasurer of the conference and minister of the Oak Level, Pope's Chapel, Good Hope and Mt. Gilead churches.

Homecoming was observed at Bethel in the North Carolina and Virginia Conference May 5. The pastor, Rev. Bill Traylor, preached in the morning. Following a picnic dinner there was an afternoon service at which Rev. Charles Bell of Altamahaw spoke.

Richard Jackson To Return

Rev. Richard J. Jackson of Cincinnati, Ohio, accepted the pastorate of the Durham Congregational Christian Church, Sunday, May 5.

Rev. Jackson, currently pastor of the St. Paul United Church of Christ in Cincinnati, will assume official duties August 1. He will succeed Rev. William T. Scott Jr., who recently accepted a pastorate in Barrington, Rhode Island.

Mr. Jackson was from 1951-56 pastor of the Chapel Hill Congregational Christian Church.

Following preaching of a sermon before the local congregation Sunday, the church voted unanimously to call Mr. Jackson as pastor.

A graduate of Ohio State University where he received his Bachelor of Science degree in business administration, he also attended Yale University where he earned his Master of Arts and Bachelor of Divinity degrees. He also has studied at the Union Theological Seminary.

Mrs. Jackson received her B. S. degree in education from Wilson Teachers College in Washington, D. C., and has taught in the public schools of Cincinnati.

Mr. Jackson has served pastorates in Waverly, Centerville and Spring Hill, Va., from 1941-45. From 1945-50, the Jacksons were missionaries in Shaowu, Fukien Province, China, under the auspices of the American Board. Following this tenure, they were with the Congregational Christian Church in Chapel Hill until 1956 when they moved to Springfield, Ohio. In Springfield he served as minister of the Snowhill church. Three years ago, he went to the St. Paul United Church where he is currently serving.

Dr. Robert Bonar, speaking for the official board of the Durham church, said, "Mr. Jackson is a dedicated, well-educated, energetic, community-minded, Christian minister whom the church is proud to secure as its leader.

"We are particularly fortunate that Mr. Jackson has had the experience of two building programs, since the Durham church is currently anticipating relocating to a new site on Highway 751 at the intersection of the Chapel Hill Boulevard."

The Jacksons have three children, Lewis, 15; David, 12; and Susan, 11.

FAMILY WEEK ACTIVITIES AT MT. ZION

Lillian Sharpe, Reporter

A topic very appropriate for National Family Week was used by Mrs. Sudie Warren for the Women's Fellowship meeting Friday night, May 10, at Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina — "The Church — A Family of Families."

On Sunday, May 12, the youth fellowship conducted the Sunday school devotional which honored mothers. The following took part: Nancy Terry, poem about Mother; Janice Terry, announcer; Vickie Crutchfield, scripture — Proverbs 31:10-31; Carolyn Hargis, prayer; Murray Lynch, "How Mother's Day Came To Be"; Jerry Hargis, "Portrait of Mother." Joyce Strayhorn presented corsages to the mother's of the members of the Youth Fellowship.

Miss Georgia Bradley, the oldest member of the church, was honored by the young people's Sunday school class and their teacher, Mrs. Lorena Warren. Each person brought her a small gift and also presented her with a corsage. This was quite a surprise for "Miss Georgia" and she really did appreciate the thoughtfulness of this class. Even though Miss Georgia was not a mother, she was a very worthy individual to receive this honor on Mother's Day.

The annual Homecoming service was held at 11 o'clock. Acolytes were Charles Tate and Mark Kahal. Miss Linda Wilkerson was organist. Rev. Philip Kahal, the pastor, read Scripture from Ephesians 5:21 - 6:4. Specials: Youth choir — "Faith of Our Mothers;" Senior choir — "O Happy Home, Where Thou Art Loved."

Flowers were placed in the church in memory of: Mr. and Mrs. Jim Carden by the children, Mr. Ed Scott, Mr. and Mrs. Vance Ward by Mrs. Ada Scott and Frances, Mr. and Mrs. Charlie Vincent by Mrs. W. T. Mortinger, Mrs. C. F. Allison and C. H. by Mr. and Mrs. Odie Johnson. The Mother's Day bulletins were sponsored by the Women's Fellowship.

Rev. Kahal's topic for the morning worship was: "The Life of a Christian Mother." What does it mean to be a Christian mother?

1. In order to be a Christian mother she needs to be loved by the father of her children.

2. The Christian mother needs to see that her children are the fruit of her marriage. Children are given as a gift from God and must be nurtured in the Christian faith and loved. This job of nurturing the children usually falls on the mother.

How is she to be a Christian mother?

1. By loving one way — she gives and gives and gives and expects nothing in return.

2. By communicating to her children her faith in God. Her actions speak louder than her words.

3. The Christian mother knows that some day she must release her children to the world.

Dinner was served on the grounds and everyone renewed old friendships and enjoyed the fellowship together. The cemetery was beautiful with the many beautiful flowers.

PICNIC AT SANFORD

National Family Life Week was climaxed on Friday evening, May 10, at the Sanford Congregational Christian Church with a picnic for all church families and friends of the church. The Women's Fellowship, under the leadership of its president, Mrs. George Griffin, directed the assembling of families, helped with the serving of the food and provided the iced drinks to accompany the meal.

Following the grace, spoken by Dr. David Shepherd, the group sang "Happy Birthday" to Mrs. Jean Shepherd, and the fellowship presented to her a huge birthday cake.

After a delicious and bountiful meal, the Social Action Committee, headed by Mrs. E. M. Budd, chairman, presented in playlet form, "The Church Meets Special Needs."

At the conclusion of the program, the members of the Women's Fellowship gathered for their regular quarterly meeting.

Mrs. T. S. Newbold of Rocky Mount, North Carolina, has been appointed the state representative for UNICEF. Mrs. Newbold is known to many of our women because she has served as president of the United Church Women in North Carolina.

Biographical Sketch Of David P. Barrett

By Betty Bolton

"Blessed is the man that feareth the Lord, that delighteth in his commandments" said David long ago. Such a man is David P. Barrett, a retired missionary of the Christian Church, living his "sunset" years in Chapel Hill in the home of a daughter. Blessed it is to know such a man. The sweetness, the goodness, the cheerfulness of his spirit are a warmth, a light, a comfort to all who come in contact with him.

Boyhood on Virginia Farm

Mr. Barrett was eighty-seven last February 28. He was born in 1876 in Isle of Wight County, Virginia, one of the seven children of J. A. Barrett and Alice C. Barrett. This area of Virginia was a farming area, producing peanuts and corn-fed hogs to be made into Smithfield hams. It was peopled largely by members of the Christian Church and David's family, relatives and close neighbors belonged to old Antioch Christian Church.

David's father was a farmer and a faithful, active member of the church all his life, serving as deacon, Sunday school superintendent, leader and counselor. Often David found his father in the hayloft, on his knees in the sweet-smelling hay, praying and communing with God. His mother also was a dedicated Christian.

David's paternal grandmother, Mary Barrett, made a deep and lasting impression on the mind and heart of the growing boy. He remembers her as an old lady living in the home of her son, his uncle, on a neighboring farm. In her bedroom Mary Barrett fashioned her altar, a large chest covered with a beautiful scarf and a chair placed beside it. Here she spent hours on her knees each day, talking to her God. The small boy would tiptoe to the open door of her room and stand quietly watching his grandmother and hearing her pray for him and all her children and grandchildren. This image of Mary Barrett has remained fresh and green in his memory through the years, a compelling force in his life.

An Important Decision

Nurtured in this deeply religious atmosphere it seems only natural that David would also become a Christian at an early age. He remembers clearly the day he made the most important decision of his life. A revival was being held in Antioch Christian Church and the twelve year old David was sitting with three other boys in the "Amen" pew. The minister finished his sermon and opened the doors of the church. David's father walked over to his son, put his arms about him and asked "Would you like to give your heart to God today?" All four boys went forward, grasped the minister's hand and declared to all those assembled, "From this day forward, I accept Christ as my personal Saviour and shall try to pattern my life after him."

For David Barrett this was a permanent and serious decision, one that determined the course of his future life; from that day to this he has never wavered in his faith and has sincerely tried to serve God with

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

May

TARSUS

26—**Rev. and Mrs. Frank Andrews Stone** are teachers at Tarsus College, where Mr. Stone is associate director. He teaches literature, philosophy and psychology. Mrs. Stone teaches English to eleven year old boys.

27—**Louis Wilkins** from the Southern Convention was appointed in 1958 for a three year term as teacher of English at American College in Tarsus. He was re-appointed in 1961 for a special term of two years. At present he is assistant principal at Tarsus College. It is expected that he and his bride will visit our area this summer.

28—**Devon Yoder,** appointed in 1960 to a three year term to teach chemistry and mathematics at Tarsus College, returned to the U. S. in the summer of 1962 to marry **Miss Marcia Ann Schrock.** Mrs. Yoder has been engaged as a special term missionary for two years to teach English at Tarsus College. Besides teaching, Mr. Yoder supervises a group of boarding students.

GAZIANTEP

City of 125,498 in south central Turkey near Syrian border. Institutions: Azariah Smith Memorial Hospital.

29—**Miss Hilaria P. Alaan** was appointed an associate missionary in 1959 for a term of five years. At the Azariah Smith Memorial Hospital, she is head nurse of the Women's Department, and is on the teaching staff, handling medical nursing.

30—**Mrs. Darrell S. Gwynn** was appointed in 1961 to serve a five year term as a nurse at Azariah Smith Memorial Hospital. Before going to Turkey, Mrs. Gynn did industrial nursing, supervisory nursing work and tubercular field work.

31—**Miss Isabel Hemingway** is serving at the hospital in Gaziantep where she teaches students in the School of Nursing. Miss Hemingway is a fourth generation missionary and was born in North China, where she served under the American Board in Taiku Hospital. She has visited the Southern Convention.

June

1—**Rev. and Mrs. Merrill Nickerson Isely** of the Near East Mission were made emeritus missionaries August 1, 1962 after 42 years of devoted service. In 1920 the newly-wed Iselys went for language study in Constantinople and then were assigned to Gaziantep where they served 40 years. In 1937, Mr. Isely was appointed business manager of Azariah Smith Memorial Hospital and his practicality was shown in the steadily improved hospital equipment and procedures. He was also active in community services, such as work with the blind, reforestation, and discussion and Bible reading with a group of searching young men. For 22 years as dietitian and as nurse in the operating rooms, Mrs. Isely contributed to making the hospital a model for this interior section of Turkey.

his whole heart.

Outwardly there was no change in David's life. He continued his life as a farmer's son, milking the cows, feeding the hogs, hoeing and planting, doing chores wherever he could help, and attending the public school in the community. Inwardly he was different — there was a new joy in living and a deep sense of purpose.

Elon Class of 1899

In 1894, when he was eighteen, David completed the eighth grade at the public school (all the school offered) and in the fall went to Elon College Preparatory School in North Carolina. The next year he entered Elon College as a freshman and graduated four years later in the class of 1899, a class of twelve members, four girls and eight boys. In his sophomore year he had decided to enter the ministry and the summer after his graduation he was supply pastor for his uncle, Rev. J. P. Barrett, minister of the Memorial Temple Christian Church in Norfolk, Virginia.

That summer was another turning point in his life. He met and fell in love with Eva Reed, a lovely dark-haired girl with a bell-like voice who sang in the church choir. Influenced by her pastor, David's uncle, Eva had already been considering missionary service as her life's work. It seemed to Eva and David that God had brought them together, and they decided to be married as soon as David completed his seminary work.

The next year 1899-1900 David spent at Vanderbilt University Seminary. During that year, inspired by a wonderful missionary sermon by A. B. Simpson, he decided to offer himself for missionary service. The American Mission Board of the Christian Church of Dayton, Ohio, accepted him and he was placed under appointment in 1900.

Pioneer Missionaries

David Barrett and Eva Reed were married November 6, 1900. January 12, 1901 they sailed for Ponce, Puerto Rico, where they remained for forty years. There was no member of the Christian Church in all of Puerto Rico at that time and their mission was to convert the natives and to establish Christian churches. It was a new kind of life for both and they had many adjustments to make. They learned the Spanish language; they established themselves in a house where they remained thirty-five years and where they reared their six children. David travelled by horseback over a forty mile area, getting to know the people, establishing preaching missions. Eva supervised the management of the home and the rearing of the children. Their union was a happy one and they worked together as a team, discussing together the problems of the home and the Christian work. Eva's musical ability was a great asset and she played the organ for services and directed the singing. "We never had a quarrel in all our years together," says David of this happy union. "There were differences of opinion at times, but everything was settled before the sun went down. In every way we worked together."

INVITATION

By Richard Lynn Sauls

"Come and see,"
The Galilean said
To those who
Asked Him where He lived.
They followed,
And in His house remained.

"Come and see,"
Said Philip to Bartholomew
When doubts his friend
expressed.
He went,
And he was satisfied.

"Come and see,"
A woman of Sychar said,
"And I will shew you Him
Which told me everything
I ever did or knew."
They rushed outside the gates
And found the Lord of life.

"Come and see."
This is the answer and the call
To skeptics, doubters, reasoning
souls—
Those troubled, wondering, and
not knowing
Whether to believe or by their
disbelief oppose.

Some come,
Some see,
But some with minds too open
Hold back in narrowness,
Refusing.

—**In These Times**

The work of the couple prospered and gradually converts were made. The first Christian Church in Ponce was organized February 23, 1903 with seven members. Gradually six other churches were established at Arus, Descalabrado, Santa Isabel, Salinas, Canas, Pampano. By 1915 David owned a car and travelled much more easily among the people. In 1941 when the Barretts retired and returned to the United States they left behind them one thousand members to carry on the work.

Retirement Years in Chapel Hill

By this time several of the Barrett children were living in North Carolina and David and Eva settled first in Lenoir, and then moved to Chapel Hill. They looked forward to a blissful retirement, quiet days together and happy reunions with children and grandchildren. Suddenly and tragically Eva developed cancer and died in 1948, at sixty-five, after months of suffering.

The loss of his beloved wife was a racking blow for David. Gradually he found comfort in his faith, in the support of his children, and in the correspondence with his many friends in Puerto Rico. He has found it difficult to make new friends in the United States and to feel at home here after living forty years in Puerto Rico. Through letters he keeps in touch with the activities of the churches there and follows everything with interest. Former friends and church members visit him when they come to this country.

Now he is almost confined to his home. He suffers cramps in his legs and the usual weakness of old age, but his spirit is cheerful and radiant. Alone most of the day in the house while his daughter is teaching, he busies himself with feeding the birds, with writing his letters, with looking at television and reading. He is almost completely deaf and his eyesight is failing. He has accumulated no money. Yet, he doesn't complain. On the contrary, he feels that his life has been rich and happy, and he thanks God for his many blessings. He is like the man described by St. Paul, "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

The Youth Ministry

Alton Cofield, Jr.

The weekend of April 19-21 found fifty junior and senior high students in Camp Moonelon. There they gathered for the Christian Church Vocations Retreat. This retreat was to inform the students about vocations in Christian ministries. The vocations studied were the Pastoral Ministry, Christian Education Ministry, and the Ministry of Missions. These studies were directed by Rev. G. Melvin Palmer, Miss Pattie Lee Coghill, and Rev. Richard Rinker, respectively. Rev. Walstein Snyder talked about vocations which are not necessarily church-related. He discussed the importance of carrying the Christian spirit into these vocations.

Registration for the retreat took place on Friday. This was an evening for getting acquainted.

Saturday was a day of recreation as well as of study. "Buzz groups" and discussion periods filled most of the time. There was a filmstrip and panel discussion Saturday night. Mr. L. T. Wilkins, Jr., affectionately or otherwise known as "Mugsy," threw his 265 pounds into the retreat to make it a well-rounded occasion. He was the instigator and a participant in softball, volleyball, and ping pong. These games took up the time between the "buzz sessions" and discussions. Some of the students visited the orphanage instead of playing softball.

Young men from Elon College led church school Sunday morning. Rev. Carl E. Wallace, director of the retreat, was the speaker for the worship service. After dinner a friendship circle was formed. Then everyone was dismissed from what was an enjoyable if not a memorable and profitable occasion.

Tasks of the Association

The association shall:

(1) provide frequent and intimate face-to-face contacts and experiences of various kinds, such as field days and seminars, which would be congruent with the content of the youth ministry but too complex or expensive for a local group to carry out;

(2) plan and conduct retreats and workshops for the purpose of familiarizing the members of local groups with the program and available resources (officers would receive this at state-wide workshops and could serve here as leaders);

(3) make available to local groups teams of well-trained and experienced youth to help improve their local youth ministries and programs;

(4) work with conference in training local officers and advisers.

Tasks of the Conference

The conference shall:

(1) strengthen the youth ministry of its local churches.

(2) provide for the training of local and association youth officers and adult advisers;

(3) select program emphases, create and assemble materials, and distribute resources;

(4) maintain relations with interdenominational agencies;

(5) work out means by which local groups may identify with the conference.

Tasks of the National Youth Department

The national youth department shall:

(1) study, examine, and consult on the needs, culture, and trends of youth work;

(2) gather, create, produce, and distribute resources for programming and study;

(3) provide specialized leadership resources;

(4) maintain relations with other agencies of the church, both within and beyond denominational bounds.

Tasks of the United Church Youth Forum

The United Church Youth Forum shall:

(1) act as a sounding board for all youth by directly confronting and discussing contemporary concerns and issues, consulting with instrumentalities of the United Church of Christ, and recommending action;

(2) establish policies and objectives for United Church Youth;

(3) maintain representation in various agencies within and beyond the denomination;

(4) refer those issues which it feels

WHAT YOU SHOULD LEARN

There are five things in life which everyone ought to learn:

1. **Learn to laugh.** A good laugh is better than medicine. When you smile or laugh, your brain for the moment is freed from the load that it ordinarily carries.
2. **Learn to tell a helpful story.** A well-told story is as wholesome and welcome as a sunbeam in a sick room.
3. **Learn to keep your troubles to yourself.** The world is too busy to linger over your ills and sorrows.
4. **Learn to stop croaking.** If you cannot see any good in this world, keep the bad to yourself.
5. **Learn to greet your friends with a smile.** They carry too many frowns in their own hearts to be bothered with any of yours.

—California Freemason

are of vital concern to the conferences for their consideration and action;

(5) develop program ideas by sharing, pooling, and suggesting.

* * *

THE YOUTH FORUM

Membership: The United Church Youth Forum will be an annual meeting of two youth and one adult from each conference. These persons shall be delegated by their respective conferences. The youth delegates need not hold official positions within their conferences, but they shall be not less than 14 nor more than 18 years of age at the time of the Forum which they are attending; and they shall have completed the ninth grade but shall not have entered college.

Content: The representatives to each Forum will be engaged in a program of encounter within some specific area of the church's ministry, or some current issue of concern to Christian youth. Through this encounter the youth and adult delegates will engage in exchange, inquiry, research, and discovery in order that the youth ministry may become sensitive and responsive to the area or issue under consideration.

Powers: The representatives to the Forum will be empowered to amend the Plan for the Youth ministry, to elect and direct the Forum Board, and refer to the conferences whatever issues and ideas may evolve through the explorations of the Forum itself.

The Board: The members of the Forum Board shall be selected by and from the Forum and shall be composed of six youth and two adults. This Board shall have responsibility for planning and attending the succeeding Forum and for carrying out any other tasks assigned to it by the Youth Forum. The Board shall also select a youth moderator from among its number.

Rev. Guy H. Veazey preached at High Point May 5 and will preach at Shallow Well, Sanford, May 26.

The twentieth annual Race Relations Institute will be held at Fisk University, Nashville, Tennessee June 24 - July 6. The cost is $30.00. Scholarships are available. Write to Dr. Galen R. Weaver, Council for Christian Social Action, 287 Park Avenue South, New York 10, New York.

These Have I Loved

By Mildred E. Meyer

These have I loved:

The wholesomeness of farm life; frisky lambs jumping stiff-legged in the sun;

Campers and campfire smoke; warm friendliness;

Family traditions that somehow grow unplanned, and little family jokes;

The peace of a hazy, lazy Indian summer afternoon in a quiet woodland;

Homecoming when vacation's done;

My husband's quiet faithfulness to his work, his God, and me.

These have I loved to taste:

Salted pistachio nuts; black cherries;

Tomato sandwiches from perfect homegrown fruit;

Real maple syrup; the first blue grapes of August;

Popcorn with crunchy Winesaps before a blazing fireplace.

I love to feel:

Fine sand under bare feet on a broad, sunny beach;

Clean sheets, pulled taut;

The velvet of a horse's nose;

After a hectic day's teaching, a good-bye kiss from a small boy — a problem child.

Sounds that have pleased my ear:

Rain on an attic roof;

The faintest tinkling of a shallow brook;
Wind through tall pines, low whispering;
A whippoorwill's incessant call;
A cowbell in the distance;
The crunch of tires on gravel, meaning company's driving in;
The rolling whitecapped ocean's ceaseless road.

Then there are smells:

New sod, freshly plowed;
Spring lilacs from a backyard in Ohio;
New lumber when it has been milled;
The scent of new-mown grass;
Baking day, with crusty bread fresh from the oven.

But, almost best of all, my eyes have seen:

The bigness of important people not too proud to stoop to lift the weak;
A world turned white as ermine overnight;
A toddler's chubby outstretched arms; fat puppies romping;
White birches viewed against a blue October sky;
Fall leaves; the quaintness of New England;
The atmosphere washed clean after a storm;
Green, rolling meadows bordered by white fences;
The trusting innocence of babies' eyes;
A sunset seen through leaning palms in tropic lands;
Lace patterns on the lawn on nights made bright by moonlight;
My country's flag, held high and wafted by the breeze.

In These Times

Worship In The House Of God

Background Scripture: Psalms 84, 121, 122.

Devotional Reading: John 4:19-26.

Memory Selection: **I was glad when they said unto me, Let us go into the house of the Lord.** Psalm 122:1.

The background of the eighty-fourth Psalm is the autumn season and the Feast of the Tabernacles. Pilgrims from far and wide are coming to Jerusalem for what corresponds to our Thanksgiving Festival, to thank God for the harvest, and to worship in the Temple. The Psalm reflects and expresses the joy which this man had as he saw the Temple and as he contemplated the experience of worship in it. He is supremely happy in thinking about it.

His "song" falls into three parts: a meditation on the beauty or loveliness of the Temple 1-4; the happiness and joy of those who make the pilgrimage to the Temple 5-9; and the life-giving and life-creating power of worship in the Temple 10-12. It is one of the finest Psalms.

How Lovely Are Thy Tabernacles, O Lord of Hosts

A church should be a thing of beauty and a joy forever. This does not mean that it must be a pretentious building, costing millions of dollars, and decorated with luxurious and expensive furnishings. But it should be attractive, dignified, lovely, well-appointed, beautiful. Even small and modest churches can be "lovely" in the sense in which the Psalmist used the term. And of course there are churches and cathedrals which are breath-taking in their loveliness. Notre Dame in Paris and the Chartres Cathedral are instances in point. But so are the Duke University, the Princeton University, and many other chapels and churches lovely to behold, things of beauty and objects of joy. Let every church strive to make its place of worship a lovely place, so that people may worship the Lord in the beauty of holiness in the holiness of beauty.

The Joy of Worship

"I was glad when they said unto me, Let us go into the house of the Lord." Can you say that? Do you really look forward to going to church with joy and eagerness and delight? Or do you go from a stern sense of duty, grudgingly, reluctantly, sullenly? Would you rather be somewhere else on Sunday morning than in the house of God? Would you rather be doing something else on Sunday morning than going to church? Is church attendance regarded as a duty or as a privilege? These are pertinent and pointed questions. We might ask ourselves whether we are glad when we go to church.

The Fruits of Worship

The Psalmist uses words and terms that indicate that he found help in worship. "They go from strength to strength," the Lord God is a sun and a shield; he will give grace and glory." "Blessed is the man whose strength is in thee." "Passing thru the valley of Baca they made it a well." I am reminded of a story which Dr. Boynton Merrill told in a devotiional message at a General Council meeting some years ago. He found a Boy Scout in the lovely sanctuary of the church of which he was pastor, standing in the aisle looking at the lovely stained glass windows and the beauty of the sanctuary. "Isn't it lovely?" asked Dr. Merrill. "Yes Dr. Merrill" said the boy "and it makes you feel quiet and strong inside, doesn't it?" Well that is a very good goal for a service of worship — to give people an inner serenity, and a sense of power as they worship in spirit and in truth. The world is too much with us. We do not know how to be still and to know God.

Thomas A. Edison was deaf, as we all know, and he refused to undergo surgery that might cure his deafness for fear that he might hear sounds that would distract him from his work, believe it or not! And Bruce Barton, son of a great preacher once said that it would do the world good if every man in it would compel himself occasionally to be absolutely alone, for, said he, "most of the world's progress has come out of such loneliness" and he might have added silence.

SUNDAY SCHOOL LESSON
MAY 26, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Or again, James Truslow Adams, the great historian, put it thus: "Perhaps it would be a good idea, fantastic as it may sound, to muffle every telephone, halt every motor, and stop every activity some day, to give people a chance to ponder for a few minutes on **what it was all about, why they are living, and what they really want.**" And real worship could supply the answers to these three questions, if we would let it. But most of us are too busy making noise.

In dedicating the Meditation Room in the United Nations Building, Dag Hammarskjold, spoke these impressive words. "We want to bring back to this room the stillness we have lost in our streets and in our conference rooms. In that setting we want to bring back our thoughts to the great and simple truths, to the way in which the light of the skies gives life to the earth on which we stand — a symbol to many of us of what the life of the Spirit gives to man. We want to bring back **the idea of worship,** devotion to something which is greater and higher than ourselves... We are trying to create a meditation room where men of all kinds, from all regions of the world would have a place where each could find his God." That is about as good a description of the purpose of worship as one can find anywhere.

But Why In The Church?

"But why go to church to worship? Can't I worship God at home or by the seaside or in the woods, or some where else? Yes you can, but you won't. Will you? Do you? And there is a contagion about worship with our fellowmen that gives added inspiration and power.

Fifteen members were welcomed into Union Ridge, Burlington, on Palm Sunday. Following a community Easter sunrise service at this church, breakfast was served to 240 people by the Laymen's Fellowship, Women's Fellowship and Senior P. F. group. More than 400 were present for the Eastern worship service, when Rev. H. Winfred Bray used as his topic "I Am the Resurrection and the Life."

Christian Social Action

Cassell Wilson

Christian Social Action is one of the most dynamic aspects of our Christian World Mission. Along with missions, social action is the effort to reach out to the world — locally, nationally, internationally.

In the broadest sense, Christian social action is the effort to make the Christian gospel more effective in society. It is the expression in activity of our prayer, "Thy Kingdom come, Thy will be done on earth..." It means effective love of neighbor as a child of God. Specifically, social action seeks to discern and to serve God's purposes for men in society. Whether undertaken by an individual or a group, it involves direct attention to social processes and structures and the effort to improve society as such.

Christian social action is working together on common problems, in line with God's purpose for the world. Many of our most poignant personal problems cannot be handled alone. For example:

Hazel Willard and her family enjoy their beautiful home in a congenial community. They like the Negro family that has moved into the neighborhood but are frightened by the rumors that several white families may move out. What can they do to prevent panic and lowering of property values?

Edith Wilson's life is centered in her family. As her four sons approach manhood she becomes more and more fearful of another world war. Working for peace is no longer something she would do if she had time. She now feels that it is an essential part of her responsibility as a mother.

The doctor says that Jean Flanagan can no longer care for her mother at home. It seems cruel to place her in a state mental hospital, but the cost of care in a private sanitarium is so high that the family cannot keep her there and send Jack to college.

Christian social action is looking freshly at ourselves and at every human being to see whether God's purpose is being fulfilled in our lives. It is working together on social and economic problems in the community. It is fulfilling our responsibility as citizens in the political life of town, state, and nation. It is using our influence to see that the foreign policy of the United States is directed toward dignity, security, and peace for all.

Did we have Christian Social Action in Biblical days? Let us look at Luke 10:25-37. It is the story of The Good Samaritan.

In the story of the good samaritan Christ illustrates the nature of true religion. He shows that it consists not in systems, creed, or rites but in performance of loving deeds, in bringing the greatest good to others, in genuine goodness.

Thus the question, "Who is my neighbor?" Christ shows us that our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, creed, or color, or class distinction. Our neighbor is every person who needs our help. Our neighbor is every one who is the property of God.

The lesson is no less needed in the world today than when it fell from the lips of Jesus. Selfishness and cold formality have well nigh extinguished the fire of love and dispelled the graces that should make fragrant the character. Many who profess his name have lost sight of the fact that Christians are to represent Christ.

Unless there is practical self-sacrifice for the good of others in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians.

The spirit we manifest toward our neighbor declares what is our spirit toward God. The love of God is the only spring of love toward our neighbors. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

The C. E. A. Ministry

Richard N. Rinker

Since the first of March, there have been at least a dozen leadership training opportunities for local churches in the Southern Convention which have had the benefit of Christian Education Associates personnel. Had these committed workers not been available, these dozen opportunities would either have been greatly reduced in effectiveness or not held at all. These programs have included training for vocation church school workers, interpretation of new curriculum materials, basic study in methods and understanding students, at the local church level as well as in regional meetings.

Rapidly becoming known as dedicated men and women in the Christian education field, these CEA's have been willing to give of themselves sacrificially, at times, to keep engagements and help others with their concerns. It was the case, for example, one weekend in April, when three CEA's were engaged in two workshop experiences in widely separated areas of the Convention. It needs to be pointed out that these people receive nothing more than the joy of serving and further personal growth as reimbursement for their time. Local churches may call on them for help by writing either to Miss Dorothy Balliner, 400 Radiance Drive, Greensboro, North Carolina, or Mrs. Robert Bew, 841 Beryl Drive, Avalon Hills, Virginia Beach, Virginia, or Rev. Richard N. Rinker, Box 336, Elon College, North Carolina. The only needs which must be met by local churches are for overnight accomodations (either in homes or commercial establishments), meals while on the field, and the costs of travel to and from the church.

CEA's have been to the following places recently: South Boston, Suffolk, Norfolk, Elon College, Sanford, Greensboro, Ramseur, Mebane, etc. In the near future they will be at Woodstock (Va.), Asheville, Asheboro, Norfolk, Suffolk, Raleigh, Greensboro, Burlington, etc. Your church is invited to make use of these workers who have received training through participation as leaders and learners in workshops, who have continually kept abreast of developments in education within the framework of our denomination, and who have been able to find real satisfaction in this CEA ministry.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

New Cottage And Endowment

Dear Friends:

I hope very much that last week you read the article by Mrs. Dorothy H. Keser of Southern Pines, N. C., entitled "A Real Eye-Opener." If you missed the article, please go back and read it. We at the Children's Home appreciate very much this kind of interest in our Home and this kind of thinking as to the future of the Home.

There is a continued real need for group care, and there will continue to be such need if trends in our present society continue, and there is no indication at this time that our society is going to change drastically.

Many more applications come to us than we can ever hope to meet. We have to make a decision as to who will live at our Home and who will not. We try to decide this on the basis of those who are in the most needy category, and this of course is not always easy.

In her article Mrs. Keser made a suggestion that we would like to follow up this week. In regard to the possible third cottage she suggested that there might be one or two among us who are blessed with this world's wealth and might like to create a living memorial for a loved one. We thought this was a very appropriate idea. What better could one do with his accumulated wealth of this world than to have his estate live on after him, knowing that it will continue year after year to help meet the needs of needy and neglected children. This is true not only as far as our capital improvements are concerned, but there is also such a need as far as an endowment is concerned.

This past fall one person contacted us and said that she would like to set up a small endowment in honor of her parents. This endowment would be set up so she could add to it from time to time. She began the endowment with a gift of $1500.00. To my knowledge this is the first such gift we have received as an endowment for the general fund. As you know, we do not have an endowment for our general fund. Most institutions like ours usually have an endowment of several hundred thousand dollars, up to several million dollars. An endowment of several hundred thousand dollars for the general fund of our Home would help insure adequate care for our boys and girls, with the support of our churches. While $1500.00 is a long way from such a gift, it is a start in that direction. Many thanks to this fine lady for starting an endowment for our general fund. Fitting into a pattern of living which this lady has followed for a long time, she has asked to remain anonymous and this request of course we honor.

Whether you are interested in our general fund or our capital improvements, if you happen to come in the we would urge you to consider using your estate in this way. There are those perhaps who are in a position to honor a loved one with such a living memorial and this would be most appropriate. There are others who feel they cannot do this during their lifetime, thus their estate in this way would live on after them, category we have been talking about, continuing to meet the needs of boys and girls who cannot do for themselves.

Such giving is in much need if our Children's Home is to do the adequate job that you want it to do.

REPORT FOR MAY 13, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 144.19	
Eastern North Carolina Conference	129.39	
Western North Carolina Conference	16.16	
North Carolina and Virginia Conference	311.59	
Total		$ 601.33

SPECIAL OFFERINGS

Burlington Service League, Burlington, N. C.	100.00	
Leaksville Women's Fellowship, Luray, Virginia	7.00	
Bethel Church, New Hill, N. C.	10.00	
A. Taylor Rogers, Norfolk, Virginia	5.00	
Protestant Chaplains Fund, Fort Gordon, Georgia	15.20	
The Bible Class, Sophia Congregational Church, Sophia, N. C.	14.00	
Mrs. Albert Shirkey, Jr., New Market, Va.	5.00	
Woman's Society, Plymouth Congregational Church, Coconut Grove, Miami, Florida	100.00	
Wisseman Bible Class, First Congregational Christian Church, Greensboro, N. C., Honoring Mr. William M. Alexander	5.00	
In Memory of Mr. Charlie Milton Grizzard (2 Memorials)		
In Memory of Mr. Hugh Gordon		
In Memory of Mr. John Pinnix Underwood		
Total Memorial Gifts	22.00	
Special Gifts	74.19	
Total		$ 357.39
Total for the Week		$ 958.72

Northview church will hold its vacation Bible school June 17-21 from 8:30 to 11:30 a.m. with classes for preschool, primary, junior and youth groups. The pastor, Rev. James E. Porter, will teach the latter. Mrs. C. M. Wicker is the director.

On National Christian College Day, April 28, Union Ridge church, Burlinton, had 63 college graduates present. Twenty-nine are teachers in the public schools of Alamance County. Several are graduates of Elon College. Quite a record!

Annual Memorial Service at Providence church, Graham, will be held June 2 with John Harden of Greensboro as the speaker.

The men's organization in our Bayside, Virginia, church has changed its name to "Churchmen's Fellowship." Its latest project is to clean up the back of their church land.

Memorial Day will be observed at Shallow Well, Sanford, June 2, with a service of gratitude and thanksgiving in the morning, picnic lunch, and a musical program in the afternoon.

Sunday evening, May 24, the Pilgrim Fellowship of Christian Temple in Norfolk will be host to the young people of St. John's E. and R. Church of Richmond, Bay View, Bayside and Lynnhaven Colony churches of Norfolk at a six o'clock supper. At eight o'clock the group will enjoy a concert by a chorus from Granby High School of Norfolk.

Next Sunday, May 26, will be a historic day at Apple's Chapel where Rev. Collie Seymour is minister. Home Coming and Memorial Day will be observed at the morning service, which will be the last service in the building that has served for many years. At two o'clock that afternoon there will be a ground-breaking service to start a new $160,000.00 building, and the next day the present building will begin to be torn down.

USING NEW CURRICULUM

Shelton Memorial, Portsmouth, has decided, by unanimous vote of its Church Committee, to use United Church of Christ material throughout the church school beginning in September, on a one-year trial basis. Reasons for this change are listed in a recent church bulletin as (1) denominational materials are prepared with the needs of the churches of that denomination in mind, by people who are within the tradition and responsible to the whole church for what they do (2) pupils and teachers thus become acquainted with their own church's life and work. This vote preceded the curriculum workshop, so teachers would be sure to attend. Rev. William T. Joyner has recently become pastor of this church.

Bayside, where Rev. Earl Farrell is pastor, reports increased attendance, with an average of 222 for March and 245 for April pushed up by the 379 who attended Easter services. There were 276 in church school that Sunday.

Senior Women's Fellowship of Shelton Memorial, Portsmouth, is sponsoring a luncheon and book review program by Mrs. Leroy Ober Friday, May 24. She will review "Gertrude," a Nobel prize novel and "The Emperor-The Sages-Death."

In Memoriam

DAVIDSON

We the members of Holy Neck United Church of Christ wish to pay a tribute of love and respect to the memory of one of our beloved members, J. O. Davidson, Sr., who departed this life on April 4, 1963.

Mr. June, as he was known, served his church faithfully for many years. He was a member of the Men's Bible Class, Deacon Emeritus and was on the Board of Trustees.

In memory of this devoted friend we present the following resolutions:

That we bow in humble submission to the will of our Heavenly Father and thank him for the gift of this loyal and sincere member and friend;

That we wish to express our regret for the loss of this fine man, and express our gratitude for having known and worked with him.

We wish to extend our sympathy to the family and pray that God's blessings be with them.

That a copy be sent to the family, one to The Christian Sun, and one to the Board of the Church.

Mrs. Mills March
Mrs. Carol Howell
Mrs. Ethel Saunders

FERREE

We, the members of the Sunshine Class of Palm Street Christian Church, United Church of Christ, wish to pay a tribute of love and respect to the memory of one of our beloved members, Mrs. Belle Ferree, whom God called to her eternal home, March 9, 1963, after a long illness.

Those who knew her will remember her as a loyal, faithful member and worker in her church.

The members of this class hereby express their profound regret in the loss of this member.

Therefore be it resolved:

That we extend our sympathy to her family and loved ones. That a copy of this memorial be sent to the family and a copy to The Christian Sun for publication and a copy entered into the class records.

Mrs. T. H. Hussey, Teacher
Mrs. Odell J. Powell, Pres.

GWALTNEY

Our Heavenly Father in his infinite wisdom called to his home, Mrs. Bettie Clee Gwaltney, on March 18, 1963 who was a loyal member of the Windsor Congregational Christian Church.

The members of the church offer the following resolutions:

1. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.
2. That we try to emulate her Christ-like way of life and regret the loss of a faithful member.
3. That we extend our deepest sympathy to the members of her family and commend them to God for comfort.
4. That a copy of these resolutions be sent to the family, a copy printed in The Christian Sun and a copy entered on the records of the Windsor Congregational Christian Chorch.

Mrs. E. R. Laine
Mrs. G. Thomas Alphin
Committee

HUBER

We the members of Union Christian Church, Surry, Virginia, wish to pay tribute to Mr. Francis C. Huber, a former member of our church who passed away March 27, 1963.

He grew up in the neighborhood of Union church and was a faithful member until he left the state some thirty years ago.

In his memory we present the following resolutions:

First, We bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second, That we extend our deepest sympathy to the members of his family and commend them to God for comfort.

Third, That a copy of these resolutions be sent the family, a copy to The Christian Sun, a copy to the Sussex-Surry Dispatch, and a copy entered on the Union church records.

Mrs. B. Frank Wrenn
Mrs. J. Shelton Stewart
Committee

WYRICK

Our heavenly Father in his infinite wisdom has called home to their reward, Mr. and Mrs. Walter E. Wyrick (husband and wife) charter members of Palm Street Congregational Christian Church, Greensboro, North Carolina.

Uncle Walter, as everyone called him, was a member of the Wicker Bible Class and also of the choir. He passed away on July 23, 1962. Aunt Ada, a member of the Sunshine Class, followed him in death just two weeks later, August 5, 1962.

Although they were unable to attend the services of their church regularly during the last year, due to ill health, they both loved their church and participated in many ways to it.

The members of this church hereby express their profound regret in the loss of these members. We extend our deepest sympathy to their loved ones who were so thoughtful of their welfare and comfort during the declining years of their life.

Be it resolved that a copy be sent to the family, a copy placed on the class records, and a copy be sent to The Christian Sun for publication.

Mrs. T. H. Hussey, Teacher
Mrs. Odell J. Powell, Pres.

The Price of Roses

By Theodore A. Braun

Mr. Braun is a minister of the United Church of Christ and is associate director of the Peace Corps office of the National Council of Churches.

The age we live in has been called by many names, but some day, I suspect, historians will call it the age of explosions. In almost every newspaper and magazine one can read about nuclear and plastic bomb explosions, the population explosion, the technological explosion and many other kinds. However, there is one phenomenon which has been overlooked so far — the vending-machine explosion.

New Machine

It started years ago with the arrival of cigarette, soda pop, chewing gum and candy machines. But as is always the case in the field of competition, the process of escalation set in. Today we are greeted by machines that sell stamps, perfume, hot coffee, lipstick, toothbrushes, airplane insurance, tissues, ballpoint pens, combs, aspirin and all the other basic necessities of modern life.

Last week I came across a new machine which turned out to have deep theological ramifications. I was walking through a railroad station when I came face to face with a model which offered bouquets of fresh roses. I stopped in my tracks, straightened my tie, then veered over to make its acquaintance.

When I got into closer range, however, it was not the roses themselves which caught my eye, but the price list which was attached near the money slot. It turned out that the machine did not want just one price for the roses; there was a different price listed for each season of the year. For Thanksgiving, the machine wanted $1.75 for a half dozen roses. At Christmastime, the price advanced to two dollars. For Valentine's Day, Easter and Mother's Day, it demanded its top price of $2.50.

Judging from attendance in our churches, I suspect the machine had the value scale figured out just about right. Most churches are more crowded at Christmastime than at Thanksgiving — there are a lot of travelers and fellow travelers whom we never see around Thanksgiving who go along to Bethlehem to see the manger. And most churches are more crowded at Easter than at Christmas.

But there is a third important Christian festival which the machine missed altogether — Pentecost. In one way, this is an indictment of the church, for Christians have tended to place more emphasis on Christmas and Easter than on Pentecost. Yet Pentecost is the most important of the three.

We would never celebrate Christmas unless Easter had happened. The disciples who had come to know Jesus but had lost hope and fled at his death were transformed that first Easter morning into joyful men. Jesus was alive!

Joyful Disciples

And even though this much had happened, we would never celebrate Easter unless Pentecost had taken place. The joyful disciples did not start moving out into the world to share the Good News until the Holy Spirit filled them with power to speak and they were free, for the first time in their lives, from fear of persecution and death.

In a sense, the three great Christian festivals also mark the stages of a Christian's spiritual journey. Some Christians are between Christmas and Easter — they know Jesus as a man and as a fine example, but not as a Risen Lord and Savior. Other Christians are between Easter and Pentecost — they know that Jesus is risen, but they have never moved out to proclaim him in life.

Christmas and Easter Christians are not enough, God calls us to be Pentecostal Christians, living not only in post-Easter but in post-Pentecostal times. Only such a church is able to meet and serve this explosive world.

I wonder whether our vending machine will ever add a fourth price category to its list: Pentecost season, $3.00?

—United Church Herald

The

CHRISTIAN SUN

Vol. 115 May 28, 1963 No. 22

A Religious W[illegible]y for Christian Homes

Elon College Library

Elon College Library X

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THE FIRST PENTECOST

When the day of Pentecost was fully come, they were all with one accord in one place... They were all filled with the Holy Spirit, and began to speak... as the Spirit gave them utterance... When this was noised abroad, the multitude came together, and were astonished because every man heard them speak in his own language... They were all amazed, and were in doubt, saying one to another, What meaneth this?... Peter, standing up with the eleven, said, This is that which was spoken by the prophet Joel:

I will pour out of my Spirit ... and your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams.

The same day there were added unto them about three thousand souls. They continued steadfastly in the apostle's doctrine and fellowship.

Acts 2 (Selections)

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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Trust in The Holy Spirit
JUNE 2, 1963
PENTECOST
WORLD COUNCIL OF CHURCHES

EDITORIALS

Study To Teach Religion

After spending more than a million dollars to prepare a new series of literature to be used in church schools, the United Church of Christ is in the process of spending much more money and human energy in order to teach teachers how to use the literature. At first thought it may seem strange to take so much time to tell people how to use printed materials. However, the truth of the matter is that people need to learn to teach religion just as they must learn to teach anything else.

Those in charge of the religious educational program of our denomination recognize that on the teachers in our Sunday schools rests much of the tremendous responsibility of passing on to the next generation the ideas that will make that generation Christian. Furthermore, it is not difficult to discover that many teachers of religion have never been instructed in the ideas to be presented or the way to make those ideas effective in the life of the growing people.

Some of our churches have taken advantage of this "workshop" training, and will doubtless be able to translate the ideas on the printed page into Christian living on the part of the pupils who attend Sunday classes. But, very unfortunately, there are many teachers who have not considered this expert training worth the effort to attend the meeting. What will happen in their classes — well, let's not guess, but rather hope that the future for them will grow brighter.

The literature of our denomination was prepared by members of our Church for the people in our churches. One could say that this is something like a member of the family preparing a delicious dinner for the family. In the family it is expected that all take their places about the table and share in the eating, the family fellowship, in the family development and solidarity. Get the point? The reason for the literature is for our churches to use it. Otherwise the church family will miss its joy and growth. Now is the time to start, if you have not already, using the literature of the United Church of Christ.

Two State Conferences

This article some of you expected. But you do not know what is going to be said. Hence, it is possible that you will read on.

Most of the ministers attending the Convocation at Bricks, N. C., recently got their first chance to talk freely together as representatives of the three uniting groups concerning realignment. This talk came after a long day's program had come to a close. The enthusiasm of the group was unexpected. All who spoke were enthusiastic in recommending two state conferences rather than the planned Conference composed of North Carolina and the churches south of a line north of Richmond. Superintendent Fields presented information about progress in realignment to date, but no one defended the present plan. A few did not vote, and some registered members of the Convocation were not present, but the discussion and the vote was unanimous in favor of two state conferences — and most of the men were present.

A look at the map will easily indicate that the Virginia churches both in the Norfolk area and in the Shenandoah valley are a very long way from most of our churches in North Carolina. There is now a worker for Virginia who might just as well have responsibility for all the work of the state as to be tied to a unit now located at Elon College — more than 200 miles from his present location. Both states could easily operate as separate conferences, and would find it much easier to share in interdenominational work in the respective states than can be possible if one state is sliced through the middle. The Baltimore and Washington area is quite different from other sections south of them, and the area seems to be capable of going its own way. The Southern Synod originally cast its vote in favor of two conferences rather than one, and changed that vote only to be cooperative and with the hope of moving forward quickly. Vote of the Southern Convention was on a recommendation without a choice other than to reject the recommendation.

Granted that it may be both difficult and awkward to rescind former action and start over in this realignment business, the truth certainly is that such procedure would be much more intelligent than to move forward into something that is hotly opposed by a large group of leading ministers in the three uniting groups.

It must be conceded, and appreciated, that Virginia ministers have had no good opportunity to express themselves, and that only a few of them were at Bricks. Their absence at Bricks may be an indication that they are not ready to go forward with the Conference as planned, while the larger group from Carolina is eager to get going together.

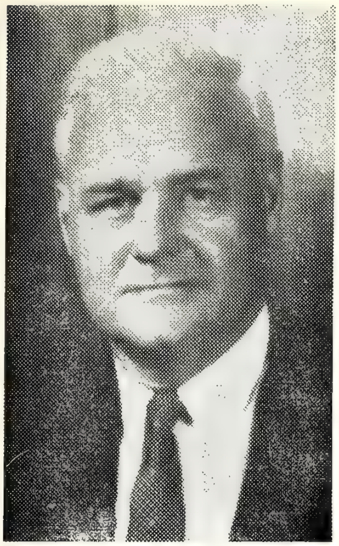
Consideration of this matter should be no occasion for heat, prejudice, or criticism. It is something that needs to be considered on its merit, and action taken that will lead to the greatest progress in Christian service.

Criminals Or Citizens

When more than a thousand people, mostly college students, in a fine city like Greensboro are imprisoned within a few days, the Christian conscience of those who love their state and nation must become aroused. These college students cannot be ignored. Within a few years they will be leaders in the communities where they live. They will be voting, holding office, and making speeches that will be heard around the world.

Do we really want the young people of our states to think they are criminals? Must they all their lives cringe before the law, and law enforcement officers? Or would we prefer that they meet us as friends in all public places? Suppose the situation should really change, and the Negroes should hold the fire hose and the police dogs (neither has been used in Greensboro, thanks be), and be the law enforcement officers

MEMORIAL SERVICE AT GRAHAM



John W. Harden

The annual memorial service will be held at Providence United Church of Christ, Graham, North Carolina, Sunday, June 2, at eleven o'clock.

The minister, Rev. John P. Littiken will preside at the opening service and conduct the devotional.

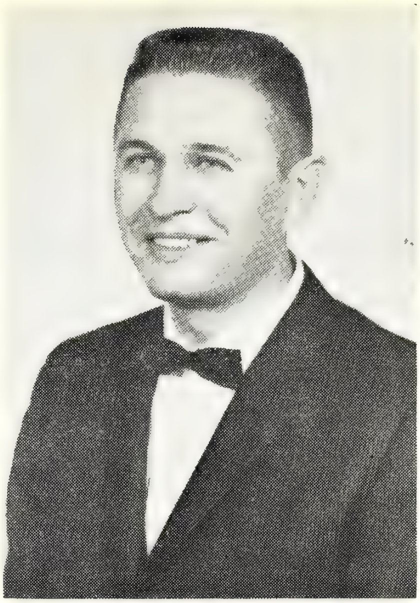
The choir, directed by Mr. Hugh McMullan, organist and choir-master, will furnish the music, assisted by William Kirkpatrick, soloist.

Mr. John Harden of John Harden Associates, well-known newspaperman, author and lecturer will deliver the address. A native of Graham, he now resides in Greensboro, and has his own public relations firm with offices in Greensboro, Raleigh and Charlotte.

At the conclusion of the business session the families and friends will gather on the grounds for a picnic lunch.

—Beatriz Foushee, Reporter

Rev. Max Vestal of Shallow Well, Sanford, will preach June 9-14 at Amelia, Clayton, where Rev. Robert Bennett is pastor.



FRYE TO BE LICENSED

Members of churches in the Western North Carolina Conference are urged to attend the service of licensure for Homer Frye at Antioch Christian Church in Chatham County next Sunday afternoon (June 2) at three o'clock.

During the worship service Rev. L. M. Presnell, pastor at large, will speak on "The Need for Ministers," Rev. W. W. Hall of Asheboro on "The Work of A Minister" and Rev. F. C. Lester of High Point on "Ministerial Standing." Conference president Hubert L. Beane will be in charge of the service of licensure.

Miss Helen Huntington Smith, executive of the Council for Lay Life and Work, received the Doctor of Social Science degree from Defiance College, Defiance, Ohio, May 26.

Dr. Edward F. Manthei of First Plymouth Church, Denver, Colorado and for sixteen years previously pastor of First Congregational, Western Springs, Illinois will be the commencement speaker June 6 at Chicago Theological Seminary.

Vol. 115 No. 22

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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Please send form 3579 to the office at Elon College, N. C.

BENNETTS GO TO GREAT BRIDGE

Rev. and Mrs. Garland Bennett and family are moving from Ramseur to Great Bridge, Virginia, where he will be pastor of our church.

During the time Mr. Bennett served the Ramseur church it has almost doubled in membership, built a new parsonage, remodeled the sanctuary, and purchased a lot beside the church. The church has grown financially to full-time service from having services only twice a month.

Mr. Bennett, who received his degree from Duke Divinity School this year, is a graduate of Elon College. He has served as president of the Western North Carolina Ministerial Association, is a member of the executive committee of the Conference, and has otherwise been active in Conference work.

The following high school graduates were honored at the Elon College Community Church last Sunday: Susan Dixon, Sandra Ferrell, Jean Fogleman, Sandra Jeffreys, Deanie Longest, Ruth Schmidt, Jessie Spicer, and Tommy Ward.

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in our communities, will we want them to treat us as they are being treated? That time may not be as far away as some would like to think.

The sincere opinion of this editor is that there is no more important thing for the Church to do right now than to help solve in a Christian fashion the race problem in America. Unless we do find a Christian solution, the Church has no future other than as a small persecuted group. Time is running out on us. We act responsibly now, or we take whatever consequences our failure may entail. This is not the thing this writer likes to say, but the truth of it is so perfectly obvious that anyone with a smattering of knowledge of the Prophets of Israel must speak.

About * * *

THE ODDEST FISHING PLACE IN THE WORLD

The oddest fishing place in the world is near the small village of Fossil, Wyoming. The place itself is not only rare, but fishermen there use wedges, shovels, hammers and knives instead of book, line and bait. Then, too, there is no water in the place, where fish are hammered and chiseled out and shipped to nearly all parts of the world.

As tourists and others pass through the corridors of museums in New York, Philadelphia, Chicago, Washington and other large cities, they are attracted by fish imprisoned in stone and labeled as to name and approximate date when they lived. These are the fish that Fossil, Wyoming, furnishes and which are caught without the usual fishing paraphernalia.

Stories told about the fish found at Fossil deal not in size but are centered around the conjecture of geologists as to age. When the claim is made that some of the fish are 55,000,000 years old there are not many people who can match the statement with any degree of accuracy. Thinking that is old enough, they are content to let the story go unchallenged.

It would take a long scientific discussion to reveal completely how fish and other sea life can remain, seemingly untouched, for thousands of years. Actually they do not. Through the long process of slow burial the animal matter disappears, but bones and fins find a natural treatment from lime and silica, and eventually solidify. It is these remaining outlines, definite and accurate, on which scientists base their opinions as to age.

Fossil, Wyoming, is only a crossroads in the southwestern part of the State and consists of four houses, a box car and a sheep herder's summer home on wheels. The train which passes through stops only upon request, for the same three dozen inhabitants who live there do not often use a train and possibly fewer people go there than to any other fishing place in the United States.

Creation of this odd fishing ground is unwritten history that probably spans the millions of years which geologists say it does. It goes back to a time when an ocean engulfed all of what is now the whole Rocky Mountain region. It was then and until the earth gradually changed its shape that millions of fish and other inhabitants of the water lived where now only huge, gray mountains lie in almost immeasurable piles, holding within their fissures millions of stranded examples of sea life.

It is the hammering, chiseling and digging for these imprisoned creatures that make the hills about Wyoming's miniature village the strangest fishing ground in the world.

C. B. Riddle

Hundreds Of Senior Citizens Wanted

Washington — (Special) — The Peace Corps has just announced that there are more than 4,000 posts to be filled in 45 overseas countries prior to September 1. Many will be for replacement of Volunteers who shall have completed their two year tour of duty. Others will meet requests for expansion of existing projects or for new programs.

The Peace Corps has indicated that hundreds of these requests from developing nations may be filled by senior Volunteers — those who have recently retired or are contemplating early retirement. According to Director Shriver, "We want as many senior Volunteers as we can get for overseas assignment because of their expertness, patience and wisdom which only experience and time can give."

Teachers, engineers, physical educators, doctors, nurses, mechanics, agriculturalists, carpenters are typical of the many skills desired. The basic requirements are that each applicant must (1) possess a bona fide skill in some trade or profession, (2) be able to pass a satisfactory physical examination, and (3) successfully complete an orientation training period. There is no maximum age limit.

These posts are open to married couples, if both can qualify for the same project. Volunteers receive transportation to and from the country of assignment and a living allowance which covers housing, food, clothing, medical care and incidental expenses. Volunteers also receive a readjustment allowance of $75 per month for each month of service. These allowances do not conflict with pension, social security or dual compensation laws.

A complete list of the skills desired for the above 4,000 posts in 45 countries will be sent to anyone writing the **Peace Corps, Senior Manpower, Washington 25, D. C.** Letters should state skills possessed and should also request a copy of the new folder "Older Volunteers in the Peace Corps." Peace Corps Questionnaires are available at post offices or by writing to the above address. An early request is recommended since it sometimes takes up to 3 months to process applications.

FAMILY NIGHT AT HAW RIVER

Mrs. Nina Williams, Reporter

Family night was observed May 5 with a covered dish supper in the basement of the Haw River church. We had a good group and plenty of food. After the meal we were presented a program by the Junior and Senior P. F. groups.

The seniors opened with scripture by David Clegg, after which the others read a responsive reading led by Wade Koch. This group consisted of Linda Sharpe, Patsy House, Gloria Terrell, Brewer Long, Larry Martin, Wade Koch, and Morris and Norris Jones. Five of our nursery group sang several songs led by Mrs. Charles Koch. This group consisted of Hugh and Donna Coble, Barry Coble, Lisa Layton and Colette Jones.

The Juniors' program consisted of each child reading a verse of scripture and then the group singing about the verse. They were accompanied by Miss Ruth Williams at the piano. This group consisted of Harold Koch, Michael Jones, Gary and Ira Trollinger, Phillip Martin, Darlyne Layton, Roger and Boyd Williams.

It was announced by the pastor, Rev. Daniel W. Jones, that our next family night would be August 4.

A New United Church

Travelors along highway 11 through the beautiful Shenandoah Valley of Virginia between Harrisonburg and Woodstock — nearer the latter than the former — can see a new church just east of the highway. When the above picture was made the building was unfinished, and still is, but it is a growing dream taking shape for all to see.

Two small Congregational Christian churches — Wissler's Chapel on the west, and Wood's Chapel on the east — found it very difficult to maintain themselves in these modern days. They were built for horse and buggy days, and served well. But now the situation is completely changed. The churches cannot do what needs to be done to hold their youth, and even the older people long for greater advantages than these little ancient churches can provide.

The solution seemed to be a united church out on the highway. This has been talked for years; so long in fact that many had almost decided that it was just a dream — fading like the mists on the mountains when the sun comes from beyond the Massanutten.

The picture gives new hope that when the mists are all gone, there will be a lovely building, and a strong church, a united church, two congregations in one, all part of the United Church of Christ. In this we all rejoice, and to those sacrificial and happy people go our very best wishes and congratulations.

THE CROSS WAS MINE

By Eda A. Reid

Some say that the cross of our Lord was His own,
But I think that it really was mine.
For He did no wrong, He was sinless and pure,
Not a fault could anyone find.

I was the one who had broken the law,
Not Jesus, all holy and good.
I was the sinner, guilty indeed;
Before the judge I should have stood.

I should have hung on that rough, splint'ry cross;
But Jesus, with pardoning grace,
Took all of my sin and made it His own,
And died on that cross in my place.

In These Times

DE GUSTIBUS

deer editer:

i see where we are now stuck with a gen. sinod & i am against it. firstly becaws i do not beleev in sin & second becaws it smells of perspiterianism & beleev u me, some perspiterians i hav smelt weren't no jeranioms. ferthurmor just like i sed, if you giv in one inch you'll get taken for a mile. next thing u know we'll get a consistery. i forget most of my latin, but gess that means some sort of order of nuns. if we don't watch out we'll end up with a DIET. i see where them old germans had a diet of spires & a diet of worms. mebbe spires are churchely, but i can't mastikate them with my store teeth annyhow worms are nasty, enny way u look at them. i red how our 4 fathers held a cambridge sinod in the 17th century. u kno as well as i do why they never held enny more sinods— way back then they found out sinods are too hot to hold & they lerned their lessun. why aint we as smart as them old boys were. mebbe u think i am awl rong. ennyhow i aint far from it.

mizerably urs,
o. d. liverus

Dear Mr. Liverus:

You don't know the half of it! We are "stuck" with at least a dozen new names for our organizations and I do not like any of them. However, the only reason I may give for my animadversions is that I am growing old and do not like to see things change. Perhaps this may be your difficulty also. We consider the word, synod, as relatively innocuous. Webster defines it as an ecclesiastical assembly. Surely that is more "churchely," as you say, than the word, council with its connotation of fat aldermen with strong cigars.

You and I are too few and too old to set the clock back, and if we did we'd only be fooling ourselves. A century and a half ago, "American Board of Commissioners for Foreign Missions," must have been an awkward mouthful, but folks got used to that name and even learned to love it. This will happen with the new names we do not like today.

Yours with deepest sympathy,
The Editor

* * *

This "different" article was in our Florida church paper and was written by former Supt. Wm. N. Tuttle. Ed.

The Challenge Of Traditionalism

Rev. Carl Wallace

(Meditation used at opening of Ministers' Convocation, Bricks, N. C., May 13, 1963.)

The theme of this Convocation "On Being a Minister in the United Church" implies that our environment is different from being a minister in general. Assuming this is true, let us consider the challenge of traditionalism. Tradition is stubborn wherever it is found. As each generation acquires the beliefs and practices of the past, there is a natural tendency to assume that these have been good enough to nurture me and I am doing all right, so why change?

The Danish theologian, Kirkegaard, describes the immovable nature of tradition in a homely parable about a flock of geese that milled around in a filthy barnyard imprisoned by a high wooden fence. One day a preaching goose came into their midst. He stood on an old crate and admonished the geese for being content with their confined, earth-bound existence. He recounted the exploits of their forefathers who spread their wings and flew the trackless waste of the sky. He spoke of the goodness of the Creator who had given geese the urge to migrate and the wings to fly. This pleased the geese. They nodded their heads and marveled at these things and applauded the eloquence of the preaching goose. All this they did. But one thing they never did; they did not fly. They went back to their waiting dinner, the corn was good and the barnyard secure.

Religious tradition takes on an even more noticeable stubbornness because it is surrounded with a halo that cries "sacred" to anyone who would tamper. Should you care for biblical support of the formidable, immovable nature of religious tradition, I would cite the following:

Amos: 7:10 — Amaziah, the High Priest first recommended the death sentence for one Amos for his proclamations designed to change the religious life of the day.

Mark 14:63 — The High Priest first condemned Jesus to death in his preachments, designed to change the Jews in and around Jerusalem some nineteen hundred years ago.

Acts 9: 23 — Jews of Damascus set about to kill Paul when the religious tradition of that town took notice of the strength of this converted one who was preaching new ideas.

Other extra biblical support for the stubbornness of religious tradition is found in the attitude of the Roman Church towards Luther; the zealous pursuit of the separatists by the Church of England and the sacrifice of countless martyrs during the Dark Ages at the hands of the church. In other words it is dangerous to suggest change for religious tradition.

Why is it imperative that church tradition be fluid? The ideal of Christ calls us into a growing experience. This means constant change. Also, tradition is always limited by each generation. Without change we could still be limited by honest belief in witches and a flat earth, not to mention slavery. If maintaining the established tradition or status quo receives priority an unnatural spread develops between the ideal and the real. This is like a dam that stops the natural flow of the river. Eventually a break is necessary to release the pressure. Sometimes dams break and great damage desults. The war between the states did not have to be. The stand-ins, sit-ins and race riots of our day do not have to be the answer to an out-moded social concept.

The strategic roll of leaders in a tradition is evident. Ministers unafraid to preach the ideals of our faith will be instrumental in creating change. As the tradition that surrounds the individual changes, the individual will change and the minister's commission will be fulfilled.

As three traditions represented here come together to form the United Church in this area there is tremendous pressure to stay as we are and superficially arrange a paper merger that will confuse us and the generations that follow. We need each other. We need a strong, unified identity with symbols of our unity, but more than our needs we are called by our God to lead our people and witness to the world of the unifying nature of the spirit of our Lord. Church tradition does change, and God-called ministers face the task with courage and hopeful anticipation for a better tomorrow.

ATTENDANTS AT BRICKS

May 13-15, 1963

Former E. and R. men: Dr. Odell Leonard, Rev. Billy Joe Leonard, Rev. Don Leonard, Rev. Carl Daye, Rev. Robert Roschy, Rev. Harold Myers, Rev. George Ludwig, Rev. Wade Curran, Rev. Marlin Schaffer, Rev. Richard Cheek, Rev. George Fidler, Rev. Melvin Palmer, Rev. Lawrence Strunk, Rev. John Settlemyre, Rev. Allan Rohrbaugh, Rev. Roy E. Leinbach, Rev. Edwin Alcorn, Rev. George Dillinger, Rev. Neven Frantz, Rev. Lawrence Leonard, Rev. Frank Snyder, Rev. Van Grimes, Rev. Robert Myers, Rev. Raymond Craven, Rev. James Cress, Rev. Carl Martin, Rev. Banks Shepherd, Rev. Carl Kreps Rev. Henry Meier and Rev. James Bright.

Former C. C. men: Rev. Walter Hall, Rev. J. A. Brown, Rev. Winfred Bray, Rev. Phil Kahal, Rev. Richard Rinker, Rev. Donald Sledge, Rev. Mark Andes, Rev. W. J. Andes, Rev. Richard Petersen, Rev. Guy Veazey, Rev. Kenneth Register, Rev. Lacy Presnell, Dr. William T. Scott, Rev. W. A. Grissom, Rev. Robert Bew, Dr. H. S. Hardcastle, Rev. Joe French, Rev. Walstein Synder, Dr. Clyde Fields, Dr. W. E. Wisseman, Rev. Collie Seymour, Rev. Thomas Madren, Dr. F. C. Lester, Rev. Willis Joiner, Rev. Max Vestal, Rev. Robert Bennett, Rev. Bill Simmons, Rev. Rosser Clapp, Rev. Carl Wallace, Rev. Earl Farrell, Rev. John Lackey, and Rev. Carl Landes.

Former C. of S. men: Rev. Samuel Walker, Rev. J. H. Hooker, Rev. Hosea Scott, Rev. J. D. Farrar, Rev. Joseph Copeland, Rev. Lewis Boykins, Rev. P. O. Alston, Rev. W. M. Lake, Rev. T. J. Moore, Rev. F. D. Morgan, Rev. W. H. Thomas, Rev. Z. P. Jenkins, Rev. James Alston, Rev. R. P. Briggs, Rev. T. H. Pettway, Rev. James Morrison, Rev. R. D. Bullock, Dr. J. T. Stanley, Rev. Judson King (Host), and Rev. Emmett Floyd.

EDITOR'S NOTE: A few men were present for only short periods, and were not registered. Several were not present at the discussion of realignment when the vote was taken in favor of separate state conferences for Virginia and North Carolina. It was the wish of those in attendance that all our ministers could have been present to share in this wonderful Convocation.

Missions Personnel At Moonelon

Richard N. Rinker

This year the following resource leaders will be on hand at our summer camps to share the responsibility for interpreting Our Christian World Mission to our campers:

Miss Yasue Sakaoka — A native of Tokyo, Japan, Yasue came to the United States in 1953 to attend college. She is currently studying at the University of Oregon from which she will receive a Master of Fine Arts degree in sculpture in June. She will serve Junior Age (August 11-17) and Junior High (July 28 - August 3) camps.

Rev. Sterling H. Whitener — Born to missionary parents in China, Mr. Whitener has lived most of his life there. He is ordained as a minister and missionary of the United Church of Christ. He is presently working as Planning Officer and Church Extension Secretary for the Hong Kong Council Church of Christ. He will serve the Junior High (July 21-27) camp.

Miss Allienne DeChant — Born in Kansas and living most of her life in Pennsylvania, Miss DeChant has served as a missionary to Japan and China, participated in a two-year world tour of missions spending a year in Ghana. She is also the retired editor for the Kutztown (Pa.) weekly, the **Patriot.** She will serve the Junior Age (July 7-13) camp.

Mr. Even Erik Norrlin — A native of Finland, Even will become an ordained minister of the Lutheran Church in Finland when he completes study at Andover Newton Theological Seminary (as a Fulbright Scholar) and another year of study at home. He has taught religion in Finnish secondary schools for short terms. He will serve the Junior High (June 16-22 and 23-29) camps.

Mr. Takao Kitamura — Born in Seki, Gifu-Ken, Japan, Takao is now a graduate student at Howard University in Washington, D. C. He is a graduate of Doshisha Middle School and attended Doshisha University. He has taught school and participated in work of evangelism in Japan. He will serve at the Senior High Retreat (June 30 - July 6).

Mr. Carl F. Schweitzer — Carl is a graduate of Elmhurst and the University of Pennsylvania; he is now teaching English and literature at North Japan College in Sendai. He has had contact with many young people in Japan through his nine years of teaching. He will serve the Pilgrim Fellowship Officers Retreat (August 18-26.)

Mr. K. C. George — Born in Kerala, South India, K. C. has graduated with B. A. and B. D. degrees and is now studying in graduate work at Andover Newton Theological Seminary. His special interest is church history. He will serve the Young Adults Conference (August 30 - September 2).

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

GAZIANTEP

June

2—**Dr. and Mrs. William Laubach Nute, Jr.** returned to Turkey in 1962 to take up a new post in the Azariah Smith Hospital in Gaziantep. Dr. Nute was brought up in Turkey, the son of American Board missionaries. He has worked with children in the government hospital in Ankara and as director of the Adana Clinic.

3—**Miss Sandra Kamper and Miss Irma Lynne Nunn.** Miss Kamper was appointed as an associate missionary nurse in 1960 for a three year term and serves at Azariah Smith Memorial Hospital, Gaziantep. She is supervisor of the Men's Department working with Turkish nurses; most of her co-workers are men trained on the job. Miss Nunn was appointed to the Near East Mission in 1962 for a three year term as a nurse.

4—**Mr. and Mrs. George J. Privratsky** were appointed missionaries in 1957, studied Turkish in 1958 and in 1959 sailed for Turkey where they completed their language study at Izmir. They have been in Gaziantep since 1960 where Mr. Privatsky is business manager of Azariah Smith Memorial Hospital.

5—**Dr. and Mrs. Richard Updegraff** began work in the hospital at Gaziantep in 1962. Since completing his residency, Dr. Updegraff has served in the army and in the U. S. Public Health service, where he received additional training in surgery. Mrs. Updegraff's professional work (medical) has been intermittent and varied because of their moving about and their family.

ALEPPO

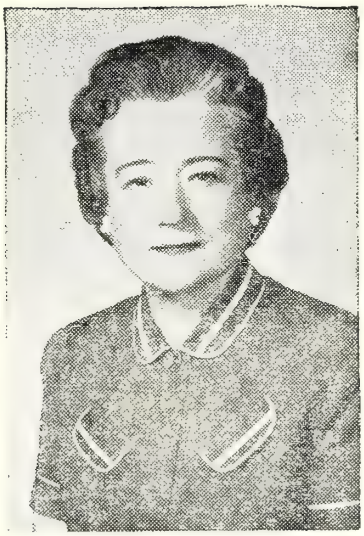
City of 420,000; largest in Syria; located near Turkish border in northwestern Syria. Related institution: Aleppo College.

6—**Through revolutions and changes of government Aleppo College has been able to continue fairly steady academic work and a mission of acting as an agency of reconciliation and peace in unsettled times. Of the 670 students, 596 are from Syria. In 1961, Rev. Peter Doghramji was installed as the sixth president of Aleppo College.**

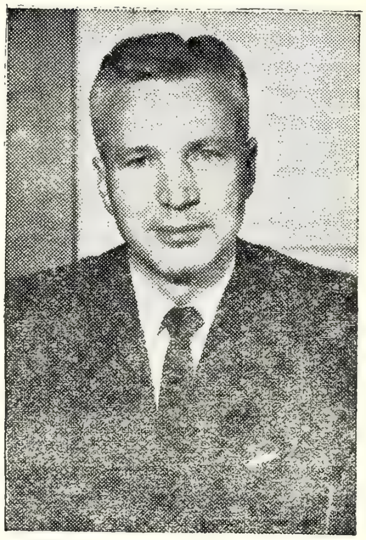
7—**Miss Inez Marie Clinger** was appointed in 1960 as an associate missionary. She is dean of the Girls' Division of Aleppo College and a teacher of English. She also has the responsibility for the in-service training of the teachers.

8—**Rev. and Mrs. George Frederick Miller, Jr.** of Aleppo College are active in community relations. Mr. Miller has served in the Near East since 1946 and became academic dean of the college in 1949. He has done special field work in testing and has participated in several research studies in education and psychology. In connection with his interest in archeology and history, he has helped in the writing of guide books and publicity material dealing with Aleppo and North Syria. For three years he was acting president of the college. Mrs. Miller has done much for the statistical analysis for her husband's research projects.

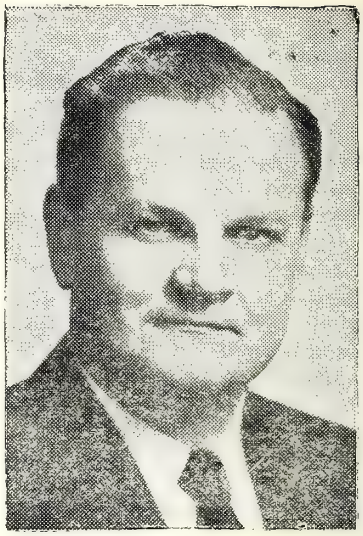
Elon College Commencement Speakers



JUDGE SUSIE SHARP



REV. ROBT. E. MARSTON



JUDGE WM. H. MANESS

Associate Justice Susie Sharp, of Reidsville and Raleigh, only woman ever to hold a seat on the North Carolina Supreme Court bench, delivered the commencement address at the annual Elon College graduation program, which was held yesterday in Whitley Auditorium on the College campus.

The graduation exercises climaxed a three-day series of programs, which opened with the annual Alumni Day program on Saturday and the baccalaureate sermon which was delivered Sunday morning. The Sunday program also included musical presentations that afternoon and at night.

Judge William H. Maness, of Jacksonville, Fla., a member of the Class of 1938 of Elon College, now a well-known Florida attorney and judge, was the featured speaker at the Alumni banquet which was held in McEwen Memorial Dining Hall Saturday night. Dr. Alonzo Lohr Hook, faculty member for nearly half a century, was honored as Outstanding Alumnus for 1963.

Fifteen Elon graduating classes returned to the campus for the all-day alumni program on Saturday. The program that day opened with registration and a coffee hour in Carlton Library at 10 o'clock that morning, followed by an alumni luncheon at 12:30 o'clock and the annual alumni business meeting in Whitley Auditorium at 2 p.m.

The Rev. Robert E. Marston, pastor of the United Congregational Christian Church of Silver Springs, Md., delivered the baccalaureate sermon in Whitley Auditorium at 11 a.m. Sunday morning. The annual vesper musical recital was held at 4 p.m. Sunday and a voice recital was presented by Prof. Charles Lynam, member of the Elon College music faculty, Sunday evening.

* * *

RECEIVE GRADUATE SCHOLARSHIPS

Six members of the Elon College senior class have received graduate scholarships or fellowships for a total of $10,300, which will aid them in advanced studies next year. The grants were announced at the college's annual Awards Day program.

Three of the grants were in the field of natural sciences, to Amy Litten, of Burlington, for $2,400 in zoology at Virginia Polytechnic Institote; to Robert Lovell, of Burlington, for $2,000 in chemistry at the University of North Carolina; and to Barbaros Celikkol, of Ankara, Turkey, for $2,700 in physics at North Carolina State College.

Robert Saunders, of Indianapolis, Ind., has received a $400 entrance scholarship, renewable for four years, for work at Andover-Newton Seminary, Andover, Mass. Two awards in physical education were to Jerry Drake, of Greensboro, for $1,000 at the University of North Carolina, and to Burl Clements, of Richmond, Va., for $600 at East Carolina College.

AWARDS DAY WINNERS

Eighteen Elon College students were honored at the College's annual Awards Day program held recently, with some of the group receiving more than one award in recognition of achievements during the year in scholarships, music, student government, religious education, Bible Study, dramatics, creative writing and athletics.

The band award, given for outstanding work with the Elon College band, was presented by Prof. Jack O. White, band director, to Michael Griffin, of Burlington.

The John W. Barney Memorial Scholarship, established in memory of the late Prof. J. W. Barney, was presented by Dean Fletcher Moore to Eleanor Smith, of Winston-Salem, senior girl who has been active in many phases of campus life and at the same time maintained an outstanding academic average. Miss Smith is a granddaughter of Professor Barney, who served 33 years as a member of the Elon faculty.

The Basnight Awards, given each year by Stein H. Basnight, of Chapel Hill, a member of the Elon board of trustees, were presented by Director of Development Robert C. Baxter to Doris Anne Morris, of Stanardsville, Va., for outstanding work in Bible study, and to Dewey Andrew, of Snow Camp, as Elon's outstanding athlete for the 1962-63 college year.

The Ned F. Brannock Scholarship, established in memory of the late

Prof. N. F. Brannock, long-time member of the Elon chemistry faculty, was presented by Dr. Paul Cheek to Robert Lovell, of Burlington.

The William Moseley Brown Award, given by Sigma Mu Sigma Fraternity in tribute to Dr. William M. Brown, now retired from the Elon faculty, was presented to Amy Litten, of Burlington, for outstanding rank in scholarship, character and extracurricular activities.

The Achievement Award in foreign language, given by the college's modern language department, was presented by Dr. Frances Muldrow to Linda Johnston, of Fairfax, Va., for outstanding work in Spanish.

The Phi Gamma Mu Scholarship Award, given each year by the Elon Chapter of Pi Gamma Mu, national honor social science fraternity, was presented by Robert C. Baxter to Robert Saunders, of Indianapolis, Indiana.

The Shackley Music Awards, given in memory of the late Dr. George Shackley, of St. Petersburg, Fla., were presented by Dean Fletcher Moore to Linda Keck, of Burlington, as the student showing most improvement in piano, and to William Whitley, of Tarboro, as the student showing most improvement in organ.

The Strader Awards, given in memory of the late Jerry Dalton Strader, of Burlington, long outstanding as a leader in religious, educational and civic life, were presented by Prof. John S. Graves to Doris Anne Morris, of Stanardsville, Va., for achievements in religious education, and to Carol Trageser, of Arnold, Md., for work in dramatics.

A special Student President's Award was presented to James Buie, of Darlington, S. C., for his fine work as president this year of the Elon College Student Government Association. Buie then presented a special Student Government Award to Carol Trageser, of Arnold, Md., for outstanding contribution to campus life by a student who did not hold a student government office. Buie also presented special cheerleader awards to three senior cheerleaders, Dian Clary, of Lawrenceville, Va., Denyse Theodore, of North Bellmore, N. Y., and Eleanor Smith, of Winston-Salem.

The Burlington Writers Club Awards, given by the Burlington literary group to winners of a campus

(Continued on Page 15)

PROFESSOR A. L. HOOK HONORED

Outstanding Alumnus Of The Year

By Luther N. Byrd

Dr. Alonzo Lohr Hook, who has often been called the living embodiment of the Elon College spirit, was honored at the annual Alumni Banquet held during the 1963 commencement exercises, as Elon's "Outstanding Alumnus of the Year."

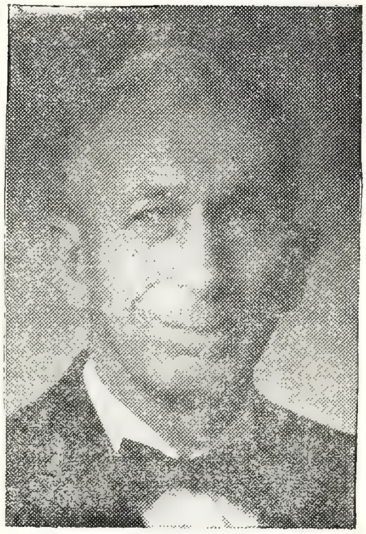
The announcement that Dr. Hook would receive the alumni honor this spring was highly pleasing to a host of Elon students of both past and present, but the presentation of the "Outstanding Alumnus" plaque only put into physical action the opinions which hundreds and thousands have had for many years.

One recalls only a few of the many fine things which Elon people have said of Dr. Hook through the years. One student would tell how Dr. Hook taught him to be a man by imparting to him ingredients of character that were more important than all the math or physics he taught, while others recall the abiding interest which Dr. Hook has had in Elon students after they left the campus.

Of all the faculty members at Elon College, perhaps no one has been more often sought out and visited in his home by returning alumni, and no professor is more frequently the subject of inquiries at Elon alumni meetings away from the campus. It is also true, too, that perhaps no one living knows personally more former Elon students than does he.

Dr. Hook was born at Hanging Rock, West Virginia, in 1899, and he came to Elon College in the fall of 1909 after graduating from Curry High School in Winchester, Virginia. His arrival on the Elon campus as a freshman marked the beginning of an association which has continued until the present, for he remained at the college as a faculty member after his graduation with the college's Class of 1913.

After assuming his faculty duties he went on to graduate studies, receiving his master's degree in physics from Cornell University and doing additional graduate study at Johns Hopkins University, Chicago University and Duke University. He was given an honorary doctor's degree by Elon College at the 1960 commencement.



PROFESSOR A. L. HOOK

Dr. Hook was married in 1914 to the former Jessie Irene Dawson, who is also an Elon alumnus, and throughout the years their home has always had "open doors" to Elon students. They have four daughters, all of whom are graduates of Elon.

Always interested in athletics, Dr. Hook was at one time graduate manager of athletics for the college and he has long been chairman of the faculty athletic committee. He has also been affiliated with the North State Conference (now the Carolinas Conference) through the years, having served as both commissioner and president of the organization.

Within the college itself, his service has been varied as well as good, for his many posts of service have included those of professor of physics, head of both the Department of Physics and the Department of Mathematics, dean of the college and registrar of the college, not to mention the many and varied committee assignments.

Outside the college, he has been very active in both his church and in Rotary International. For over fifty years he has devoted time and energy to his church as both member and officer, and he has served the Rotary organization in numerous capacities.

Dr. Hook is retiring this year from his full duties at the College, but he will continue to teach on a part-time basis.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Announcing

The Annual

Senior High Camp

of the United Church of Christ

Theme: He Calls Us Into His Church. . . . To Accept the Cost and Joy of Discipleship.

Date: June 30 - July 6, 1963.

Place: Johns River Camp, Collettsville, North Carolina.

The United Senior High Camp is a venture in Christian education by the Convention of the South, the Southern Synod and the Southern Convention (the three uniting bodies of our United Church of Christ in North Carolina and Virginia). It provides an opportunity for acquaintance and fellowship among senior highs. The ecumenical nature of the Church is emphasized and expressed by the inclusive interracial fellowship of the camp, and by the participation of leaders and campers from the two uniting denominations. The camp is planned by a committee of persons from the three sponsoring acting conferences. An excellent staff has been selected to make this a really worthwhile experience in Christian fellowship, worship and Bible study.

Those Invited

Young people who are in grades 9, 10, 11, or 12 for the school year 1963-64.

Cost of Camp

The cost is $20 for the entire week. This includes meals, lodging, insurance. Five dollars will be due when registration is sent in. The entire amount may accompany registration if desired. Registration fee will be refundable until June 7. It is necessary that you register in advance to be covered by the insurance from the time you leave home until you return to your home.

Scholarships

Local churches are urged to assist young people in this unique and wonderful opportunity, but even beyond your local church there are a number of scholarships available. Please contact Rev. Carl Landes, Box 8112, Greensboro, North Carolina.

Camp Program

Following the theme of this year's camp — "The Cost and Joy of Discipleship" — we shall enter into discussions on the meaning of the Bible, the relating of the faith to our personal and world struggles; have opportunity to play, swim and hike; share in a work project; and just relax and drink in the strength and beauty of the hills.

The Staff

A fine staff of persons from the acting conferences participating will lead the camp:

Director — Rev. Harold Myers, pastor, Edgewood United, Burlington.

Bible Study and Chaplain — Rev. James Morrison, pastor, Children's Chapel, Graham.

World Friendship Visitor — Board of World Ministries.

Study Course — Miss Dorothy Hampton, Stewardship Council, Philadelphia.

A registered nurse, lifeguard and counsellors will also be a part of the staff.

The Location

Johns River Camp contains 300 acres and lies between two mountains in the Pisgah National Forest near Lenoir.

To reach the camp — Take U.S. 321 out of Hickory to Lenoir; stay on by-pass until you reach N.C. 90 to the left and follow it through the community of Collettsville and continue on hard surfaced road until the camp is reached on the left side of the highway. (Do not take any dirt roads and remember mountain travel seems long — it is about 10 miles from Collettsville to the camp.)

Special Note

There are so many demands on Johns River Camp that the board is asking that we let them know by June 5 if we have enough registrations for the camp. This means that we must have 25 registrations by that date. Therefore, please send in your $5.00 registration fee immediately to the Southern Convention Office, Elon College. Your money will be refunded if the camp is not held.

There is a $10.00 scholarship for those who are officers in their local or conference Youth Fellowships. Also $10.00 scholarship for children of ministers. Other scholarship aid is available upon recommendation of your pastor.

We'll be looking for you at John's River, but REMEMBER, it is necessary to hear from you by June 3. Y'all come!

HOLLAND P. F. ACTIVITIES

Rawles Jones, Reporter

The Holland P. F. has really been busy in recent months. In February we went ice-skating in Norfolk. Youth Sunday was also observed that month. The P. F. supplied the altar flowers and took them to shut-ins afterwards. In March we went bowling in Portsmouth. Our revival was also held in March. The guest minister, Dr. W. E. Wisseman, spoke to us at a supper meeting.

Our church recently bought new hymnals, and the P. F. gave a leather-bound pulpit copy and a spiral-bound organ copy. About 14 of us attended the Spring Rally at Rosemont. The P. F. held an Easter sunrise service, with breakfast served afterwards.

We are looking forward to summer activities, including a visit by the caravan on June 9.

Cleaning Out Cupboards

Mrs. C. E. Parry

Can it be that a college or university student is akin to the average housewife in some ways? I know a grandmother who thinks so.

The other week this woman's grandson was an over night guest in her home. After everyone had gone to bed, she and David sat up until 2:00 a.m. talking . . . talking . . . talking.

Talking about what, you ask? Not the latest in men's fashions. Not sports. Not girls. What then? They talked about mathematics and science. About space and the nuclear age. About time and what it is. About the achievements of NASA and the seven astronauts. At last, the grandson said "What is your definition of God?"

The grandmother was silent for a moment and then she countered with "Why don't you give me your definition first?"

"A directional force, and I don't capitalize it," he replied.

"David," said the grandmother, "I've just about decided that a university freshman is like a housewife in some ways. The housewife now and then cleans out her cupboards. She takes everything out, cleans the shelves, throws some things away, and puts back in rearranged form what she thinks she will need or use.

"I believe a university freshman, especially one who elects the line of study you have chosen, is like this housewife. You have taken out of your cupboard what you collected in grade and high school, in club and church in home and family — your cupboard is bare like Old Mother Hubbard's.

"Aren't you going to keep any of this to put back on the shelf? History? Literature? The family scrapbooks? The genealogy that takes you back to the continent in the 11th century? The two translations of the Bible that I gave you and the history of the church that confirmed you? All these things may have a message and a new meaning for you before you get out there in space."

She stopped. When David made no reply, she went on. "To me, God is the Great Creative Force in all this space you've been talking about — I capitalize — He was — and is — and always will be — in all the vastness of space — the Loving God of All Space. Man is his most precious creation. Time is one of his greatest gifts to me — and life — and you, Young Man! Get some of these things you've enjoyed back on the shelf in your empty cupboard. And let's get to bed."

—**Congregational Iowa**

Young People Express Faith

First Church, Fairfield, Connecticut, where Rev. Henry E. Robinson is pastor, had 48 young people unite with it on Maundy Thursday by profession of faith.

Each one had turned in four pieces of written work: Interpretation of a parable; an interview with parents on, "Why Religious Training is Important;" a paper entitled "Why I Think the Church is Important;" and a prayer.

Following are one of the papers and one of the prayers.

"Why I Think the Church Is Important"

In this day and age with our bombs and other fantastic weapons, we need something to keep our belief in man. When one man with one touch of a button can destroy our world we need some assurance that he won't.

Sure, you say, he wouldn't do that, he'd only destroy himself! Let's face it, there are men desperate enough to do it. The world is on the edge you say, or is it? There is within man an eternal hope. If it is not developed spiritually it will become hidden and man will live for material things only. If we were to judge our world in material terms, why not destroy it? Half the world is starving, homeless and sick.

Through church we know that God gave us this life. If we do the best we can with it we will have a better life afterwards. If everybody did the best they could with their lives, the world would be in a lot better shape.

Our social studies teacher has often said, "man seeks security and survival in a hostile environment." Security is through the spirit and survival is through material things. Even in America, where we are well off as far as material things go, we need spiritual guidance. Otherwise our lives would become an endless cycle of "make money," "buy," "make more money," "buy more."

I know some people who say they do not need church. They say, "what does God care about me?" These people are always the most unhappy and cynical.

Through church we learn to count our blessings, not what we **haven't** got.

All my life I have felt the need of church. No one **made** me go to church. This made me see its worth even stronger.

* * *

"A PRAYER"

To my Father in Heaven, I direct my prayer,
For love, for life, for friends, I pray—
My thanks for them each and every day.
Please bless, Dear Lord, those less fortunate than I,
And bless those who will defy thy Word.
Direct them, Lord, that they may see
The Light which thou hast shown to me.
And if it is thy will, my Lord,
Hand to me a shining sword,
That I might ever spread thy Word
As a symbol of my love for thee.
I shall serve eternally.
Please give me strength and aspiration
To proclaim to every nation
The Word of the God in which I trust.
If it be thy will, I must.
Guide me through the hours each day
That I shall please thee in every way.
In God's name
I give this prayer
In faith that he is listening there.
Amen

The Law Of The Lord (Temperance)

Background Scripture: Psalms 19:1-7; 119:33-40, 105-112.

Devotional Reading: Psalm 119:9-16.

Memory Selection: **The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.** Psalm 19:8.

THE STRUCTURE OF THE PSALM

Psalm 119 is an interesting piece of literature. It is not only the longest Psalm, but it is the longest chapter in the Bible. There are 176 verses in the Psalm, or Song. These 176 verses are grouped in twenty two sections of eight verses each. At the head of each section there stands a letter of the Hebrew alphabet. Furthermore each verse of each section begins with the letter that stands at the head of the section.

For example the first eight verses in the Psalm begin with the Hebrew letter "Aleph," the verses of the second section begin with the letter "Beth" and so on. It is quite likely that this plan was used to make it easier to commit the Psalm to memory. In any event it is an interesting fact — twenty two sections of eight verses each, each verse of each section beginning with the letter that stands at the head of the section. The fellow who wrote it must have spent a lot of time on it. He had to use perspiration as well as inspiration!

The Theme of the Psalm

The theme of the Psalm is what he calls the LAW, i. e. the Law of the Lord. But he probably knew that if he used the word "Law" in every verse, it would become monotonous. So he uses synonyms for the law, ten of them as follows: law, word, saying, commandment, statutes, ordinances, precepts, testimony, way, path. These are all the Law, and they are a revelation of God and his way with men. And one or the other of these words appear in every one of the verses except a very few!

The Message of the Psalm

It would be impossible to give within the limits of these NOTES the message of the entire Psalm. But a careful reading of the section which composes today's lesson reveals several aspects or functions of the Law. It should be noted that the man loves the Law. It is his delight, he rejoices in it, he loves it, he longs for a better understanding of it. He prays for a better understanding of it, and proclaims unwavering devotion to it. For him the "Bible" was not something to be laid on a shelf to gather dust, but something to be used. He read it, meditated upon it, rejoiced in it. And he found that it did something for him.

a. It kept him from covetousness. "Incline my heart unto thy testimonies, and not to covetousness." He learned that a man's life does not consist in the abundance of the things he possessed, that things were to be used, but persons were to be loved.

b. It quickened his inner life. "Quicken thou me in thy way." Dwight L. Moody had written on the fly-leaf of his Bible these words: "Sin will keep you from this Book, and this Book will keep you from sin."

c. It was a guide and a light upon his pathway. "Thy word is a lamp unto my feet and a light unto my path." It is the picture of a man walking along a road or a path by night. It is dark and lonely. The man cannot see the end of the road or know all the journey. But he carries a small light, it may be a candle or a small oil lamp, and it gives him light for the next step ahead, and also shows him the dangerous places beside the road. The Bible is a book of light. It is a safe guide for us in our pilgrimage of life. It is a lamp unto our feet and a light unto our path.

d. It comforts and strengthens. "I am afflicted very much; quicken me, O Lord according unto thy word." Pastor Martin Niemoeller tells an interesting story in illustration of this fact. When he was put in prison by Hitler, he was stripped of everything he had — wedding ring, wrist watch, suspenders, books and papers, and his Bible. One day a Nazi officer strutted into his cell and asked him if he had any complaints or wishes. Reminding the officer what had happened to him, he said he had many wishes, but one above all — that his Bible be returned unto him, and that right away. The officer hesitated for a moment, then called a guard and said "Get this man's Bible from my office and bring it to him." Ten minutes later Neimoeller had his beloved Bible. Then he tells us what that Book meant to him. "The Word of God was simply everything to me — comfort, strength, guidance and hope, master of my days and companion of my nights, the bread that kept me from stravation, and the water of life that refreshed my soul."

SUNDAY SCHOOL LESSON
JUNE 2, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

e. It gives joy. "For they are rejoicing of my heart." There are many who find delight in reading their Bibles. It is not a stern duty, but a great privilege and delight.

There are many other things the Bible does, but they all cannot be mentioned, even by the Psalmist in 176 verses, much less in this comment or exposition.

It is a tragedy that so comparatively few people read the Bible in any serious or systematic way. No wonder life is so dull and deadly, so powerless and unfruitful, so starved and undernourished! The words of the Bible are spirit and life. It is literally the bread of life, and man cannot live without it, certainly not at his best. The lives of many people would be transformed if they spent even a few minutes every day in reading the Bible thoughtfully, reverently, prayerfully. And the excuse or the reason given — "I do not have time" — is a lot of baloney. The folks who say this take time to read the papers or to listen to radio or to look at T.V.

ON TAX EXPENDITURES

By February, 1963, there were only 47 workers in private employment to support each 10 employees for our various government departments, including their fringe benefits, office space, equipment, etc. — The total cost of congressional staff salaries in 1920 was $3 million; by 1940, it had more than doubled to $6½ million; but, by 1963, it had zoomed to $50 million!

THE SOUTHERN CONVENTION

of Congregational Christian Churches, Elon College, North Carolina

An Open Letter of Information and Invitation

Elon College, North Carolina
May 15, 1963

Dear Friends:

The Executive Committee of the Executive Board of the Southern Convention, in its meeting at Henderson, May 8, 1963, took note of the problem of communication with regard to realignment of the Southern Convention, the Southern Synod, and the Convention of the South. The three bodies involved have appointed members to a Steering Committee and charged them with the responsibility of working out details of realignment and referring suggestions and recommendations to the Executive Boards of the three respective bodies. The Steering Committee has not been unaware of its responsibility and has been moving ahead with deliberate speed.

It is difficult for such an important Committee to share its discussion at various levels of progress with the church at large without giving room for misunderstanding and premature understanding. It is out of this problem of communication in the proper context and a means by which communication can find best and proper expression that the Executive Committee of the Executive Board of the Southern Convention has requested that this open letter be addressed to all the ministers of the Southern Convention and published in THE CHRISTIAN SUN.

Voted EC **EB '63** 8 — That by direction of the Executive Committee a letter be sent from the Southern Convention to every minister of the Southern Convention — a copy of said letter to be printed in THE CHRISTIAN SUN as an open letter to every member of the Southern Convention — requesting that those persons wishing to present ideas, suggestions, opinions, etc., with regard to realignment, send their communications to Dr. Frank R. Hamilton, 300 W. 33rd St., Norfolk, Va., who serves as Chairman of the Southern Convention segment of the Steering Committee charged with responsibility in realignment, and stating that consideration will be given to every suggestion, and further, that a program of information on Realignment will be provided in connection with the Fall Sessions of each Conference of the Convention.

The Superintendent of the Southern Convention joins with the Executive Committee in encouraging each minister to send any idea or suggestion to Dr. Frank R. Hamilton, in the firm belief that every idea or suggestion will be given every consideration by the Steering Committee. This is a heavy responsibility we have laid on the Steering Committee, and each of us should share our ideas and support with the Steering Committee, in the hope for speedy progress.

Most sincerely yours,

CLYDE L. FIELDS,
Superintendent

CLF:ca

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

We Need Your Coupons

Dear Friends:

As most of you know, coupons are very important to us here at the Children's Home. Especially is this true at this time of the year with the Red Scissors variety. This is true because we have one more month on this year's goal. The Red Scissors people give us a quota of 75,000 coupons, and their year runs from July 1st to June 30th. If we are to meet this goal of 75,000 coupons the month of June is going to have to be a good month for us. Therefore if you have any Red Scissors coupons of any kind, regardless of quantity, we hope you will forward them to us this month. As you perhaps know, we receive money for these coupons.

With other coupons such as Betty Crocker and General Mills we get items which we need in our dining rooms and kitchens. While our greatest concern right now is for the Red Scissors coupons we would be most happy to receive the other varieties too, for there are a number of items we need to order. This is a big help to us when we can get household items in this manner rather than having to purchase them even at wholesale prices.

Listed below are the coupons we would like for you to save for us. Should you have coupons of other variety and you are in doubt as to whether we can use them, please forward them along with the others, because in all probability we can make use of them. Of course if the coupon must have money attached to it to be useful, we do not use them; this is the only kind we would say should not be sent to us.

Our greatest need is for the following coupons:

Betty Crocker

Gold Medal Flour
Softasilk Cake Flour
Bisquick
Cheerios
Wheaties
Kix — Trix
Jets — Hi-Pro
Wheathearts
Cake Mixes
Frosting Mixes
Cookie Mixes
Muffin Mixes
Potato Mixes
Cream Puff Mix
Pie Crust Mix

Red Scissors

Borden's
Mrs. Filbert's
Grandma's
Pride of Illinois
Luzianne
Octagon
Kirkman
Linit
Joan of Arc
Cocoa Puff
Goodness Pack
Protein Plus
Twinkles
Frostyos
Country Corn Flakes
Hot Bran
Argo
Skinner
Super Suds
Gold Seal & Penny
Calumet
Buttermilk Pancake Mix
Red Band Flour
Sperry Drifted Snow Flour
Three Little Kittens Cat Food

REPORT FOR MAY 20, 1963

Southern Convention Churches and Sunday Schools		
Eastern Virginia Conference	$ 76.34	
Eastern North Carolina Conference	101.00	
Western North Carolina Conference	32.77	
North Carolina and Virginia Conference	43.00	
Total		$ 253.11
SPECIAL OFFERINGS		
The Congregational Church of Christ, Tryon, N. C.	$ 320.00	
Women's Fellowship, First Christian Church, Burlington, N. C., Balance of Easter Offering	6.79	
(Total Easter Offering $203.79)		
First Christian Church, Burlington, N. C.	10.00	
Lawrence S. Holt Trust Fund	450.00	
Edgewood Congregational Church School, New Haven, Connecticut	50.00	
Burlington Business & Professional Women's Club, Burlington, N. C.	6.00	
Mebane United Church of Christ, Mebane, N. C.	20.00	
Mrs. C. E. Casey, South Norfolk, Virginia	4.00	
Ladies Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00	
Miss Jean G. Phillips, Chatham, N. J.	38.00	
In Memory of Mr. Hugh Jefferson Gordon (3 Memorials)		
In Memory of Mrs. L. C. (Ida) Lorenson		
Total Memorial Gifts	25.00	
Special Gifts	245.01	
Total		$ 1,199.80
Total For The Week		$ 1,452.91

The Elon College Neighborhood Girl Scouts have given a table lectern to the Community Church in appreciation for use of the church and parish house.

Mr. and Mrs. W. H. Baker have given a Bell and Howell sound movie projector to First Church, Newport News. It was first used at a family night April 8 when the movie "Does Christ Live in Your Home?" was shown.

In the morning service at First, Newport News last Sunday candles were lit by members of families of Mrs. O. J. Tuccorri, Egbert Griggs, Mrs. James J. Jernigan and W. B. McWilliams, members who have passed away during the past year.

Each Thursday evening is to be known as "church work night" at Shelton Memorial, Portsmouth, with the pastor, Rev. William T. Joyner, on hand to share in the work plans.

Last Sunday four members joined our High Point church, thus adding to the six who also joined on profession of faith at Easter.

Commencement in two of our churches: Kindergarten at Southern Pines May 27 and at Elon College May 30.

Rev. G. H. Veazey has been called to serve as interim pastor at Zion church, near Burlington.

Money Matters Of Importance

1. Please encourage your Church to send in remittances on Our Christian World Mission, monthly or quarterly. More than 50 churches have not sent any Apportionment as of this date. This places a tremendous strain on Our Christian World Mission to continue its work without regular monthly support. Please help us in this regard.

2. Please know that the Southern Convention Office is anxious to be helpful to the local church in every way possible. We hold the conviction that Our Christian World Mission involves what the local church does in the community, through the Southern Convention Office in the two states of North Carolina and Virginia, and through the United Church of Christ into all the world. Our concept of apportionment support of Our Christian World Mission involves all this. We are concerned with the local church budget and every phase of the stewardship support of Our Christian World Mission. If Mr. Simmons, Mr. Rinker, or I can be of help to you in any possible way, please let us know.

3. The Southern Convention is not providing its fair pro rata share of the budget of the United Church of Christ. Dr. David Shepherd, Sanford, N. C., is Chairman of the Finance Committee of the Convention. We seem reluctant to suggest an overall increase in Apportionment in the interim year of the biennium. Would you voluntarily take your apportionment total for 1963 as a minimum and increase it by 5%, 10%, or 20% and let Dr. David Shepherd know of your willingness to do the same? Some churches are in various levels of ability to increase their present giving for Our Christian World Mission. Any formula or budget suggestion would necessarily be limited to the degree of the ability of the local church to give of its treasure to Our Christian World Mission. We would welcome your help and suggestions in any possible way. We would be most encouraged if a number of your ministers would write to Dr. David Shepherd or to me at the Southern Convention Office and indicate that your Finance Committee will voluntarily increase its apportionment for 1964. This would be a tremendous morale boost for all of us.

4. Your Superintendent always faces the summer with a great deal of anxiety. The summer months are lean in receiving apportionment from churches. We have to limp along and hope there will be sufficient funds to carry on our program. All the help you can render would be most appreciated at this time, so as to enable us to move through the summer without too great anxiety.

5. The Elon College Capital Funds Campaign will be more precisely set before us during the Fall of 1963. You will remember that the last meeting of the Convention authorized a Capital Funds Campaign for Elon College improvements during the Fall of 1963 and 1964. A respected fund raiser has been engaged by the College to enable all of us to move forward in an organized way to undergird the needs of our College. Please call on Dr. J. Earl Danieley and others from Elon College to lay this matter before your local church, ministerial association, or Conference meetings. The Churches of the Southern Convention will be offered the opportunity to share $225,000.00 over three years for the improvement program of the College. This phase of the College improvement campaign will be in the amount of $600,000.00, to be sought from churches, individuals, industry, and the public at large. As already stated, it is hoped that the churches' share will amount to $225,000.00. Remember, Elon is our College, and we want to be proud of our part in making it a great College.

BIBLE STUDY AT APPLE'S CHAPEL

Mrs. C. Edgar Apple, Reporter

Mrs. W. F. Randolph taught the Bible study, "The Meaning of Suffering" at Apple's Chapel recently. The first study was on Sunday evening, April 21, and continued each Sunday until May 5, ending with the May Fellowship meeting. A family picnic supper was enjoyed before the last message. The messages were inspiring and helpful to all who attended — to the men as well as the women.

Mrs. Vaden Apple is spiritual life chairman and Mrs. Railes Cook is president of the Fellowship. Rev. Collie Seymour is pastor of the church.

ACTIVITIES OF REIDSVILLE WOMEN

Mildred Clapp, Reporter

At the quarterly business meeting of the Reidsville Women's Fellowship held at the church Tuesday, May 14, it was reported that our Fellowship had 80 stuffed dolls and toys to send to the migrant workers.

It was also reported that a pamphlet rack has been installed in the church's vestibule. It contains religious and educational tracts and pamphlets.

Mrs. Lucille Welch gave a good report of the Southern Convention Women's Fellowship.

New officers for the next two years were elected and are as follows:

President, Mrs. Daisy Briggs; First Vice-President, Mrs. Agnes Chambers; Second Vice-President, Mrs. Dorothy Temple; Secretary-Treasurer, Miss Mildred Clapp; Assistant Secretary-Treasurer, Mrs. Dorothy Apple.

Our Family Night, with a covered dish supper, was held at the church Sunday, May 4. There was an attendance of approximately 150 persons. The young people were in charge of the program, and the children's choir sang.

Vacation Church School for Elon College will be held June 10-14 at Moonelon with Miss Georgia Moore as director. "Widening Relationships" is the theme. A new feature will be a class for senior highs on "Leadership" led by Mrs. Carl Dawson.

Mrs. E. W. Welch, of First, Portsmouth, received the coveted Meritorious Service Award recently for her work with Navy Relief.

AT ELON COLLEGE

(Continued from Page 9)

short story contest, were presented for the first time this year. Mrs. E. R. Gant, of Burlington, presented cash prizes to Marion McVey, of Snow Camp, and Jane Barnwell, of Burlington, for winning first and second honors in the contest. Manly Wade Wellman, of Chapel Hill, then presented the third prize, provided by him, to Beverly Powell, of Arlington, Va. Miss McVey was also given the Alpha Phi Delta Fraternity Award for the outstanding story in the campus literary magazine during the year.

United Church Women Of Virginia

THE CHURCH ECUMENICAL: ITS MISSION

(Annual Meeting, Westminister Presbyterian Church, Charlottesville, Virginia. Contributed by Mrs. Garland Spratley.)

CALL TO WORSHIP

Leader

We are one body in Christ and every one members one of another.

Response

One body vitalized by one Spirit moving progressively toward one hope.

Leader

We are one body in Christ and every one members one of another.

Response

Loyalty to one Lord giving birth to one faith committed in faithfulness.

Leader

We are one body in Christ and every one members one of another.

Response

In all, through all and above all is one God and Father, one Lord and Savior in one body, the beloved Community.

INVOCATION (unison)

O God, the Father of our Lord Jesus Christ, our only Savior, the Prince of peace: give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is one body, one faith, one baptism, one God and Father of us all, so we may henceforth be all of one heart of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

HYMN "Come, Thou Almighty King"

THE APOSTLES CREED

I believe in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead. I believe in he Holy Ghost; the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

THE LORD'S PRAYER

THE SCRIPTURE LESSON

Mark 10:35-45; Ephesians 2:1-14.

THE PRAYER FELLOWSHIP

SOLO—"I Mourn As A Dove"

WORSHIP IN TITHES AND OFFERINGS

MEDITATION

"To many people 'ecumenical movement' is just another way of saying 'World Council of Churches.' Is it? In a frequently quoted phrase, William Temple, Archbishop of Canterbury, spoke on the ecumenical movement as 'the great new fact of our time.' He called it a fact at a time when there was no organized World Council of Churches and when a bitter war was raging which divided Christians and put a stop to all ecumenical meetings. He did not speak of a vision or ideal but of a fact. He meant by this, I believe, that a great and growing company of Christian people, including the leaders of many churches, had entered into an experience of the essential oneness of Christ's church in spite of every sort of division."

In what does Christian unity consist? How is it constituted? There are no easy answers. Often our answers are not consistent with one another. Should our desire and effort for Christian unity therefore be abandoned? No! it is the reason to continue. In meditation and prayer we face reality. We must never seek to ignore or avoid the reality of our tragic divisions. So, our interest in Christian unity is both a privilege and a burden. It means taking up the cross. And yet, as we turn to God, the burden is lifted in the realization that unity, being the will of God, is God's own work. And yet we cannot create unity, it is the gift of God. If we yield to Him, the sanctifying Spirit is present among us. He is binding us together in the fruit of the Spirit which is 'love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control.' Remember then, in prayer and service that you are a member of the whole Body of Christ in the work and worship of the church, as the one people of God, the beloved community in which the members of all suffer and rejoice together and care for one another.

"The children of this world pass by the islands of discord, as an army would disregard stragglers on the path of advance."

"I saw two clouds at morning,
Tinged with the rising sun,
And in the dawn they floated on,
And mingled into one.
I thought that morning cloud was best,
It moved so sweetly to the west."

"It is not for these alone that I pray, but for those also who through their words put their faith in me; may they all be one; as thou, Father, art in me, and I in thee, so also may they be in us, that the world may believe that thou didst send me. The glory which thou gavest me I have given to them, that they may be one, as we are one; I in them and thou in me, may they be perfectly one. . ."

HYMN "These Things Shall Be"

ADDRESS

"Our Common Mission in an Uncommon Time"
Mrs. Stuart Sinclair, Vice President of United Church Women, Member of the United Church of Christ in Massachusetts

HYMN "Savior, Again to Thy Dear Name"

PRAYER AND BENEDICTION

The
CHRISTIAN SUN

Elon College Library
Carolina Hall
-61

Vol. 115 June 4, 1963 No. 23

A Reli[illegible] Weekly for Christian Homes

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

STUDY

To Show Thyself

Approved

- - -

Not Ashamed

I Timothy 2:15

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

Subscription office:
Elon College, North Carolina

Joint Summer Conference
June 18-21, 1963

Mrs. Carl Daye, Chairman

Mrs. R. M. Kimball, Co-chairman

The second joint Summer Conference for women of the Southern Convention and Southern Synod will be held at Catawba College, Salisbury, June 18-21. Planned under the leadership of Mrs. Daye and Mrs. Kimball, the Conference will feature a study of "Re-Thinking Adult Education in the Church" led by Miss Helen Huntington Smith, executive of the Council for Lay Life and Work, as well as studies of the mission study themes for next year and demonstrations of programs suggested for use in connection with "Program Opportunities for Adults."

It is expected that local presidents, program chairmen and ministers' wives will attend this important leadership training opportunity. Others will be welcome. A registration blank is found on page 3. Please send it in as soon as possible.

One In The Midst

There were 361 seniors who received diplomas at the High Point Central High School Commencement last night (May 30). There were beautiful girls, and charming boys. One of the girls and three of the boys were Negroes; the others were white. Some were Protestant, others were Catholic, and a few were Jews.

One could not tell from looking at the group as they listened to an address by John Harden (whose family were members of our Graham Christian Church when this writer was pastor) what religion anyone professed, how well each had learned what books and teachers had offered in education, or what was in the mind and spirit of these fine young people. The long line parading before their Principal and receiving a diploma from the chairman of the school board was interesting to the several hundred parents and friends perched on the bleachers in the gymnasium.

But the Lester family was primarily interested in only one in the midst — that was the youngest of the family, Harry. A sister had come from Vassar, bringing her roommate, just in time for the occasion. The four of us sat for almost two hours for the event that took only a moment — the moment when the Principal called the name and that one boy received a piece of paper that said he had completed his course in that school.

June 10 this same family will meet in Oberlin College in Ohio for a college graduation. We have never been there for such an occasion, and probably will never be again. Many students will graduate, but we will be there because one of them is Elizabeth Lester, the oldest of three children in the family of a minister-editor. Other graduates will have higher grades, though she has been received into Phi Beta Kappa, but this family will be there to see just this one girl receive a college diploma. She is just one in the midst.

Our Board for Overseas Ministries has been searching for 160 new missionaries to man outposts of Christian service around the world, and, at last report, had found 60. Now that is not enough, but it is quite a company. The Lester family is much interested in missions and missionaries, but in the midst of the group there will be one going to Japan in August to work with Angie Crew in Kobe College. Angie will be coming home for retirement next year, but Elizabeth, a child she helped to teach to talk, will remain in Kobe for a three-year term of English teaching. Among all our overseas Christian workers there will be one in the midst who will be head and shoulders above all others in the minds of her parents. She is our child. We will celebrate our 25th wedding anniversary this June with great joy, for it is our first-born who is graduating from Oberlin and going to Japan.

That is the way it is, we suppose, with all parents who attend commencements. They see one in the midst.

And that it is the way it is with the Divine Father, we believe. There are millions of people on earth, but he sees them one by one, and like a shepherd, he calls them each by name.

Commencement Prayers

INVOCATION

God of Grace and God of Glory,
Creator of the myriad twinkling stars,
and tiny blades of grass,
be conscious, we pray Thee, of the people
gathered here at this time.

Clad in cap and gown and happy in heart,
young people of our city are about
to pass a milestone,
to complete studies that lead to graduation,
to sever ties of school and home, and
to launch out into a future
fraught with peril, and delight.
Now they join with parents and friends
in meditation and prayer.

Make this a precious moment—
one to be remembered
when the way is rough,
when temptations entice, and
when success crowns other efforts.
To this end inspire and guide
all who share in the program this evening,
and all who listen in their hearts
for the voice of God.
Amen.

BENEDICTION

Let the benediction of heaven
and all heavenly things
decend upon us now, our Father.

Take from us prejudices that divide and cripple,
fears that freeze our souls,
doubts that defeat our daring,
aimlessness that leaves us standing
when others march forward,
stupidity that closes our hearts
to the love of man and God.

Let no graduate of this school ever be
less than his best,
and no parent fail to pray unceasingly
for sons and daughters.
When Seniors travel separate paths,
guide them in right ways
so they can help to make the brave, new world
in which good people can live together
in peace and joy.

The Lord bless you and keep you,
The Lord make his face to shine upon you,
and be gracious unto you;
The Lord lift up his countenance upon you,
and give you peace.
Amen.

Rev. and Mrs. John D. Schofield

There will be a reception next Sunday (June 9) at Shelton Memorial Church 8:00-10:00 p.m. honoring Rev. and Mrs. William T. Joyner.

Church family night was held at Durham May 10. Junior and primary choirs furnished music and Rev. Harold Myers of Edgewood Community, Burlington, spoke on Christian family life.

NEW MINISTER AT UNITED, PORTSMOUTH

Rev. John Schofield began his ministry at the relatively new United Church in Portsmouth, Virginia, in May after serving six years as pastor of First Congregatiional Christian Church, Lanett, Alabama.

Mr. Schofield has studied at Earlham College and Indiana Christian University and has his A.B. from Evansville College, Evansville, Indiana. Ordained in the Methodist Church, Mr. Schofield later transferred to our denomination, becoming pastor of Union Church, Evansville. A veteran of World War II, he served 25 months in the Navy in the Pacific area. While in Alabama he served as president of the Lanett and Valley Ministers' Associations and has been active in the American Legion and Kiwanis Club. When he left Alabama he was moderator of the East Alabama Association, a member of the Board of Directors of the Southeast Convention, and chairman of the committee on evangelism.

Mrs. Schofield has been active in Women's Fellowship work, having served as Friendly Service chairman and been registrar and hostess for the Alabama-West Florida Retreat. She directed the junior choir and was soloist for the chancel choir in Lanett, where she was also active as a Girl Scout leader and in the Woman's Club. The Schofields have one daughter, Frances, who is assistant organist and pianist of the Lanett church.

The thirty-third annual Homecoming and Memorial Day will be observed by the Leaksville United Church of Christ of the Valley Conference, Sunday, June 9, with morning and afternoon services and a picnic lunch.

The church cordially invites relatives and friends.

Homecoming will be observed at Palm Street Church, Greensboro next Sunday, June 9. There will be special singing by the Gethsemane Quartet. Following lunch served in the church basement, there will be a song service. Former members and visitors are invited. The pastor is Rev. Odell Powell.

DEDICATION AT BEVERLY HILLS

"Homecoming" was extra special at Beverly Hills, Burlington, this year, since the debt on the church had all been paid and the building was dedicated May 5. Presiding at the service was the pastor, Rev. K. D. Register. Bringing the message was Rev. W. W. Snyder, a former pastor. Rev. Allen Hurdle gave the history of the church. Supt. Clyde L. Fields gave the prayer of dedication.

Sharing in the service of mortgage burning were Clyde Buckner, Ervin King, James Faulkner and James Moore. Bringing greetings were Dr. J. Earl Danieley, Elon College; Mr. Snyder, Children's Home; Mr. Fields, Southern Convention; Dr. H. H. Cunningham, laymen's fellowship; and Mrs. K. D. Register, women's fellowship.

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Rev. F. C. Lester, *Editor*
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Joint Summer Conference

(Southern Synod — Southern Convention)

REGISTRATION CARD

Catawba College, Salisbury, N. C.
June 18-21, 1963

Name ______________________________
Address ______________________________
Church ____________________ So. Conv. ____ So. Synod ____
Office in Women's Group ______________________________
Roommate choice ____________________ Floor/1st____ 2nd____
Enclosed $16.50 Check __________ Money Order __________ Cash __________

Advance Registration Will Be Appreciated
Please send card and money by June 9 to
Mrs. Porter Seiwell, Catawba College, Salisbury, N. C.

About * * *

TWELVE GREAT INVENTORS

When many new inventions are death-dealing, and the tides of war rising against the banks of insanity, it is worth a pause to consider the names of twelve American inventors who took the doddering old world of 1800 and by their brain magic made it over into a place where peace and prosperity could reign.

The twelve inventors were Whitney, Morse, Goodyear, McCormick, Howe, Fulton, Westinghouse, Bell, Edison, Hall, Wright, and Mergenthaler. Most of them were poor, obscure, and often ridiculed for their ideas. Others attained vast wealth and great honor.

Eli Whitney invented the cotton gin that transformed the South, agriculturally, and the same blessing came to India and Egypt and other countries with soil suitable for cotton production.

Samuel F. B. Morse was a portrait painter, but his interest turned to electricity and the transmission of sound. After many pleas to Congress for money to launch his undertaking, his telegraph idea annihilated distance and opened avenues that have made communications master over time.

Charles Goodyear was a minor clerk in a Connecticut hardware store, but he had a fascination for rubber and its possibilities. He and his family often went hungry, and his health broke in experimenting with ways to vulcanize with rubber. But Goodyear is regarded as the father of the "rubber age" of automobile tires.

Cyrus H. McCormick, while harvesting wheat with a hand scythe on his father's Virginia farm, conceived the idea of the reaper. His invention gave impetus to grain-growing that made the United States the main breadbasket of the world.

Elias Howe Jr. was an insignificant machinest who had a dream one night that cannibals were chasing him and that their spears had holes in the heads. From that dream came the sewing machine.

Robert Fulton once sailed paper boats on the streams of Rock Creek Park in the District of Columbia to the delight of many prominent men of Thomas Jefferson's day. Fulton made the first successful steamship and his invention changed the commerce of the world.

George Westinghouse, Civil War steamboat engineer, invented the air brake and thus made possible the expansion of railroads and the rapid conquest of a continent.

Alexander Graham Bell, teacher of the deaf, invented the telephone which today is one of the miracles of the times, a convenience which has circled the globe, and which the world cannot spare.

Thomas A. Edison was a railway telegrapher but whose genius gave the world the electric light, the phonograph, and many other mechanisms.

Charles Martin Hall, a 22-year-old chemistry student in Oberlin College, was first to find a method to manufacture aluminum and thus made the world's most abundant mineral servant of man.

Wilbur Wright, a bicycle mechanic known only to his community, startled an unbelieving world on December 17, 1903, with the first airplane flight.

Ottomar Mergenthaler, a German immigrant, invented the linotype and thus made possible the modern newspaper, revolutionized printing in general that gives employment to millions, and made possible education's foremost ally.

C. B. Riddle

TO STOP COMMUNISM

- Whoever helps to stop racial discrimination helps to stop communism.
- Whoever works for justice for the migrant, the Indian, the immigrant, works against communism.
- Whoever helps to eliminate involuntary unemployment; corruption in business, in labor unions, in government, helps to overcome communism.
- Whoever works for good laws and for their enforcement, whoever takes seriously his responsibilities in political life, whoever resists temptations to cheat his fellow citizens or his government, whoever supports civil liberties for all, is striking blows against communism.

—Herman Reissig

This Interested Me

By Emily C. Lester

The area meeting at Catawba College last fall sponsored by the Council for Lay Life and Work impressed me greatly, for the presence of 325 people there indicated an interest in the work of the laity of the United Church of Christ.

Following a suggestion from several interested people, there was a meeting last week at Moonelon to consider holding a number of simultaneous sessions in our area to further consider the work of the laity and specific ways in which it could be implemented. Thirty-five people shared in making the following plans:

Sunday afternoon, July 28, is the time.
About 15 churches in North Carolina and Virginia will be "the place."
(Specific Churches will be announced later.)
Ministers, laymen and women will be asked to serve as leaders.
The suggested program includes worship, fellowship, and study.
"Program Opportunities for Adults" will be the tool used.
A study of material in the several divisions will be made in small groups.

Those interested specifically in a local Council for Lay Life and Work, Churchmen's Fellowship or Women's Fellowship will meet in separate groups for the final period of time, so that definite plans for each may be made.

Yes, those present realized that July afternoons are hot, that many people would choose to go to the beach or the mountains or a lake rather than to a church meeting, that there is not really time for the best preparation of leaders, BUT it seemed wise to provide an opportunity for learning about adult work in the church in time to make specific plans in local churches for the fall program. We hope many of you who read this will mark JULY 28 as a date when you will go to some nearby church to learn a little more about beginning an effective witness in these times in which we live.

The Challenge To Reconcile

Morning Devotion for Ministers' Convocation

Bricks, N. C. May 14, 1963

Yesterday we thought about the challenge of traditionalism. This morning I would like to expose another challenge that is prevalent in this period of merger and transition: The challenge to reconcile Individuality and Conformity.

Upon accepting the call to the ministry I was first aware of a strong individualistic force at work in my life. In looking back I discover that the source of this force grows out of the feeling of exaltation at being "called" by God. After all, why did the Almighty God call little me except that he wanted me to express His interest. So my friends testify that I apparently had all the answers in those first months. I was the spokesman for God or as God.

Another force was not long in entering my life once I had declared myself to preach. This I have labeled conformity. The organization of the church both local and on a state and national level has standards, procedures and an orientation that demands attention if one is to work therein.

The challenge then that has confronted me all of my ministry is to reconcile these two forces in my life. To submerge one in favor of the other results in a deformed minister. Individualism without due consideration for and a willingness to conform to some extent to the church shapes one into an egotistical spokesman, not for God but as God. Conformity without the courage and will to express one's individual interpretation as led by the Spirit of God is a freak without identity. A "patsy" is a "pushover" in common street jargon and a pulpit conformist without identity becomes a "preaching patsy."

How are we able to reconcile these two forces so as to maintain our identity and yet work within the framework of the church? Observing those among us who have done a good job with these two forces I discover recognition of the individual call from God but also recognition of the "Church as the Body of Christ"; a demand for freedom but a respect for other opinions; and a democratic attitude that accepts the rule of the majority but expects the voice of the minority to be expressed and respected.

The life of an honest minister is not easy and this has not been promised. Counter-forces are always at work upon him and within him from the invitation of a member to attend a cocktail party to the demand by the state or national organization to accept motions contrary to the teachings of Jesus. He learns the meaning of the cross. He learns to love that which is just and true and consistent and he strives for these virtues in the midst of an imperfect society, yes, and an imperfect church. But he continues to strive if he is honest. He refuses to be submerged by the pressure to conform and he refuses to discount the act of God through the church. So he strives to stand for right and truth within the church even though he knows that he often will be defeated. But stand he must because this is God at work through him.

Carl Wallace

Be Careful, Everyone!

By Weldon Taylor Hammond

Sitting alone at dusk one day,
I watched the twilight shadows play
On land and sky.
A spider just above my head
Swooped down upon a silver thread—
No longer shy.

Entranced, I sat serene and still
And watched her weave with magic skill
Her dainty lace.
Across, around, then up and down,
She danced from tree limbs to the ground
With charming grace.

She must have had a feast that night,
For by the gleams of morning light
I saw the dead.
A dozen creatures—bugs and flies—
Were victims of her wanton eyes.
On these she fed.

O tempted soul, Satan is far
More subtle than the spiders are.
His web is spun
With tinseled threads of tainted breath
And pleasures which must end in death.
Be careful—everyone!

FAITH
In God And Man

An Editorial in Minnesota Conference Bulletin

Many changes are taking place as groups within the two constituent bodies of the Minnesota Conference of the United Church of Christ are learning to live together. An exciting element in these changes is the unwillingness of some people simply to mesh organization and continue in a "business-as-usual" manner. This is a time for launching out into new ventures. Thus, the men's and women's fellowships of the former Conference and Synod are not simply merging their groups, but are willing to discontinue past structures in the process of becoming part of the Department of Lay Life and Work.

These changes take time because they involve people; and associations, regions, and circuits have yet to do much planning together. However, in anticipation of a new life within the context of the United Church, two regional Women's Guilds have disbanded, closing out their accounts; and each has sent gifts to Pilgrim Point and perhaps to other worthy causes. The good ladies of these organizations **do not yet know what is to come!** They have cut their ties with the old in faith that "new occasions teach new duties."

This is a spirit that needs to permeate all of our auxiliary groups. Our organizational security lies not in the auxiliary groups, but in our church membership, and we ought to be willing to discontinue the old and separate ways of the groups and start working together toward our new life and structures. With faith in the leadership of the Holy Spirit and in the sincerity of man, let us, like Abraham, leave our "home territory" and start on our journey together, even though we don't know whither we go.

The small mind only feels comfortable with the familiar and the customary; thus, the smaller the mind, the greater the animus against anything foreign, different, exceptional, extraordinary; as a child has to have a story repeated exactly the same way, without the change of a word, every night, so the little mind is threatened by change and diversity.

Missions In A Land Rich In Religion

By Dr. David M. Stowe

"Why send missionaries to people who already have a religion of their own?" This is a good question. Philosophers and theologians phrase it in various ways. The average layman puts it quite directly and frankly. Here in Lebanon we find ourselves right in the middle of that question and its disturbing implications. For the United Church Board for World Ministries has certainly sent us to a country rich in religions.

Lebanon has the distinction of being an Arab country with a population which is 51% Christian. At least this is the constitutional figure on which the government is based. With proportion representation from the various religious communities the President must be Christian, the Premier a Sunni Muslim, the Speaker a Shi-ite Muslim, and so on.

Most of the Christians are Maronites, of an ancient Near Eastern church which became a Uniate affiliate of Roman Catholicism in the 15th century. Others are Greek Orthodox, Greek Catholic, Armenian Orthodox, Armenian Catholic, Syrian Orthodox, Syrian Catholic — and a few thousand Protestants. There are other faiths here, in addition to the immemorial cult of fertility whose goddesses appear nightly in the cinemas and night clubs of Beirut, (courtesy of American, French and Italian movie-makers and local impressarios). Recently, I spent a fascinating hour with an Irish Presbyterian fellow-missionary who was discussing the Scriptures with fezzed and skull-capped friends in a tiny synagogue of Beirut's Jewish quarter. On an avenue nearby the only Druze Temple in the world is nearing completion. And if you don't know what Druzes believe, don't worry; for most Druzes don't either, so closely guarded are the mysteries of this sect. Of course, there are plenty of mosques, old and new, where Islam's call to prayer rings out over the city five times a day.

All this religion is actually part of the reason for our being here on mission. For this is the chief marketplace of ideas, religious and otherwise, in the Middle East. In fact, it is one of the really strategic crossroads of the earth. Lebanon is a tiny country, half the size of Massachusetts, with less than Boston's population. Yet with only 120 miles of Mediterranean coastline, and scarcely 60 miles across at the widest, its people have always been middlemen to the world. Only a little beyond Sidon to the south, is the site of ancient Tyre. Practically nothing remains there, except the memory and lasting tradition of the first great seafaring and trading power of human history. The Phoenicians linked this levantine coast and its hinterland with Britain, where they sailed for tin, before the Greeks ever ventured beyond the Aegean. Investors of the alphabet as well as of navigation, these Lebanese presided over a complex and cosmopolitan cultural exchange from 2,000 B. C. on.

In this city of 500,000 there are four universities: The American University of Beirut, St. Joseph's run by French Jesuits, the Lebanese National University, and an Arab University backed by Egypt's Nasser. There is also the only fully-accredited college for women between Europe and Pakistan. Students come from all over the Middle East and beyond to attend these institutions. There

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

ALEPPO

City of 420,000; largest in Syria; located near Turkish border in northwestern Syria. Related institution: Aleppo College.

June

9—**Mr. and Mrs. Frederick Shepard** are stationed at Aleppo College. Mr. Shepard has been Registrar and Director of Admissions, has taught three courses in biology, served as chairman of the Department of Natural Sciences and a member of the Administrative Committee. In 1962 he was appointed Dean of the Boys' Division. Mrs. Shepard teaches religion in the Girls' High School division of the college, is a member of the Religious Life Committee and is active in the Arab Evangelical Church in Aleppo.

10—**Rev. and Mrs. Harold Schoup** are both ordained ministers who lived through a coup d' etat in Iraq less than twenty months after they joined the staff of the United Mission in Iraq as educational missionaries in 1957. In April, 1959 they were requested with other members of the Mission to leave the country. They returned to the Middle East in 1960 and are serving as teachers at Aleppo College, Aleppo, Syria. Mr. Shoup is treasurer of the college.

11—**Miss Elizabeth R. Tuers** is a teacher of English and adviser of the Drama Club of Aleppo College. She also acts as secretary to the President of the College.

LEBANON

12—**We have opportunity for the training of ministers in the Near East School of Theology where we cooperate with the Presbyterian Commission, the Armenian Evangelical Union, the Arab Evangelical Synod and the Evangelical Episcopal Church. The most recent report indicates that there are 20 regular and 21 special students registered. One third are women; half are Syrian and 5 Lebanese.**

Beirut

Capital of Lebanon since 1944. Population 450,000, about one-half Christian (of many sects) and half Muslim. Port, cultural center, "the New York of the Middle East."

13—**Rev. and Mrs. Burton B. Thurston** represent the United Church Board for World Ministries in the American University of Beirut. Mr. Thurston is professor of religion and chairman of the Religious Study program. He also serves as chairman of the Religious Life Committee which is responsible for the Chapel and other religious activities on the campus. He serves on the Near East Christian Council committee on Theological Education, and its Committee on Radio and Audio Visual work. He is are hundreds of preparatory schools as well, which function in half a dozen languages.

Right in the center of this web of international and intercultural relationships, in this raucous, vital half-Oriental half-European city, stands the Near East School of Theology. And here I work, on a year's assignment, as Professor of Systematic, Historical and Moral Theology.

The job of Near East School of Theology is to become a primary interpreter of free and evangelical Christianity in this market-place of ideas. My job is to help it discover how to do that more effectively. I am also supposed to help let the ecumenical church know about the strategic opportunity which is here. Let me sketch the picture: Near East School of Theology has an Armenian Principal, four full-time and three part-time teachers (British, Dutch, American and Armenian). About 23 regular students, and 36 "specials," most of whom are primarily enrolled at other institutions. Ten come from the Armenian Evangelical Union (Syria, Lebanon, Egypt, Turkey); 7 from the Presbyterian Arab Synod of Syria and Lebanon; two from the Arab Episcopal Community. There is one Indonesian and two Anglicans from Kenya. One comes over from the Armenian Orthodox Seminary at nearby Antelias; one is a Greek Orthodox priest interested in building a bridge between his church and modern theology. A lively, stimulating crowd, for whom English is the one practicable common language. (Hence my ability to function here.) They take a full complement of courses in the standard theological disciplines leading to the B.D. degree (three years post-graduate) or to the Th.B. (approximately equal to a B.A. in religion).

Beirut could be and should be one of the significant centres of creative theological study. It is at the very heart of that most important encounter within the ecumenical movement: the encounter of Orthodoxy and Protestantism. The ecumenical dimensions and connections represented here should help the Near East School of Theology fertilize the religious life of this entire region where Christianity began. It could also give a unique service to the churches of America, Europe and Africa as well.

May You Have

Enough happiness to keep you sweet,
Enough trials to keep you strong,
Enough sorrow to keep you human,
Enough hope to keep you happy;
Enough failure to keep you humble,
Enough success to keep you eager,
Enough friends to give you comfort,
Enough wealth to meet your needs;
Enough enthusiasm to look forward,
Enough faith to banish depression,
Enough determination to make each
day better than yesterday.

—Author Unknown

vice-chairman of the Joint Christian Committee for Palestinian refugees and a member of the board of the University Christian Center. He is chairman of the Leadership Training Division of the Bible Lands Union for Christian Education and a member of its executive committee. Mrs. Thurston does volunteer work with the United Nations Relief and Welfare Agency in connection with its program on vocational training. She is also in demand as a speaker before women's groups and church programs in the area of Beirut.

14—**Mr. Daoud Yousef** who was born in Jerusalem, is field supervisor of our program for refugees in Lebanon. He also supervises a supplementary feeding program, maternity clinics, child welfare centers, sewing centers and vocational training centers. He is the supervisor of clothing distribution center for Near East Christian Council Committee for Refugees.

IRAQ

The Evangelical and Reformed Church was one of the pioneer workers in Iraq in cooperation with Presbyterian churches and Reformed Church of America.

Baghdad

Capital of Iraq. Population over 550,000.

15—**Rev. Marguerite Manning** has been teaching English in the Baghdad High School for Girls since 1961.

Did You Know?

That the United Church of Christ will be two years old on July 4th of this year?

That it now has well over two million members?

That in 1962, the first full year of its operation, contributions for its mission beyond the local churches increased 8½% over the total given by the two denominations in 1961?

That this was the largest percentage of increase in giving for others reported by a major Protestant body?

That in 1962 we gave for others almost eleven million dollars, and that this was nearly $851,000 more than the total received from both merging bodies the year before?

That this eleven million dollars does not include more than two million dollars retained by State Conferences to defray their own program and missionary work?

That in 1962, 485 Congregational Christian Churches that had not voted to join the new Church voted to do so?

That now 4,150 congregations in our Congregational Christian fellowship, out of a total of 5,548 congregations have voted to become a part of this new denomination?

That this new body, the United Church of Christ, is the most far-reaching experiment in church union in our generation, because it brings together for the first time in American Protestantism two major groups that previously operated under very different types of church government?

That the Board for World Ministries, our church organization to serve those in the world beyond our national borders, employs 551 people in four areas of Africa, five countries in the Middle East, four countries in Europe, Thailand and Ceylon, six Latin American nations, plus Hong Kong, Indonesia, Japan, Okinawa, Formosa, the Philippines and Micronesia?

That missions in those areas of the world are theological, evangelical, medical and educational, representing churches, schools, colleges, graduate schools and hospitals?

Rev. Collie Seymour, pastor of Apple's Chapel, received a gift of more than $600 from members of his church toward the purchase of a 1963 Chevrolet station wagon.

Elon College Commencement

The obligation of service to the nation was emphasized by Associate Justice Susie Sharp, only woman ever to sit on the North Carolina Supreme Court bench, as she delivered the commencement address May 27 to members of the 1963 graduating class at Elon College.

Miss Susie Sharp
Associate Justice N. C. Supreme Court
Doctor of Laws

Quoting from President Kennedy's inaugural address of 1961, Justice Sharp told the Elon graduates to "ask not what your country can do for you; ask what you can do for your country," as she urged the Elon seniors to set a high standard of conduct and responsibility for the communities in which they will live and work.

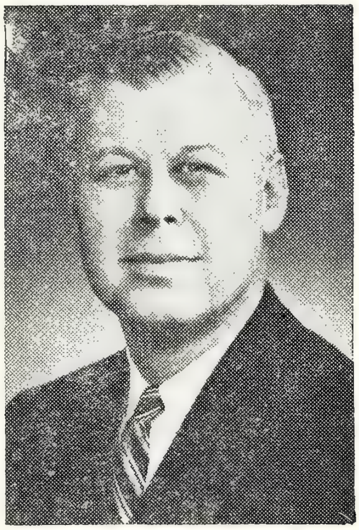
Her address was delivered in Whitley Auditorium on the Elon campus in exercises that marked the conclusion of Elon College's seventy-third annual commencement. Earlier commencement activities included the annual Alumni Day gatherings and the baccalaureate sermon.

The speaker, who was introduced by Secretary of State Thad Eure, who is also chairman of the Elon College board of trustees, cited many instances in which corruption and evil have crept into American public life, giving rise to the thought that such corruption "almost seems to have become a new American way of life."

Recalling a number of her own personal experiences as a judge in North Carolina courts, Justice Sharp declared that too many persons seek something for nothing, apparently "trying to reach the Promised Land without going through the Wilderness."

Declaring that an irresponsible and dishonest citizenry can destroy a nation more effectively than can an alien enemy, she told the seniors that to be inferior or to do inferior work is treason against the nation, and urged them to give of their best and to give due praise and recognition to others who serve the country in any capacity.

Justice Sharp was one of three persons who received honorary degrees from Elon College during the final exercises. She was given the honorary Doctor of Laws, along with Charles F. Myers, Jr., of Greensboro, president of Burlington Industries. The honorary Doctor of Divinity went to the Rev. Robert M. Kimball, pastor of Burlington's First Christian Church.



Rev. Robert M. Kimball
First Christian Church, Burlington
Doctor of Divinity

In addition to Justice Sharp and Mr. Eure, others who participated in the Elon graduation program, were Dr. J. E. Danieley, president of the College, who conferred the degrees and delivered the charge to the graduates; Prof. Fletcher Moore, dean of the college, who presented the degree candidates; and the Rev. Mr. Kimball, who presented Bibles to each of the graduates. Music for the occasion was by the Elon Choir, directed by Prof. Charles Lynam, with Prof. Fred Sahlmann at the organ.

The program concluded a highly successful commencement weekend, which attracted large crowds for both the Alumni Day events on Saturday and the baccalaureate sermon and two musical programs, which were held on Sunday.

The relationship of "Truth and Christian Freedom" was the topic used by the Rev. Robert E. Marston, pastor of the United Congregational Church of Silver Springs, Md., in delivering the baccalaureate sermon in Whitley Auditorium on Sunday, May 26.

"You will know the truth, and the truth will make you free," he told the seniors as he introduced his topic, but he warned them that this statement represents only a cliche unless they first recognize "the truth which obligates," since there are many obligations to be fulfilled before one can realize true freedom.

Referring to his own pastoral work in churches in the metropolitan areas around New York and Washington, the minister said that he sees increasingly the kind of person who is non-committal, who refuses to obligate himself or to become involved in the great problems that confront him and the society in which he lives. He further declared that even the churches resist the kind of truth which makes free, expending instead

Charles F. Myers, Jr.
President, Burlington Industries
Doctor of Laws

their energies in complex organizational life.

In this connection, he cited conditions which underlie current world problems, pointing to the tragic contrast between the "haves" and the "have nots" in the field of housing, food, clothing, health and medical care, and he urged the Elon seniors to join with others in seeking through God the way in which these suffering people may be helped.

In addition to the baccalaureate sermon at the 11 o'clock hour, the Sunday commencement program also included a vesper music recital by students of the Elon College music department, held in the afternoon, and a voice recital by Prof. Charles Lynam, which was held on Sunday night.

Those participating in the vesper recital Sunday afternoon included Hinson Mikell, pianist, of Charleston, S. C.; Susan Sandefur Hardy, organist, of Charleston, W. Va.; Robert Simonds, trumpet, of Hinsdale, N. H.; Eleanor Smith, pianist, of Winston-Salem; William Whitley, organist, of Tarboro; and Prof. Fred Sahlmann, of the Elon music faculty.

Professor Lynam, baritone, in presenting his voice recital on Sunday night offered a program that included the works of Mozart, Schumann, Bach and Barber. His accompanist for the recital was Professor Sahlmann.

Judge William H. Maness, of Jacksonville, Fla., a member of Elon's Class of 1938, was the featured speaker at the alumni banquet on May 25, a gathering which attracted the largest attendance in many years. The banquet was presided over by Mrs. William T. Scott, of Chuckatuck, Va., president of the Elon College Alumni Association.

The "Alumnus of the Year" plaque was presented to Dr. A. L. Hook by Dr. Robert W. Truitt, of the faculty of North Carolina State College, who is a previous recipient of the annual alumni award.

There was special recognition for Miss Lila Newman, who retires from faculty duties this year after 39 years of teaching in the Elon College art department. Announcement was made of a gift in honor and memory of the late Mrs. Virginia Beale Kernodle, member and valedictorian of the Class of 1913, presented by her husband, John T. Kernodle, of the Class of 1906.

Graduates

Eight members of the Elon College graduating class were honored for outstanding academic work at recent commencement exercises.

Receiving their degrees magna cum laude were Eleanor Conn Smith, of Winston-Salem, and Paul Hillard May, of Burlington. Graduating cum laude were Thomas Graydon Brady, Jr., of Elon College; Mrs. Mary Louise Carpenter, of Greensboro; Leroy John Horwath, Burlington; Amy Susan Litten, of Burlington; Helen Marie Rogers, of Burlington; and Dora Kathryn Thomas, of Franklinville.

Other members of the graduating class included Richard Aaronson, Flushing, New York; Rachel Lee Adkins, Elon College; Jasper Bryant Allen, Jr., Burlington; Dewey V. Andrew, Snow Camp; Mrs. Margaret J. Andrews, Burlington; Richard Taft Apperson, Newport News, Va.; Howard Franklin Arner, Tamasua, Pa.; Michael Douglas Avent, Burlington; Helen Ann Baker, Elkridge, Md.; Raymond Edward Bell, Jr., Burlington; Wilbur Thurman Boyte, Madison; Richard Curtis Bisbee, Wilmington; Edward R. Buckner, Burlington; James Allen Buie, Darlington, S. C.; Rainey DeRoy Burch, Jr., Yanceyville; Roger Starr Cartwright, Fair Lawn, N. J.; Nancy Lee Clark, Raleigh, N. C.; Dewey Dian Clary, Lawrenceville, Va.

Also, Burl Ray Clements, Saxe, Va.; Mrs. Betty Daves Coley, Burlington; Doris Evangeline Comer, Leasburg; Kenneth Edward Crumpton, Graham; John Dino DalCin, Jr., Tamaqua, Pa.; Bernard Leroy Dodson, Whitsett; Jerry Lee Drake, Greensboro; June Ellen Evans, Princess Anne, Md.; Roy C. Forbes, Burlington; John B. Fox, Burlington; Charles Elbert Frye, Greensboro; Larry Warren Fuqua, Burlington; William Richard Gilliam, Elon College; and Mrs. Susan Sandefur Hardy, Charleston, W. Va.

Also, Mrs. Susan Hartis Harman, Jacksonville; June Margaret Harper, Beechhurst, N. Y.; Herbert Louis Hawkes, III, Louisville, Ky.; Elizabeth McIver Henderson, Columbia, S. C.; Jackie Anthony Holmes, Burlington; Mrs. Kimarly Sue Irvin, Roanoke, Va.; Barbara Louise Jensen, Lafayette Hill, Pa.; Mrs. Janet Pugh Johnson, Franklinville; Ted Mann Lea, Burlington; John Robert Leach, Elon College; Michael Edmunt Little, Shenandoah, Pa.; Kenneth Bryant Lumpkin, Danville; Anthony Wayne Mahanes, Madison, Va.; Charles Randall Maidon, Cary; Ernest Boyce Maness, Gibsonville; Judith Craven Maness, Ramseur; Edgar Warren May, Jr., Spring Hope; John A. McKeon, Burlington; Simon Douglas Moss, Jr., Burlington; Garland Earl Paschal, Reidsville; Virginia Duane Powell, Smithfield, Va.; Dudley Walton Purdy, Jr., Edgewater, Md.; George John Raiser, III, Wynnewood, Pa.; and Walter Leonard Riddle, Chapel Hill.

Also, Robert Edward Rogers, Burlington; Nancy Atlessa Rountree, Sunbury; Robert Bruce Saunders, Indianapolis, Indiana; Victor Huntley Seamon, Jr., Burlington; Mrs. Carol Harris Shaver, Carthage; David Larry Smith, Burlington; Martha Jane Southern, Burlington; Thomas C. Sparkman, III, Newport News, Va.; Charles Walker Stanfield, Reidsville; Robert Lane Stuart, Burlington; Denyse Theodore, North Bellmore, N. Y.; Allen Tyndall, Jr., Fayetteville; Edward Dooley Walker, Burlington; Jo Louise Watson, Raleigh, Charles Philip Wesley, Elon College; Edward F. White, Jr., McLeansville; John Paul Whited, Burlington; Thomas Eugene Wiggin, Westfield, Mass.; William Robert Wright, Asheboro; and Robert Thomas Lovell, Burlington.

Receiving his degree posthumously was Robert James Willis, of Beaufort.

Receiving one-year secretarial science certificates were Anne Carolyn Blair, Gretna, Va.; Alice Pickard Braxton, Burlington; Patsy Carolyn Brown, Gibsonville; Ellen Lee Burke, Graham; Linda Alice Correll, Mebane; Lorraine Gayle McPherson, Burlington; Lynda Faye Mitchell, Henderson; Janie Lee Parker, Burlington; Brenda Kay Perkins, Burlington; Carolyn Faye Price, Sussex, Va.; Phyllis Ann Powers, Bennett; Sandra Kaye Riley, Mebane; Tinita Marie Rumley, Brown Summit; Jean Shaffer, Greensboro; Rebecca Elizabeth Smith, High Point; Hilda Grey Spivey, Halifax, Va., and Gladys Elaine Wilson, Robbins.

Two-year secretarial science certificates were awarded to Carol Elaine Kallam, Walnut Cove; Linda Gayle Price, Leaksville; and Carolyn Louise Tillotson, Winston-Salem.

John B. Fox, of Burlington, was presented a diploma in art.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Announcing:

The Eastern Virginia Conference Summer Rally, Sunday, June 16

The Eastern Virginia Summer Rally will be held at Lynnhaven Colony United Church of Christ (on Great Neck Road — off Short Drive). The rally opens with Recreation by the Bethlehem P. F. group at 3:00 p.m. Following recreation, Dr. Hamilton of Norfolk's Christian Temple Church will install the new officers during a simple worship service. Refreshments will then be served.

Although the summer rally will be relatively short, it is important that as many groups as possible attend, because:

1) Your new officers will be installed; this provides an excellent opportunity to become better acquainted with these new leaders.

2) The Southern Convention P. F. officers will be present in conjunction with a Southern Convention officers meeting that weekend at Lynnhaven.

3) The host church boasts a new sanctuary and its members are dying to show it off. Besides the church is air-conditioned! Y'all come.

CMT

Oakland Reports

By Alfred Bradshaw

The Youth Fellowship of the Oakland Church, Chuckatuck, Virginia held its regular meeting May 19 at the home of Mr. and Mrs. Wilson Pruden.

The program, led by Skippy Underwood and assisted by Mary Ann Underwood was entitled "Family Life." A film was shown, after which the group held an interesting discussion. Refreshments followed the discussion.

May 4 the P. F.'ers had a sweet sale. We earned about $27.00. This money was used toward our apportionment.

The other day I was rummaging through some old P. F. material. I found a booklet from officer's camp (1961) in which I found some notes on leadership. (I believe Hubie Young held this session.) Because I feel these notes have maintained worthiness, I am printing them here.

The definition of leadership is the ability to share and co-ordinate one's thoughts with a group. Thus, leadership is recognized in terms of the relationship a person has with other people and his contributions to the selection of material problems.

The traits of leadership include: humility, sensitive perception and susceptibility to change.

Rules for Pilgrim Fellowship officers are as follows:

1. Let the group reflect God's will, not just your own.

(Continued on Page 11)

THE TRUE FAITH?

Dr. Edward Brueseke, Zion Church, South Bend, Indiana

1. THE QUESTION — Our confirmation class asked it this way: "How do we know ours is the true faith?

2. THE PAT ANSWERS THAT WON'T DO — A less critical generation settled for answers that were all too easy (and often altogether invalid). It is no answer at all to say "the Bible says so," or "the church says so," if you aren't sure you can believe the Bible or the church.

3. TRUTH IN ALL RELIGIONS — The Christian Faith doesn't deny this but it does insist that Jesus Christ is "the way, the truth and the life" in a special sense.

4. THE PLUS OF REVELATION — The Christian Faith claims that we cannot find out much about God on our own, any more than we can about any other person. It is only when a person reveals himself — unburdens his heart — that we really know him. God, the Christian Faith insists, has revealed himself, first in his chosen people Israel and then in Jesus Christ. (How else could he reveal himself, except by working through people who were best able to understand him?)

5. THE TEST OF SELF-AUTHENTICATION — "By their fruits ye shall know them," Jesus said (Matthew 7:16). And this goes for religions as well as prophets. This means that the only way we can be sure that ours is the true faith, is if it produces a better world and better people.

6. THE RECORD OF HISTORY — The record of history is that the Christian Faith, when really taken seriously, has produced heroic leaders and powerful movements that have transformed the world for good. The record also reads that when men have only pretended to live by the Christian Faith, their hypocricy has driven would-be searchers after truth, away from Jesus Christ.

7. THE CHALLENGE TO US — Living as we do, in a world that is searching for meaning and rejecting pat answers, what greater adventure can challenge us than to bring forth the fruit of the Spirit: "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control." (Galations 5:22.) When your life bears witness to these, the world will know that yours in the True Faith!

A "BAKELESS" BAKE SALE

A bit of news, we have to-day,
A "Bakeless" Bake Sale is on its way.
In these busy, rushing days, who wants to bake Pies or Cookies
or even Cake?
You'd be surprised if you counted the cost of material, heat and the time you've lost.
Baking for Sales is extra work
Yet nobody really wants to shirk.
So we've thought of a plan that is truly grand, and feel quite sure you will understand.
In the enclosed envelope please pay the price of a Pie, a Cake, Or something nice.
Without fuss or bother you've done your part. We hope you will give with a willing heart.
This is the end of our little tale,
Wishing success for our
"Bake-Less" Bake Sale.

(Women's Fellowship, St. Paul, Cincinnati, Rev. Richard Jackson, Minister.)

There are 168 hours in a week. Can you spare one hour a week for worship in church?

—First, Burlington, Bulletin

Rev. Carl Wallace will be the guest minister at revival services at Apple's Chapel July 14-19.

Dr. J. E. Danieley of Elon College was the baccalaureate speaker for commencement exercises at Seagrove High School last Sunday evening.

Dr. Frank Hamilton of Norfolk will deliver the baccalaureate sermon for Handley High School, Winchester, Virginia next Sunday evening, when all the Protestant churches of the city unite for this annual service in the high school auditorium.

Continued from Page 10

2. Do not head the group — lead it!
3. Develop a sense of togetherness among the team of officers.
4. Develop "group spirit" among your group — everyone should participate.
5. Encourage new and different ideas.
6. Consider it to be a challenge to be a leader.
7. Maintain confidence in the P. F. movement.
8. Hold sincere love for your group.

Connie M. Trueblood

AWARD WINNERS

Students winning honors at Elon College recently are pictured left to right. Front row — Doris Anne Morris, Stanardsville, Va.; Linda Keck, Burlington; Amy Litten, Burlington; Carol Trageser, Arnold, Md.; and Beverly Powell, Arlington, Va. Second row — Robert Saunders, Indianapolis, Ind.; Jane Barnwell, Burlington; Marion McVey, Snow Camp; Linda Johnston, Fairfax, Va.; and William Whitley, Tarboro. Third row — Robert Lovell, Burlington; Dewey Andrew, Snow Camp; Michael Griffin, Burlington; and James Buie, Arlington, S. C.

PERSISTENCE OF BELIEF

"The persistence of religious belief in one-quarter of the adult population of the Soviet Union 45 years after the Revolution constitutes a fundamental contradiction of Marxist theory," reports Rev. Dr. Paul B. Anderson, special consultant to the Department of International Affairs of the National Council of Churches. Dr. Anderson estimates that there are 50 million "believers in God" in the USSR today. In order of membership, the Christians belong to the Orthodox, Armenian, Roman Catholic, Lutheran, Evangelical-Christian, Baptist, and Reformed Churches. Small groups of Jehovah's Witnesses and Pentecostals exist precariously. There are some 20 million Moslems and over 2 million ethnic Jews.

Our Tryon church is having a joint vacation church school this week with the Episcopal church, with classes from kindergarten through the sixth grade.

UNIVERSITY OF PEACE

Because he founded 7 "European Villages" for unwanted refugees of all faiths . . . which **The Economist** of London (October 27, 1962) reports as happily settled. . . Belgian Dominican Rev. Dominique Pire, O. P. received the Nobel Peace Prize Award of £28,000 in 1958. He now is utilizing these funds to launch a "University of Peace" at Huy on the Meuse River in Belgium. The first set of buildings, a simple quadrilateral of glass and concrete, has been named as the Gandhi International Centre. It is expected that the second group of buildings planned will be named after Albert Schweitzer (Gandhi and Schweizter being the two men with dominant influence over Father Pire's life). With lecturers from different parts of Europe, students come for fortnightly courses in history, geography, economics and philosophy; the students are provided with food, but must pay their other expenses.

From The Convention Superintendent's Desk

GROUNDBREAKING AT APPLE'S CHAPEL

A groundbreaking service was held at Apple's Chapel Congregational Christian Church near Gibsonville, North Carolina, on Sunday, May 26, at 2:00 o'clock p.m., led by the pastor, Rev. Collie Seymour. The annual Homecoming and Memorial Day service, held that morning was the last service in the old church sanctuary. On May 27 the furnishings from the sanctuary were moved into the assembly room of the educational building and Tuesday, the contractor started demolishing the old sanctuary to prepare for the new. E. A. Braxton & Sons of Graham are the general contractors for the new sanctuary which is to cost $159,717.00.

Services during the construction of the new sanctuary will be held in the assembly room of the educational building. The Church expects to provide adequate and normal services in the educational building during the period of construction. It is anticipated that the new sanctuary will be completed for use by March, 1964.

The Southern Convention and the readers of The Christian Sun offer congratulations to the Rev. Collie Seymour and members of Apple's Chapel Congregational Christian Church on this forward venture in constructing a new sanctuary to be set apart for the glory of God.

(Note: E. H. Thompson reports a record-breaking crowd of 528 in the church and an estimated 650 total present for the above service. Sunday school attendance that day was 387, the highest in its history.)

* * *

REV. E. M. POWELL

The Rev. Elmore M. Powell has returned to his home following hospitalization in the Henderson, N. C. hospital. According to a letter received from Rev. Mr. Powell, he is making rapid progress toward recovery from his heart attack.

Mr. Powell indicates that the doctor has encouraged him to begin getting out of doors and moving around very soon. He hopes that within two weeks he will be able to do many of the things he has been doing in the past.

The readers of The Christian Sun send their encouragement to Rev. and Mrs. Elmore M. Powell and family, with a prayer for the speedy and continued recovery of Mr. Powell from his recent illness.

* * *

TOWN AND COUNTRY CONVOCATION

Heidelberg College, Tiffin, Ohio
August 27-29, 1963

Registrations are already pouring into the Town and Country Church office of the United Church of Christ, indicating that a bumper attendance of pastors and laity will be expected at the second quadrennial United Church Town and Country Convocation to be held at Heidelberg College, Tiffin, Ohio, August 27-29.

Speakers of national prominence will include John M. Brewster of the U. S. Department of Agriculture, Martin E. Marty of the **Christian Century** staff, Roger L. Shinn of Union Theological Seminary, Harold C. Letts and Henry A. McCanna of the staff of the National Council of Churches. Robert W. Spike and Shirley E. Greene of the Board for Homeland Ministries staff also appear on the program and Dr. Gerald J. Jud of the Division of Evangelism and Research is chaplain for the Convocation.

The Convocation will seek to get a new grasp of and dedication to the mission of the church to a rural society in transition. Socio-economic considerations will be recognized as essential background for understanding the field of mission, but the focus will be on the theology of the mission itself.

The cost of the Convocation is $16.00 for registration, room and board. Scholarship aid is available, provided from the United Church of Christ and from the Southern Convention. Rev. Winfred Bray, Route 2, Burlington, N. C., is chairman of the Town and Country Committee of the Southern Convention, and is working with similar chairmen from the Southern Synod and from the Convention of the South. Members of the Southern Convention interested in attending will please tell Mr. Bray at your earliest convenience.

* * *

UNITED CHURCH SUNDAY BULLETINS

Every pastor has just received information from the Stewardship Council of the United Church of Christ that two-color church bulletins for every Sunday in the year will be published, beginning in September, 1963. There will also be two four-color bulletins for Christmas.

The Sunday church bulletin of the United Church of Christ is the most widely read of our denominational publications. It is used by 3200 churches, with a total circulation of almost 600,000 copies each Sunday.

The Superintendent would call to the attention of pastors and churches of the Southern Convention the advantages afforded in the regular use of our denominational Sunday church bulletin, which is an excellent instrument for providing information about the United Church of Christ. These bulletins are available from The Stewardship Council of the United Church of Christ, 1505 Race Street, Philadelphia 2, Pennsylvania. The cost is nominal — only 90¢ per 100, postpaid.

A GOOD MEMORY COURSE

Forget each kindness that you do as soon as you have done it;
Forget the praise that falls to you the moment you have won it;
Forget the slander that you hear before you can repeat it;
Forget each slight, each spite, each sneer, whenever you may meed it.
Remember every kindness done to you what'er its measure;
Remember praise by others won and pass it on with pleasure:;
Remember every promise made and keep it to the letter;
Remember those who lend you aid and be a grateful debtor.
Remember all the happiness that comes your way in living;
Remember each worry and distress, be hopeful and forgiving;
Remember good, remember truth, remember heaven's above you,
And you will find, through age and youth, that many hearts will love you.

—Selected

God's Care For His People

Background Scripture: Psalms 105, 136.

Devotional Reading: Psalm 106; 1,-5, 48.

Memory Selection: **O give thanks unto the Lord, for he is good; his mercy endureth forever.** Psalm 136:1.

Today's lesson would be a good one for the Sunday before the Fourth of July. For it is the story of God's dealing with a nation, and of that nation's response to God. And there is a strange and striking parallel between the Jewish nation in this framework, and the United States of America. Let us spell it out in more detail, although not in all its details.

God and the Jewish Nation

In Psalm 105, the Psalmist sings of **God's covenant with,** and **his care for,** the Jewish nation. He sums up in this one chapter the history of the Jewish nation from God's covenant with Abraham and Isaac and Jacob until he has led them into the Promised Land and seen them settled there. He tells of such leaders as Joseph and Moses and Aaron whom God raised up to lead his people, men of destiny and deliverance for the people whom God had chosen. He tells how the Jewish people were delivered from bondage, how they won their freedom from a tyrannical nation, how God led them through the wilderness, provided for them, protected them against their enemies, and finally brought them into the land which he had promised in his covenant. And even there, he helped them to overcome their enemies and to subdue the land, "Gave them the lands of the heathen; and they inherited the labour of the people." He had remembered his holy promise and he had kept his covenant.

And there was a purpose in it all and through it all. God had done this "That they might observe his statutes, and keep his laws." Here is summed up the biblical **philosophy of history.** History is **HIS STORY.** History is going somewhere, **history under God has purpose.** There is, as the poet said "one far off divine event toward which the whole creation moves," or something to that effect. God had a purpose for the world and for mankind, and he chose the Jewish people or nation as the means of fulfilling that purpose. They were not an end in themselves, but a means to an end. He called them and made a covenant with them, and he kept his covenant. God never breaks any of his promises.

But while God kept his covenant, Israel did not. And the 106th Psalm sets forth in a more or less detailed way how Israel broke the Covenant, and what happened because of this perfidy. And the Psalmist prays that God will forgive Israel and establish the nation again and help it to keep its covenant even as God has kept his covenant.

God and Our Nation

There is an interesting and close parallel between God's dealings with the Jewish nation and his dealings with our nation. To be sure there was not a formal covenant in our case as there was in the case of the Jewish nation. But our forefathers had a deep and abiding faith in God and this nation was founded by men who believed in God and in his providence and protection. The acts of the Pilgrims at Plymouth Rock, of the people at Cape Henry and Jamestown, the picture of Washington at prayer at Valley Forge and of Lincoln in tears and prayer after Appomatox are symbols of the faith of some of our leaders who founded and led our nation in precarious and perilous times.

And think of God's providence and protection in the life of our nation! Think of what was involved when the Thirteen Colonies with such meager resources dared to throw down the gauntlet before the greatest and strongest nation in the world at that time, and to engage in a conflict or contest to win freedom and independence, and to bring it to a successful conclusion! Then take a look at what has happened since that time! Surely God has been at work in the life and growth of this nation; in its growth from thirteen small colonies on the Atlantic Coast into a mighty nation extending from Coast to Coast and from Canada to the Gulf Coast, with Alaska and Hawaii as outposts. With a population of around one hundred eighty million people, with fabulous natural resources, with amazing technical know-how, with teeming cities and productive farms and fields and mines, with incalculable wealth, with free institutions and democratic ideals, with schools and colleges and universities, and with free churches, and with an imposing and seemingly impregnable military potential, America is in many ways the greatest nation in the world. Certainly much of the world looks to us for material help and moral leadership.

And through wars and rumors of war, through national crises and depressions, God has sustained and preserved our nation. With the Psalmist we can say and should say, "We have a goodly heritage; the lines are fallen to us in pleasant places."

But why? What is the purpose of it all? That America should dominate the world? That we should use our wealth and power for selfish purposes? Or because God loves us more than he loves other nations, or because we are his favored people? No, a thousand times no!- "To whomsoever much is given of him is much required," is a law that applies to nations as well as to men. It would seem that God has preserved and protected America to the end and for the purpose of making her his servant in ministering to the needs of the world. America can be great, and she will be safe, only as she continues to be the instrument of God in his divine purpose, and as long as she keeps covenant with God in this purpose.

"It can't happen here." The Jews thought that and in effect said that. Were they not God's chosen people? Did they not have the Temple of Jehovah with them? Were they not safe? But it did happen there, because they forgot God and broke their covenant with him. And it can happen here. Lord God of Hosts, be with us yet, lest we forget, lest we forget.

SUNDAY SCHOOL LESSON
JUNE 9, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Two Girls Graduate From High School

Dear Friends:

The first graduating exercises for Alamance Western High School took place on May 28 at 8:00 p.m. We at the Home for Children were particularly interested since two of our young ladies were members of this graduating class — Jessie Spicer and Sandra Ferrell.

Jessie came to our Home to live on September 10, 1951, along with two other sisters, Clara and Dorothy. Dorothy is now married to Edwin McDaries and lives in Burlington. Clara is a younger sister and is still living with us here at the Home. There are three roads open to our young ladies when they finish high school. They are: higher education, employment or matrimony. Jessie has chosen matrimony. She will be married to Mr. Eddie Wrenn of Burlington on June 30. Eddie is a member of our First Christian Church. They will be residing in Burlington.

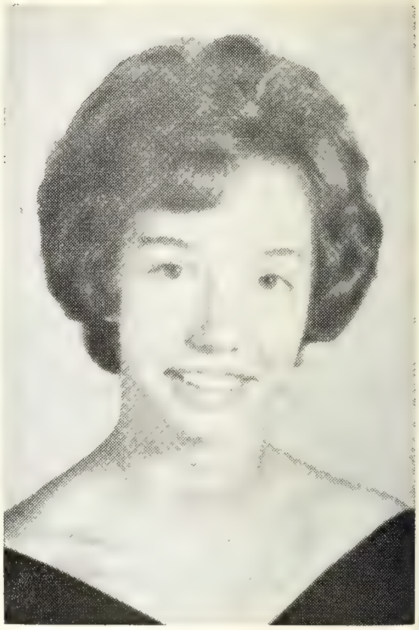
Sandra came to live with us at our Home for Children on May 28, 1952, along with an older brother Kenneth. Kenneth finished high school two years ago and is now serving in the Armed Forces of our country in Europe. Sandra has received two honors during her senior year. First she was voted into the Honor Society of Western High School in February of this year. Then last week she received the runner-up Citizenship Award. Sandra has applied for admission and has been accepted by Elon College as a freshman next year. She will live on our campus and attend Elon as a day-student.

We are very proud of both of these young ladies. We are quite certain that wherever they live in the future they will be a credit to the community of which they become a part.

Rev. J. Rex Thomas preached the baccalaureate sermon for the Moncure High School Sunday, May 26.

The Young Women's Fellowship at Durham has been studying "Freedom Versus Communism: The Economics of Survival" for the last three months with Mrs. Robert Bonar as discussion leader.

SANDRA FERRELL



JESSIE SPICER

REPORT FOR MAY 27, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 90.00	
Eastern Virginia Conference	145.26	
Eastern North Carolina Conference	121.00	
Western North Carolina Conference	27.50	
North Carolina and Virginia Conference	21.00	
Total		$ 404.76

SPECIAL OFFERINGS

J. M. Whitley, Suffolk, Virginia	5.00	
Martha Circle, Congregational Church, Naselle, Wash.	20.00	
Lula B. Vaughan Circle, United Church of Christ, Raleigh, N. C.	20.00	
Business Women's Circle, First Bible Presbyterian Church, Charlotte, N. C.	23.34	
In Memory of Miss Ruth Aldridge (15 Memorials)		
In Memory of Miss Doris Jones		
In Memory of Mrs. Martha Price		
In Memory of Dr. David Murchison, Jr.		
Total Memorial Gifts	122.50	
Special Gifts	196.18	
Total		$ 387.02
Total for the Week		$ 971.78

Coming Events

June — Moonelon Summer Conference program begins. Why not recruit young people for one of the summer camps?

June 8 — Valley of Virginia Sunday School Convention—Mt. Lebanon Church.

June 18-21 — Women's Summer Conference, Catawba College, Salisbury, N. C.

June 25 — Eastern North Carolina Sunday School Convention at New Hope Church. Also, Sixth Anniversary, United Church of Christ.

June 26-27 — Executive Board, Southern Convention Women's Fellowship at Moonelon.

REVEREND JOHN CLEVELAND BARRETT

The Rev. John Cleveland Barrett and son, John Cleveland Barrett, Jr., were struck by an automobile, while returning to their home in East Ocean View May 3 at about 8:30 p.m. The two were rushed to DePaul Hospital. John Cleveland, Sr. died at 10:05. The son was not so seriously injured and is improving gradually.

Mr. Barrett was a native of Isle of Wight County, Virginia. He had lived in Norfolk for a number of years. He was the son of Robert H. and Mrs. Mattie Carr Barrett. He is survived by another son, Vernon C. Barrett of Norfolk; two daughters, Mrs. Robert Wert of Oreland, Pennsylvania and Mrs. William P. Robinson of Haddonfield, New Jersey; three brothers, Raleigh A. Barrett of Norfolk, Joseph A. Barrett of Virginia Beach, and William Barrett of Windsor; and three sisters, Mrs. Inez Whitehurst of Norfolk, Mrs. John Webb and Mrs. Izora Strickland of Virginia Beach.

Cleveland Barrett, as we knew him while a student in Elon College 1906 and 1907, was a popular person on the campus. He later attended Defiance College, Defiance, Ohio, from which he graduated with an A.B. degree. He was an ordained minister in the Christian Church and served acceptably in that capacity for a number of years. He was minister of churches in Ohio, Indiana, Pennsylvania and Virginia.

It should be said that Mr. Barrett was a member of the famous Barrett family of the Christian Church in Eastern Virginia. Perhaps the most widely known members of the Barrett family were Mills Barrett, Dr. J. Pressley Barrett, at one time minister of the Memorial Christian Temple of Norfolk and for many years editor of the Herald of Gospel Liberty, the oldest religious newspaper in this country, and the Rev. William (Billy) Barrett, who was a member of the Christian Temple at his death. His son Ray Barrett is a member at present.

Funeral services were conducted from the Holloman-Brown Funeral Home, with the Rev. Dr. Frank R. Hamilton, minister of The Christian Temple officiating. Burial was in Elmwood Cemetery, Norfolk, Virginia.

—L. E. Smith

Cherokee, N. C. — Chief Osley Bird Saunooke of the Eastern Band of Cherokees rekindles the honored fire of his tribe in an ancient ritual to officially open re-created 200-year-old Oconaluftee Indian Village. This "Living Museum" of the Cherokees, where artisans re-live a vanished way of tribal life, is open daily from mid-May until September.

In Memoriam

GOMER

The members of Holy Neck United Church of Christ wish to pay a tribute of love and respect to the memory of Mr. Henry Gomer, who departed this life March 24, 1963. He was a member of the church, and of its Men's Bible Class, a devoted husband and father, and a good neighbor.

In memory of his passing we offer these resolutions:

First, That we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Second, that we extend our heartfelt sympathy to the members of his family.

Third, that a copy of this memorial be sent to the family, one be placed in the church records, and one be sent to The Christian Sun for publication.

Mrs Mills March
Mrs. C. R. Howell
Mrs. C. A. Saunders

PEARCE

We, the members of the Women's Fellowship of Liberty Spring Christian Church, wish to pay a tribute of love and respect to the memory of Mrs. Emma A. Pearce, who departed this life November 1, 1962.

She was a loyal member of our church, a devoted wife and mother, a good neighbor and a friend to every one. She was faithful to her church as long as her health permitted; even then she kept in contact with the work of the church and kept its interest at heart.

In memory of her we want to present the following resolutions:

That we bow in humble submission to the will of our Heavenly Father, who doeth all things well;

That we extend our sympathy to her family;

That a copy of these resolutions be sent to her family, one to The Christian Sun, and one be placed in the Church Record.

Committee:
Mrs. W. J. Winslow, Sr.
Mrs. J. H. Barnes

Second Joint Summer Conference
Southern Convention and Southern Synod Women

CATAWBA COLLEGE, SALISBURY, N. C.

JUNE 18-21, 1963

Theme: **The Growing Christian in Our Changing Culture**

PROGRAM

TUESDAY, JUNE 18

12:30- 2:00 Registration - Lobby Hedrick Administration Building—Refreshments in Student Union

2:30 Auditorium

Hedrick Administration Building — Mrs. Carl Daye, Presiding

Prayer — Dr. Banks J. Peeler, President Southern Synod

Hymn

Opening Remarks — Mrs. Carl Daye

Greetings — Dr. Donald C. Dearborn, President, Catawba College

Introductions — Mrs. A. W. Hedrick, President, Southern Synodical Women's Guild

Keynote Address—Mrs. Robert Kimball, President, Southern Convention Women's Fellowship

3:30- 4:30 Get Acquainted Hall Hostesses

6:00 Dinner

7:00 Vespers on Campus — The Reverend Porter Seiwell, Campus Pastor

8:00 A New Look at Woman's Work—Mrs. Carl Wallace

Reception — The President's Home — Dr. and Mrs. Donald Dearborn

WEDNESDAY, JUNE 19

7:30 Morning Watch

8:00 Breakfast

9:00-10:45 Devotional—Mrs. Bill Hedrick—Auditorium

Rethinking Adult Christian Education, Helen H. Smith — Discussion Groups

10:45-11:15 Break

11:15-12:15 Bible Study—Mrs. Van Grimes—Auditorium

Mission by Royal Authority

12:30 Lunch

2:30- 4:00 Planning and Presenting Programs

4:00- 5:00 Leaders available for Conferences

Student Union

Local Interest trips — Children's Home, Local Churches

6:00 Dinner

7:00 Vespers

8:00 Our Work in India—

Miss Katie Wilcox, Missionary

Miss Ruby Alagumani, Indian Student

9:30 Hall Hostesses

THURSDAY, JUNE 20

7:30 Morning Watch

8:00 Breakfast

9:00-10:45 Devotional — Mrs. L. T. Wilkins, Jr.

Rethinking Adult Christian Education, Helen Smith

Discussion Groups

10:45-11:15 Break

11:15-12:15 Bible Study — Mrs. Van Grimes

12:30 Lunch

2:30- 4:00 Planning and Presenting Programs

4:00- 5:00 Leaders Available for Conferences

Local Interest Trips

6:00 Dinner

7:00 Vespers

8:00 The Changing City Challenges the Church

Dining Hall — The Rev. and Mrs. James Cress, The Rev. Van Grimes

9:30 Hall Hostesses

FRIDAY, JUNE 21

7:45 Communion — The Rev. Lonnie Carpenter

The Rev. Porter Seiwell

Breakfast

9:00 10:30 Devotional — Mrs. Robert Myers

Rethinking Adult Christian Education—Helen H. Smith — Discussion Groups

10:30-11:30 Bible Study

11:45-12:15 Evaluation — Mrs. William R. Stevenson

12:30 Lunch

Song Leader — Mrs. A. R. Keppel

Organist — Mrs. Harry Ludwig

Resource Leaders: Mrs. W. E. Wisseman, Mrs. R. M. Cline, Mrs. Harold Tribble, Mrs. A. W. Hedrick, Mrs. A. R. Keppel, Mrs. Henry Kennedy, Jr.

Registrars — Mrs. Porter Seiwell and Mrs. Kenneth Register.

The CHRISTIAN SUN

Vol. 115 June 11, 1963 No. 24

A Religi[illegible] Weekly for Christian Homes

Virginia Hall 3-64

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Abraham Lincoln once said, "I destroy my enemy when I make him my friend." He could have added, "I master my difficulty when I make it my opportunity." It is always to our advantage when we turn a critic into a friend; when we keep our temper in spite of angry accusations made against us, allowing the accuser to cool off; when we learn to profit by our mistakes so that they pay dividends; when we remain humble when we are praised; when we believe the best in spite of the worst and when we begin to live with the knowledge that God cares for us deeply.

—Pilgrim's Progress,
Harwich Port, Mass.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

Subscription office:
Elon College, North Carolina

Coming Events

July 3-11 — Meeting of the General Council of Congregational Christian Churches and the General Synod of the United Church of Christ.

July 14 — Western North Carolina Conference Sunday School Convention at Asheboro.

July 16 — Eastern Virginia Conference Sunday School Convention at Suffolk.

July 21 — Installation Service for Dr. Banks J. Peeler, President-Elect of the Southern Synod, at First United Church, Salisbury, N. C., 7:30 P.M.

July 23 — North Carolina & Virginia Conference Sunday School Convention, at Happy Home Church.

August 9-11 — Adult Education Workshop — Moonelon Conference Center. Check with Rev. Richard Rinker regarding this important venture.

August 24-25 — Pilgrim Fellowship Officers — Legislative Session.

August 27-29 — National Conference, Town & Country Church, Heidelberg College, Tiffin, Ohio. Rev. Winfred Bray is seeking ministers to go.

August 30 - September 2 — Young Adult Conference (18-25) at Moonelon.

September 13-14 — Retreat on Stewardship and Missions, Moonelon Conference Center, Elon College, N. C. Rev. Karlton Johnson, Regional Secretary for the Stewardship Council, and Rev. Robbins Strong, Secretary for Interpretation of the United Church Board for World Ministries, will be our national leaders.

September 15-20 — The Liberty Evangelistic Crusade, Liberty, N. C. Dr. Robert V. Happel, from the Office of Evangelism of the United Church of Christ, will be the guest evangelist.

September 24-25 — Executive Board, Southern Convention, at Moonelon Conference Center, Elon College, N. C.

October 1 — North Carolina Women's Fellowship, at Greensboro First.

October 3 — Eastern Virginia Women's Fellowship, at Bethlehem (Nans.)

October 4 — Valley of Virginia Women's Fellowship.

October 29 — Virginia Valley Conference — Antioch Church, near Harrisonburg, Va.

October 31 — Eastern Virginia Conference — Eure Christian Church, near Sunbury, N. C.

November 5 — Eastern North Carolina Conference — Place unannounced.

November 6 — Western North Carolina Conference, Hanks' Chapel, Near Pittsboro, N. C.

November 7 — North Carolina & Virginia Conference, Long's Chapel, near Burlington, N. C.

This I Believe

Rev. Victor C. Hayes, Pastor
Warwick, Virginia

All Truth is God's Truth

We are privileged to think God's thoughts after Him! The more ignorant we are, the more defensive we are likely to become. Our participation in study and discussion groups is a small but honest confession of ignorance, and of our need to grow in knowledge and understanding.

All the World is God's World

We are not "owners" but trustees, "stewards." God created all things, and He is the Owner of all. Even our lives are held in the hollow of His mighty hand. This theological conviction alone enables the Christian to act responsibly toward all his "Possessions."

We use "stewardship" to describe our Church Giving. When this is just paying our dues of a few cents, it may make us feel self-righteous. When it is sacrificial giving, we will be humbled, for the more we do, the more we know we should and could do. Those who have given everything have learned the truth that they were still His debtors!

The Church is God's Special Gift

It is the Body of Christ. We cannot love Christ and hate his Body. It is a contradiction and a confusion to claim to be "saved," while refusing to gather with Christ's people, to celebrate the Gospel, to receive the Sacrament.

The Whole Gospel is for the Whole World

No half-baked message for some special clique. The **World** is the object of God's Love. God "so loved the world!" His final discrimination is not said to be between black and white, or American and Communist — but between sheep and goat, between good grain and useless weed!

The responsibility never let's up! The task is never done! Obedience is to the death. Therefore Christ's men and women ceaslessly seek to deepen and broaden their discipleship in terms of stewardship, study, worship and witness. And "from him to whom much is given, much shall be required."

How Far Is It?

Rev. Jesse H. Dollar, First United Church of Christ,
Newport News, Virginia

IT ISN'T FAR if it is the distance from where you are to where you want to be. Distance is not measured in miles alone, but by Desire and Ambition, Love and Loyalty, Courage and Perseverence. We live in a world where distance is not measured so much in miles as in time. Sometimes it is a long way measured in miles, but not far measured in time. But desire to go shortens any distance.

FOR WORKING PEOPLE

IT ISN'T FAR from where you live happily to where you work under pleasant conditions. If you live where you do because you want to live there, and work where you are happy, at a job you like, it isn't far from your house to your work. I know some people who work in the National Offices of our denomination who drive forty miles, through New York and New Jersey traffic, to work every day. They spend three hours a day traveling to work, but it isn't far because they love their work.

FOR YOUNG PEOPLE

IT ISN'T FAR from a high school diploma to a college education if you realize that a high school does not educate you so much as it prepares one for an education. Many high school students think more of "getting by" than they do of the serious business of taking the basic courses by which they are prepared for college study and when the serious years come, as they surely will, they are embarrased by their lack of mental discipline for college. Many have not the courage to knuckle down to the extra effort to overcome their handicap and settle for a life limited by too little knowledge about the things that matter in life, and in a challenging vocation. But the young person who is willing to take the mental discipline the high school offers has an open road to a college education and its rewards.

FOR THE LOYAL CHURCH MEMBER

IT ISN'T FAR from where you live to the church you really love. There may be other churches between where you live and the church you love, but true religion and church loyalty never demand convenience as a measure of themselves. I once served a church in which a family drove 35 miles every Sunday morning, and arrived before most of the people who lived near by. They passed many churches on their way, but those held no interest, because they were not the church to which they had built a loyalty that would not be denied by distance. It wasn't easy for Jesus to carry the cross all the way to Calvary, but it was the measure of his love for us. So, he did it without complaining. We are not tempted to stop by some house between where we work and the home we love. We want to go home when work is done, to the family and the things we love. We have a home, and we go to it. No other house offers temptation to desert the one we love. I know a family who moved their membership to a church close to where they live, but come to work in a business establishment only two blocks from the church they left. It isn't easy to move your heart away from its Spiritual dwelling place.

At Haw River the Vacation Bible School began June 7 with a parade and enrollment, and will close with a picnic after Saturday morning classes and a Sunday evening program. At the Sunday morning church service June 16 high school graduates will be recognized and honored, according to a report by Mrs. Nina Williams.

Radio and television are offering some excellent programs Sundays during this summer. It may be worth your while to check what can be heard (or seen) in your own home. There is so much of the worthless on these media that it is delightful to find things that are really valuable.

Rev. and Mrs. F. C. Lester
My Dear Friends:

Just a word or two to let you know I have received the May 21st edition of The Christian Sun. I appreciate the unmerited honor you have given me in this number. I have no words that would express my gratitude, so I am just saying I thank you most sincerely.

I love The Christian Sun. It has been a constant visitor to my home for the last eighty-seven years, and I look for it to arrive every week.

It is the first church paper I ever saw and the first one I ever read. It was going to my home before I arrived. My father, J. A. Barrett, received The Christian Sun from 1869 until his death in February, 1902.

Sincerely yours,
D. P. Barrett

Vol. 115 No. 24

THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

WANT TO TAKE A TRIP?

Miss Pattie Lee Coghill is again leading a "tour" — this time it is entitled "Pattie Lee's Vacation." The itinerary includes Gettysburg, Lancaster, Tanglewood, Sturbridge Village, Boston, Bar Harbor, Nova Scotia and New York. Leaving Raleigh June 28 and returns July 7, the tour costs $149.50.

For reservations and additional information, write or call Miss Coghill at Lynbank Road, Route 4, Henderson, North Carolina, phone 492-1515.

THIS CAME FROM ENGLAND

Dr. Cecil Northcott will be visiting the United States and Canada this summer. He will lecture at Chatauqua, N. Y., Montreat, N. C., Massanetta Springs, Va., and at the Deering School for Ministers, N. H. He will also preach in the University chapels in Chicago and Penn State, and in Bloor Street United Church, Toronto.

* * *

Elon College, N. C., has begun the celebration of its 75th year. Though its charter dates from March, 1889, its origins go back to the formation in 1852 of the Graham Institute by the Christian Church. The Convention of the Church decided in 1888 to form a church college and determined the location in a town then known as Mill Point. Town and College were named "Elon," which means "Oak." The College opened in September, 1890, with five professors and 76 students. Present enrollment is 1,238. The last ten years have seen enormous advances in every way. Further developments in buildings and facilities are planned for this celebration year.

DR. SHEPHERD RESIGNS

Dr. David W. Shepherd, pastor of First Congregational Christian Church of Sanford, N. C., presented his resignation at the 11:00 a.m. service Sunday, June 2. Dr. Shepherd has been serving as pastor of the Sanford church since 1958. He has served as President of the Eastern North Carolina Conference, chairman of the committee on the ministry of the Eastern North Carolina Conference, chairman of the finance committee of the Southern Convention, a member of the Executive Board, and the Executive Committee of the Executive Board, and has held other important offices in the Convention.

Mrs. Shepherd has served in many important positions in her local church and the Women's Fellowship of the Southern Convention. She has served as president of the North Carolina Women's Fellowship, and on other boards and committees of the Convention.

Dr. and Mrs. Shepherd will take up their new work at the Community Congregational Church, New Port Richey, Florida, on or about September 1, 1963. Their many friends will miss their presence and services in the Southern Convention. We wish for them a happy and fruitful ministry in the Florida Conference.

Many readers of The Christian Sun know that the parents of Mrs. Shepherd are residents of New Port Richey, and that they have been in declining health for a number of years.

After several years of waiting, our church in High Point, N. C., is about ready to start building a lovely new church among fine trees in a new area of the city where beautiful homes are being erected.

The Deering Theme Conferences 1963

DEERING CONFERENCE CENTER
Hillsboro, New Hampshire

Open to Ministers and Laymen

July 15-20	**A Conference on The Theological Foundations of the United Church Curriculum**
July 22-28	**A conference on The Arts and The Parish**
July 28-August 2	**A conference on The Theological Foundations of the United Church Curriculum (repeat)**

Capacity—50 participants in each conference. It is possible to attend individual conferences or two of the conferences, beginning July 15 or July 22.

Meeting of C. C. Historical Society

By Dr. Wm. T. Scott
Historian, Southern Sonvention

Dr. L. E. Smith, President of our Southern Convention Historical Society, and I had the privilege of representing our Society at the annual meeting of the (national) Historical Society of the Congregational Christian Churches. The meeting was held at First Church, West Hartford, Connecticut, April 26. It was attended largely by officials and interested lay people from our New England churches and area. Due recognition was given to Dr. Smith and me ,as we had traveled the greatest distance to attend the meeting, and because of the well organized attempt of the Southern Convention to preserve its history. One got the feeling, too, that we of the Convention are expected to lead in the preservation of the history of the Christian Church (denomination). Appreciation was expressed by the presiding officer and by Dr. Vaughan Dabney, Executive Secretary, for the lively interest of the Convention in preserving our records.

The program of the meeting was divided into four parts: A Conference for Church Historians and Clerks — introduced by a panel led by Dr. Arthur E. Wilson of Providence, Rhode Island; the Observance of the 50th anniversary of the historic Kansas City Council of 1913 and its forthcoming "Kansas City Statement of Faith"; a Luncheon honoring Dr. Russell Henry Stafford, past Moderator of the International Congregational Council; and the Annual Business Meeting.

The conference for Church Historians and Church Clerks urged the preservation of the contemporary records of the Church for "that is what makes history." A perpetual and numerical Membership Record Book was urged. (No name should ever be removed from that record, but notations made as to reception, marriage, births, death, dismissal, etc.)

Dr. Rockwell Harmon Potter and Dr. Raymond Calkins, surviving members of the famous Committee of Nineteen which prepared the Kansas City Statement of Faith and other recommendations that moved the Congregational Churches in 1913 toward a closer denominational organic life, and to Christian union, responded to an historical address by Dr. Stanley U. North, Secretary of the Congregational Christian General Council, New York. Drs. Potter and Calkins were in rare form and brought to the assembly fresh insights into the historic meeting of 1913 in Kansas City.

Dr. Russell Henry Stafford gave the principal address at the luncheon. Dr. Smith and I were honored by being seated at the speaker's table. We were each invited to bring greetings from the Convention.

At the business meeting, the society learned with regrets the planned retirement of Dr. Vaughan Dabney, its Executive Secretary. After hearing reports from the treasurer, other officers and committees, and passing several resolutions and memorials, the society stood adjourned.

It was a great privilege to be again in the heart of "Congregational territory," where our Church has been the dominant spiritual force, and where numerical and financial strength are still much in evidence. Except for Nansemond County, Virginia, and Alamance County, North Carolina, Congregational Christians are a "minority" group among the churches in the South. It was nice to sit with a majority" group for a change. Also, Dr. Smith and I were pleased to renew acquaintances with many associates in the work over more than a quarter of a century — among them Dr. Fred Field Goodsell, eminent author-historian of the unique work of our American Board of Commissioners for Foreign Missions; Dr. Potter, Dr. Calkins, Dr. Dabney, Dr. Lighthouse, Dr. James English, Dr. Stanley North and others too numerous to mention here.

Attendance at the meeting gave one a new sense of the worth of noble tradition. Tragedy it is for us to fail to preserve our history. We, too, have a great tradition in the Southern Convention, but the written records of our history have too much been neglected. It is earnestly hoped that each local church and conference organization will elect an interested, competent historian, keep and write accurate history of the church, and deposit for safe keeping and larger use these documents with our Historical Society at Elon College. No doubt, we have lost by fire and neglect far more of our valuable documents and historical records than we have kept! That ought not to happen, with our excellent facilities available to us through the History Room of our Historical Society at Elon College. There we have a fireproof library building in which to preserve these valuable records under the supervision and care of a competent curator. Let's use these facilities!

It is hoped that our United Church of Christ will take immediate steps to encourage the preservation of the records of the rich traditions brought into it by the various groups now composing our Church.

Dr. Smith and I had the privilege of visiting Rev. and Mrs. William T. Scott, Jr., in their new home and Church at Barrington, Rhode Island, and Dr. and Mrs. Henry E. Robinson in Fairfield, Connecticut. Altogether the attendance at the annual meeting of our national historical society was a great privilege, as were the "side trips" we were able to make.

WOMEN'S BOARD MEETING

By Marjorie Hayes

The newly elected Board of the Women's Fellowship of the Southern Convention met at Camp Moonelon May 27th and 28th under the chairmanship of Mrs. Robert M. Kimball, president. All but two members were present at this meeting, when the following matters were considered.

The recommendations received from the Fellowship's 25th Biennial Session of April 23-24 (**The Christian Sun**, May 7, 1963) were discussed and duly adopted.

Summer Conference. In an effort to have full participation in this program, the vice-president (Mrs. K. Register) was instructed to send a letter to all local fellowships, urging them to send a representative (preferably the president) to the Summer Conference to be held at Catawba, June 18-21.

At the request of the conference presidents, it was decided to send a special mailing to all local presidents, presenting ten programs related to "Program Opportunities for Adults." Further material emphasizing the specific areas of work would also be included from the Department of Work chairmen.

The Fall Conference dates were fixed: North Carolina, Oct. 1; Eastern Virginia, Oct. 3; and Valley of Virginia, Oct. 4. The Theme is to be: "The Growing Christian In Our Changing Culture." Speaker: It was hoped that the Rev. and Mrs. Sterling Whitener, who are returning shortly to the U.S. from missionary work in Hong Kong, would be available.

The next Board meeting will be held in Eastern Virginia during October 1963.

59th Anniversary At South Norfolk

A combined anniversary celebration and home coming program is to be held at The South Norfolk Church on Sunday June 16, 1963 with Reverend Clyde L. Fields, Superintendent of The Southern Convention as guest speaker at the 11 o'clock worship service.

IN RETROSPECTION

Following the Civil War years, many church folk in this area attended Sunday school and worship services in the old Providence Christian Church located in the eastern part of Norfolk County and the First Christian Church located near the water's edge of the Elizabeth River in Berkley. Soon after the turn of the century as the community grew and developed, many of these families felt the need of a place nearby in which to worship and train up their children in the nurture of the Lord.

Therefore, on May 29, 1904 (the annals of time being in the approximate season of Pentecost, the birthday of the Church Universal) The South Norfolk Christian Church was organized, by the Reverend Herbert Scholz with 16 charter members, in the old school house on Jackson Street. In 1905 a new church building was started on the present site at Jackson and Guerriere Streets. It was completed the early part of 1906 under the leadership of Reverend J. O. Cox, under whom the work grew and prospered until he resigned in 1908. The Reverend D. A. Keys followed and successfully served the church until his resignation in 1913. Reverend L. L. Lassiter was extended a call, accepted and served the church for five months and resigned because of ill health.

For nearly a year the church was without a pastor. During that time many members became discouraged and left. The faithful few appealed to the Mission Board for assistance. Colonel J. E. West, Chairman of the Mission Board at that time was authorized to extend a call to the Reverend O. D. Poythress, a Senior in Elon College who accepted the charge on October 1, 1915. There were 32 faithful and loyal members who pledged their hearty cooperation. He was ordained and installed in the fall of that year.

The church was reorganized, and within three years debt free, over 100 members were added, new pews and the adjoining lot were purchased. In 1919 the membership numbered 250. At this time a new brick church was visualized. Though it was 1925 before it was started, and completed in May 1926. Opening services were held June 6, 1926, with Dr. W. H. Denison and Dr. L. E. Smith as principal speakers. Special services continued through the week, and a revival campaign began the next Sunday. With a larger and better equipped building in two years the membership reached more than 600.

After the satisfaction of such an outward physical achievement, then came the economic depression years and the responsibilities of meeting the debts along with continuing the real mission of the church and its outreach in the community and conference. The young people worked and paid for the organ assisted by Mr. J. M. Darden of Suffolk, Virginia, who was the guest speaker at the dedication service. In the 1930's the church associated with other churches of the convention in the merger with Congregational Christian Churches. The people were loyal and happy, the pastor gave his untiring services and agreed to stay with the church until it was free of debt. After many "Rally Days" and church suppers, the notes were burned at a dedication service held Sunday, June 17, 1945 at 3 o'clock in the afternoon, when many dignitaries of Church and State were present and took part on the program.

A new parsonage was built and completed in September, 1954. Mr. Samuel D. Nelson, Jr., served the church as youth director and assistant pastor between 1954-1956 before entering seminary. Miss Frances Newman served as educational and youth director during the summer of 1957. The adjacent property was purchased in 1957 for the purpose of erecting an educational building.

On December 31, 1958 Reverend Mr. Poythress retired as minister of the Church after 43 years of service. The membership had passed the 700 mark at that time. A Commemoration Service was held on February 8, 1959, when members, friends and fellow ministers of the Convention and community gathered to honor him.

WHO FOLLOWS IN THE TRAIN

Between January 1, 1959, and June 14, 1959, the pulpit was filled by various speakers, and Dr. L. E. Smith as interim pastor. A call was extended on March 8, 1959 to Reverend John G. Truitt, Jr. who accepted the call and began his faithful ministry June 14, 1959. Under his leadership the church grew; voted to merge with the Evangelical and Reformed Church, becoming The United Church of Christ; a good spirit of fellowship and worship on fifth Sunday evenings with sister churches of this area was established; Church News was published; and men were privileged to entertain and hear the Catawba College Choir sing "Holy Officers for Good Friday" during the lenten season of 1960. In February 1961 Reverend Mr. Truitt resigned to enter the chaplaincy of the United States Air Force representing the Congregational Christian denomination.

Again the people rallied to the needs; procured various guest speakers for the Sunday morning services, and the deacons ministered at the Sunday evening and mid-week prayer services.

In March a call was extended to Reverend William A. Cousins who accepted and began his ministry May 1, 1961. Installation Service was held for Mr. Cousins June 25, 1961. Approximately a year later the church found itself in the need of leadership when its minister was ill for three months. Then the Reverend Calvin J. Felton served as interim pastor until Mr. Cousins was able to return. A spirit of loyalty and faithfulness has prevailed. Homecoming was observed in the fall last year prior to the allied enlistment campaign. There was participation with local churches in Sunday evening union services during Lent, and for the Easter Sunrise Service. The membership class was received into the church at a special service for the boys and girls. New members received totalled 39 at the Easter time this year.

Through the years there have been few ministers; three members entered the ministry; many memorial gifts have been received; many old friends and members have gone, but new ones have joined the household of

(Continued on Page 9)

Report From Beirut

Dr. David M. Stowe, Beirut, Lebanon

Opening a box of Ektachromes just back from processing last night, I found that the first slide picked up at random was of Korea, the second two of Singapore, the third of Jerusalem, and the fourth of north Syria (the column of St. Simeon Stylites to be exact)! Such has been the assignment of the past couple of months: almost constant travel in the service of the church, plus a wonderful family expedition to the Holy Land during Passon week.

Our Easter season has been enriched beyond description by this vivid background of remembered walks down the Mount of Olives and along the Via Dolorsa in old Jerusalem. Trips to Hebron, both to see a Church World Service agricultural project for Palestinian refugees and also the Tomb of Abraham (Genesis 23), to Bethlehem, down the Jericho Road to the Dead Sea, Qumran, old Jericho, a drive up the Jordan Valley and across to Shechem, King Ahab's Samaria, Jacob's Well and back through the hill country of Ephraim have filled out our sense of Biblical history. All in three days, plus memorable drives through Bedouin flocks and growing crops, Beirut — Damascus — Jerusalem, at each end.

Coming up to Easter in a land where Christian is mostly Eastern Orthodox provides much food for thought. How vigorously and enthusiastically these Christians of the ancient traditions throw themselves into the celebration of the great festivals! There is a superficial resemblance to the Christmas-and-Easter piety of America, but that is misleading. This concentration upon the focal events of the Christian epic (somewhat to the neglect of parish group life, religious education, missionary effort, stewardship and other valid Protestant concerns) is no perfunctory bow to convention. It catches up the whole community in active and strenuous dramatization of the faith as they understand it.

On Palm Sunday we mistakenly started downtown for church our standard ten minutes ahead of time. Little did we realize that the jam-packed mob in the courtyard of the little Greek Orthodox church near us would be duplicated in parishes all along the way, creating a city-wide traffic jam, requiring 40 minutes to negotiate. This was a whole-family business, with little girls and boys dressed up in Sunday best or in special costumes which we didn't quite understand, carrying enormous 3- and 4-foot white candles, flower-bedecked and beribboned.

On Good Friday evening, after preaching at the Community Church in the afternoon, I heard the bell tolling and tolling just up our street. Following it to the Orthodox church, I found the building jammed full of standing worshippers. Scores more milled around outside, chatting, smoking, patronizing the food vendors' carts, and waiting their turn to get into the church. Through the window I could see the bearded priest, red-faced above his robes, perspiring and chanting at the top of his lungs, while the faithful pressed close about him and a curious structure like an old-fashioned four-poster bed before which he was officiating. It was decked with flowers and must have represented a bier. Faces were sober and devout, although many were not paying particular attention to the liturgy, so far as I could see. Periodically a group would parade past, with a cross or great candles, seemingly circumambulating the church.

No doubt about it, worship was taking place. It was true **liturgy**, the "service" of the whole congregation, vigorously working through the meaning of Good Friday in their ancient forms of expression. That it was probably, in form, very much like the enthusiastic cultus which animated the Canaanite sanctuaries of this land on ancient festal days, is not too relevant. For this is clearly centered on the major themes of

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

The Near East

Baghdad

Capital of Iraq. Population over 550,000.

June

16—**Miss Catherine Mary Sheidy** began a three year term as high school librarian and English teacher at the girls' school in Bagdad in September, 1962.

MISSION OF FELLOWSHIP TO EUROPE

17—Since 1942, Congregational Christian Churches have expressed a desire to bear their part of a fraternal mission of service and fellowship with European churches. The first appeal after World War II came from the French leaders of the College Cevenol, French Protestant School. Our representatives have continued in Le Chambon-sur-Ligon and the Mission of Fellowship Center (L'Acceuil Fraternal). The latter is one of 7 or 8 church-sponsored houses and conference centers in France. It is the only one sponsored by American Churches.

Other work in Europe began through the Department of Interchurch Aid of the World Council of Churches. Presently the work is being carried on in Germany, Italy, Spain and Greece.

FRANCE

AIX-EN-PROVENCE

Town of about 40,000 located about 20 miles north of Marseilles in southeastern France.

18—**Mr. and Mrs. Dwight W. Harwell** are located at the University at Aix-en-Provence near Marseille, and their term is being extended to 1963. He is a fraternal representative of the United Church Board for World Ministries on assignment to the Reformed Church of France for student work, especially with Africans. Mrs. Harwell is an Italian college teacher.

LE CHAMBON-SUR-LIGNON

Small mountain town in Southeastern France. Eighty-five percent Protestant.

19—**Rev. and Mrs. Kenrick Martin Baker, Jr.** direct the Fellowship Center at LeChambon-sur-Lignon. Activities here include seminars, Bible courses, minister's retreats, youth groups, classes in religious instruction, meetings for Cevenol College students and faculty, international and ecumenical

Christian faith. And it certainly has had staying power, through all the murderous vicissitudes of these Middle Eastern millenia. (For another reflection on Orthodox liturgical worship see the article by our friend Harold Berman in **Christian, City, and Crisis,** February 18, 1963.) All of which points up the continuing discussion we carry on with our shrewd and witty YMCA colleague here in Beirut, Harry Brunger. He prods us to produce a reason for Protestant mission in Orthodox territory (Lebanon is 51% Christian, all but 1% of it Orthodox or Catholic). My tentative answers:

a) Purely liturgical Christianity is not enough. The stagnation of Oriental churches before the missionaries arrived is evidence enough of that. The most significant life in Orthodoxy today is due in part, if not largely, to Protestant stimulation.

b) In fact, the Protestant communities do exist here, chiefly because their progenitors were thrown out generations ago by a reactionary Orthodoxy. They deserve our partnership in their proper tasks of nurture and witness.

c) Protestant missions ought chiefly to focus now on efforts at real discussion among churches of different kinds, training, research and study of the common Christian mission to the Near Eastern Muslim world. As the major Christian community here, Orthodoxy will certainly bear the chief responsibility for that mission. But it can be greatly helped by creative and cordial Protestant co-operation.

But we have not yet reported on Korea, Singapore, Syria . . . Occasion for the long trip east was participation in three Situation Conferences of the East Asia Christian Conference: **Madras** (observer), **Amagisanzo,** Japan, and **Singapore.** Official reports of findings will receive wide publicity and be worth watching for. Perhaps the flavor of these meetings is suggested by a description of the Japan Conference which I wrote at the request of D. T. Niles, General Secretary of the East Asia Christian Conference. (Coming later.)

As for Syria and revolutionary changes there — a report on Africa after next month's journey — and the exciting developments in theological education here in Beirut, these will be grist for the next Report. God willing, that will emerge just before we turn reluctantly but espectantly back to the USA and my new job as: Executive Secretary, Division of Foreign Missions, National Council of Churches, 475 Riverside Drive, New York 27, New York.

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encounters, and professional organizations within the church. Mr. Baker is also secretary of the Evangelical Council for Spain.

GERMANY

Berlin (West)

That part of Berlin administered by the British, French and the Americans.

20—**Rev. and Mrs. Robert Starbuck** have represented the United Church Board for World Ministries in Germany, serving as fraternal workers with the Gossner Mission at its headquarters in the divided city. In 1962 they were in the U. S. on furlough. One of their important services is to discover the role of the Christian in a Communist society.

Munich

Capital of Bavaria. Population 963,000.

21—**Miss Eva Agatha Nieuwenhuyzen** has been conducting a special welfare program in Munich within the World Council of Churches since 1957. This program seeks to integrate and rehabilitate homeless foreigners from Russia and Eastern Europe, who are refugees of World War II.

ITALY

Naples

Seaport and industrial town in southern Italy; population over a million and half.

22—**Miss Hulda Stettler** has assisted in the work of the Italian Service Mission in various developments. When caves and slum areas of Naples were closed, there were many needy ones, still living in dreadful conditions. Classes, crafts and feeding programs were carried out for from 5 to 6 hundred children at Casa Mia Settlement House. Miss Stettler also directs the distribution of food and clothing and is in charge of administrative and public relations work.

Tarsus College Needs Teachers

Dear Friends of Tarsus College,

We're sure that all of you are on the mailing lists of many schools. Each letter asks for your help . . . for the Alumni Scholarship Fund . . . to honor dear old Professor John who gave so many years . . . to build up the Century Fund. . .

Tarsus College is no different. We want your help!

Tarsus College **is** different! We want you to help us find **teachers!**

Do you know a young man (or a not-so-young man, or a couple) who feels the challenge of taking part in Christian education in a non-Christian country? Someone who feels that Christian America has worthwhile ideas and ideals to share with the rest of the world? A college graduate who would like to live outside of his own country for a few years, to know another culture and learn as well as teach?

Then please pass the folder on Tarsus College and this letter along to him. The rest is really for him.

Tarsus College is faced with an unusually large turnover in staff next year. There are openings for teachers of English. Experience or training in teaching English as a foreign language is desirable but not essential. There are openings for teachers of mathematics all the way from 6th grade arithmetic to calculus at senior high school level. Science and physical education are open fields. (Does it sound like an entire new staff . . . well, not quite. There will still be enough of us "old-timers" here to show the ropes to the newcomers.)

What are the basic requirements for a teacher in Tarsus College, a school associated with the United Church Board for World Ministries? First, active membership in a Protestant church, a willingness to show one's faith by deeds which it cannot be preached by words. Second, a college degree. Third, but by no means least, an enthusiasm for working with boys.

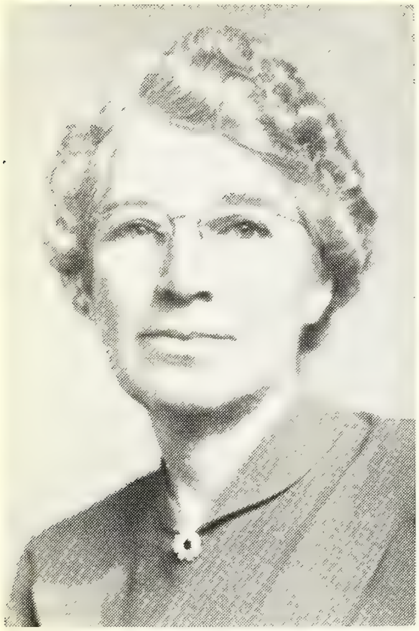
Would you like more information about the school? Write to us here. Address Dr. R. E. Maynard, Director, Tarsus College, Tarsus, Turkey.

Would you like to apply now? Write to Miss Margaret Blemker,

(Continued on Page 15)

Leaders For Women's Summer Conference At Catawba, June 18-21

MISSIONARY VISITOR



Miss Katie Wilcox

The missionary resource leader at the Summer Conference will be Miss Katie Wilcox, who was an educator in India for more than 40 years.

Miss Wilcox first went to India in 1915 to teach Indian girls at Capron Hall in Madura. She has since served as principal of Capron Hall and of the Orlinda Childs Pierce School and later as principal and bursar of Lady Doak College in Madura.

In 1947 the Indian government awarded Miss Wilcox the Kaisar-i-Hind medal for distinguished service to the Indian people.

"The girls of Madras need our help," Miss Wilcox says, "in sharing the responsibilities of independence for women in modern India." A great number of graduates from Lady Doak College will be teachers, doctors, nurses, welfare workers and some even enter the law profession, she adds.

Lady Doak College was founded in 1948 through the efforts of Miss Wilcox and of Sir James and Lady Doak. Lady Doak is the former Helen Gaylord, daughter of Rev. and Mrs. Joseph Howard Gaylord of West Brookfield, Massachusetts. Many of Sir James' Hindu business friends contributed to the capital expenses of the college. It was founded as the first women's college in Madurai, an area with three million population.

From a campus of three thatched huts the college has grown to include seven dormitories, a large building for classrooms and laboratories, a chapel, and an outdoor theater. Enrollment is about 450 students of whom half are Christians.

Miss Wilcox was born in Chester. Connecticut, and educated at Wesleyan University and Mount Holyoke College. After three years' teaching experience in the United States she was appointed a career missionary of the American Board of Commissioners for Foreign Missions.

Despite setbacks in India and the United States, where the financial depressions of 1929 to 1936 swallowed up gift pledges, Miss Wilcox succeeded in raising enough money to establish the Orlinda Childs Pierce High School in 1938.

At the Wednesday evening session Miss Wilcox will be assisted by Miss Ruby Alagumani, a friend of hers from India, who is living in Greensboro with Dr. and Mrs. W. E. Wisseman while studying at Woman's College.

BIBLE STUDY LEADER

Mrs. Van Grimes

Mrs. Van Grimes is the Bible study leader for the Summer Conference. She is the wife of the pastor of Shiloh United Church of Christ, Faith, North Carolina, a member of the Board of Christian Education of Southern Synod, and secretary of the Southern Synodical Women's Guild. The Grimes have three daughters.

Mrs. Grimes is preparing a leader's guide on material found in the Bible study booklet in Program Opportunities for Adults — "Mission by Royal Authority" by Suzanne de Dietrich. The current issue of United Church Herald has an article about this leader of the French Protestants.

LEADER FOR FIRST EVENING

Mrs. Carl Wallace

Mrs. Carl Wallace is responsible for planning the program for the first evening at the summer conference — entitled "A New Look at Women's Work." She promises an evening of interest to all, with stories from actual local churches in this area. Mrs. Wallace, a native of Greensboro, is the wife of the minister of the Southern Pines United Church of Christ. Their son, Wally, is a student at the University of North Carolina, and their daughter, Rosemary, goes to grade school.

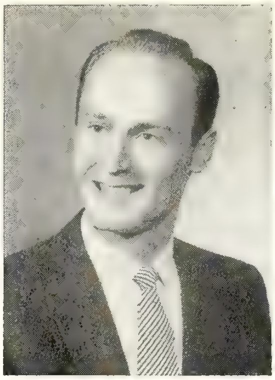
VESPER LEADER

Rev. Porter W. Seiwell

Rev. Porter W. Seiwell, campus pastor and assistant professor of religion at Catawba College, will be the leader of vesper services at the Summer Conferences. A native of Pennsylvania, Mr. Seiwell graduated from Catawba and Lancaster Theological Seminary. While a student at Catawba he was president of the Junior Class and president of the student body and was awarded the Whitener Medal.

Mr. Seiwell served churches in Pennsylvania 1938-57, then was pastor of First United Church of Christ, Salisbury 1957-60, when he accepted his present position at Catawba College.

LEADERS FOR THURSDAY EVENING PROGRAM



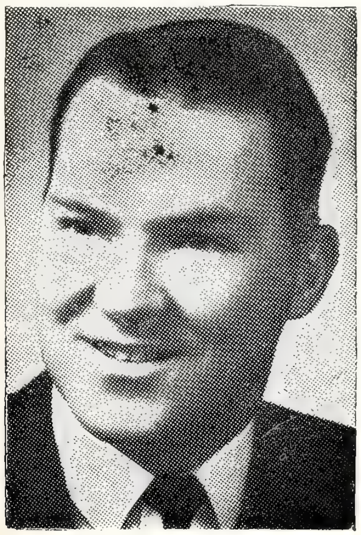
Rev. James Cress

Mrs. James Cress

The Thursday evening presentation at the Summer Conference will develop in a unique way the home mission study theme, "The Changing City Challenges the Church." This is being planned by Rev. and Mrs. James Cress and Rev. Van Grimes.

Mr. and Mrs. Cress serve the Ursinus United Church of Christ, Rockwell. They will be remembered as sharing in the presentation of the world mission theme at the Elon College Conference last summer. He is senior high youth advisor on the Board of Christian Education of Southern Synod and a member of National Youth Forum meeting in Atlanta this year. Mrs. Cress is promotion chairman of Catawba Regional Women's Guild and is the busy mother of four children.

Mr. Grimes is pastor of Shiloh Church, Faith, North Carolina. A native of Thomasville, he has the unique distinction of graduating from Catawba College and Lancaster Theological Seminary this year.



Rev. Van Grimes

CHAIRMAN OF SUMMER CONFERENCE

Mrs. Carl Daye, who was pictured on the front of The Christian Sun last week, is the chairman of the Summer Conference. She is a native of Spencer and a graduate of Catawba College. She teaches first grade at Alamance School, Greensboro.

Mrs. Daye is the wife of the pastor of St. Peter's Church, Greensboro, which has been organized five years and has a new building. She is director of senior, youth, and cherub choirs there, teaches an adult class and is vice president of the local woman's fellowship. She is promotion chairman of the Southern Synodical Women's Guild. The Dayes have three daughters, 16, 14 and 8 years of age.

Mrs. Robert Kimball, the co-chairman, is well-known to Southern Convention women, who have just elected her as their president. She is the wife of the minister of First Christian Church, Burlington, and the mother of three children — one a student at Duke, one who expects to enter Elon College next year, and one in the Burlington city schools.

South Norfolk

(Continued from Page 5)

faith. Therefore, we can say with the Psalmist, "I was glad when they said unto me, let us go into the House of The Lord."

So . . . it is with loving memories and renewed faith and hope that members and friends approach June 16, the occasion for celebrating the 59th anniversary of the South Norfolk Congregational Christian Church. The program will begin with a men's breakfast, followed by Sunday school and morning worship, after which dinner will be served on the lawn.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Find God Through Prayer

God is the continually creative power beyond yet within us, "whom to know is life eternal, whom to serve is joy and peace." Therefore, the most important thing, if we wish to live fully, is to seek and to find and serve God.

How can we find God? James 4:8 reads, "Draw nigh to God, and He will draw nigh to you." Matthew 7:7-8 tells us, "Ask and it shall be given you; seek and ye shall find, knock and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." These two scripture passages are promises — prayer promises. In what better way can we seek and find God than through prayer? But we ask what is prayer? A definition of prayer is that it consists of a time exposure to God. This is like taking a snapshot with a camera. In a time exposure, the camera is first pointed toward something worthwhile, fixed rigidly in that position and then the shutter is opened and held open as long as may be necessary for the "something" on the outside to make a lasting impression on the film inside. That is what prayer is like. First a person points his spirit deliberately toward God; he holds it there. Inside is his own sensitive nature. Next, this person opens the shutter of his mind and heart and holds it open until something of God's image is stamped forever on this person's life. When this process has been completed, the person's life is more like God's life than it was to begin with; his spirit is more like God's spirit; his will is more like God's will; his thoughts are more like God's thoughts. God has had a chance at this person through prayer.

What, then, shall we do when we come to prayer? We should open our souls to God and give him a chance at our lives. We should think first of him: his truth, beauty, and love. Secondly, we should think about ourselves, our actions, our lives: What have they been like? However, let us not think only of ourselves. We can and should come to God with other people on our minds. God has these people in mind; as we grow more like him, these people will be on our minds too. Have you noticed that the first person singular pronoun is nowhere to be found in the Lord's Prayer? There is no "I," "Me," "My," or "Mine." Instead, it is always "we," "our," or "us." Hence, we should take with us into our prayer all those for whom we are concerned: parents, friends, the sick, the hungry.

This sort of prayer may take half an hour, or a split second. It can take place in a church, or a hike or washing dishes. But if we turn our souls to God and give him a chance to enter in, if prayer follows this basic pattern, it is true prayer.

A certain professor in discussing what prayer is like often made use of a telling illustration. He said that the relationship of a father and son go through three successive stages. When the son is just a little boy, he comes running to his dad saying, "Give me this, father," or "Give me that." Of course, the father can't give the boy everything, but he welcomes his son, and the ties between them grow closer and closer. At a later stage, when the boy is in his teens, he still comes to his father asking for things or money to buy them with. Yet, the son wishes more than this — he asks for guidance in the perplexities he faces and for strength to see them through. The son does not go away disappointed. Finally, the son is a grown man with a vocation — perhaps the same vocation as his father's. Little by little, he has grown increasingly like his father until a real understanding binds them together. Now, when he comes to his father, they talk about things of mutual concern or interest. The son's main desire is to be near his father, and his desire is granted.

Our highest desire that could be granted through prayer is God himself. If we pray long and hard, if we expose our souls consistently to God, his likeness will be stamped upon our lives more and more. We shall find God and enter into close fellow-

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Lifemate

I cannot hide my desires from you, dear Lord.
You made me to want friendship and contact with others.
You gave me the desire to love and to be loved.

Help me to understand my longings.
Help me control my thoughts.
Create in me a clean heart, O God,
And renew a right spirit within me.

As I look for a life's companion through my dating and friendships,
Teach me how to choose.
Keep me from over-emphasizing good looks, social standing, wealth.
I am a creature made to love;
Direct my love, dear Father.
As you have loved me and the Church
Let me find my partner for life.
As you distribute gifts among us
Make my desires and attractions holy.
Holy Father, show me your will for my life.
Amen.

ship with him. We shall live as though we were seeing God — which indeed we are.

What more can we ask than this?

This is the Christian life at its fullest. This is the secret of life itself.

TIMBER RIDGE PILGRIM FELLOWSHIP MEETS

The Timber Ridge Pilgrim Youth Fellowship met May 15, at the church. There were eight present. The youth decided to have a hay ride in the near future. The program was led by Janet Kump and Sharon Seldon. The topic was "Everyday Is Mother's Day."

Janet Kump, Reporter

NEW P. F. ORGANIZED

The young people of New Elam Christian Church have recently organized a Pilgrim Youth Fellowship. Officers are: president, Billy Brown; secretary, Elaine Holt; treasurer, Phyllis Gardner. Mr. and Mrs. Earl Gardner are the adult sponsors.

The group has enjoyed two social events — a weiner roast at the church and a picnic at Avent's Ferry Recreational Area. They are now engaged in a study of the basic beliefs of their denomination, according to information from their pastor, Rev. J. Rex Thomas.

OUR CHURCH YOUTH AT WARWICK

By Mrs. Frank Cannon II

The month of May was an interesting and busy one for us. We have studied **Modern Art**, given a Dinner for our **Mothers** — which was very successful — and enjoyed a **Hayride** to Grand View. The Hayride took place on the 18th of May with 33 young people and three adults leaving the church at 4:30 for a very crowded ride to the beach. We built a fire on the beach, cooked hot dogs, toasted marshmallows, and in general just had fun.

Looking Ahead

For the Summer Months we will have a different schedule. We will meet on **June 16** at 5:00 p.m. for a cook-out on the Church grounds. Afterwards we will play miniature golf... On July 14 we are planning a Luau. This will take place on the Church grounds with dress and food Hawaiian style...

We will also meet August 11, with program to be decided.

In the Fall we will resume our regular 6:00 p.m. Sunday Schedule.

ALL AFRICA PRESIDENT

At the All Africa Conference of Churches held in Kampala, Uganda, delegates representing churches in 42 African nations on April 20 formed a continuing organization. Four presidents, co-equal in rank, were elected. They will hold office until the next assembly of the Conference, four years hence. One of the presidents is the Rev. Titus Rassendrahasina, president of the Church of Christ in Madagascar, associated with the London Missionary Society as a field of service. The other presidents are Sir Francis Ibiam, Nigeria, (Presbyterian), Archbishop, Theophilos, Ethiopia (Orthodox), and Bishop Moshi, Tanganyika (Lutheran).

NEWS FROM ROSEMONT

By Ruby Cannon, Reporter

A ten member committee, sponsored by the Women's Fellowship, has made a very successful attempt at organizing a Senior Citizen's Club. Its organizational meeting was held on April 25 with Mrs. Mabel Brent being named to head up the next meeting, which was also to be in the form of a luncheon in May. This other meeting has been held and all had an enjoyable fellowship, and plan to meet monthly. This Fellowship Club was set up with the idea of individuals meeting together for fellowship, recreation, reminiscing and enjoying hobbies together. Unused talent has already been discovered and displayed. It was fun listening to past "sweet heart talks" (I over heard). The Committee, when called upon, will assist, otherwise it is to be "runned" and "manned" by the members themselves.

A word about our choirs — not that I am partial, but the Cherub and Junior Choirs are really putting the "Senior" choir on the spot recently. All the choirs are such a big asset to the ministry of music!

The family night program held on May 5, Sunday night, had the largest attendance in years. Mrs. C. L. Richardson presented the program which was in the form of a satire on the seven stages of life. A most enjoyable evening was spent and it was good that no restriction was placed on laughing out of term that night.

The Rosemont softball team is going strong — both during practices and winning games (whether in score or not).

There are sixteen of our youth graduating this June from High School and College. They will be honored in a special service and presented a Bible and a devotional book by Rev. Carroll Lewis. Congratulations and good wishes to each as they "commence" their "Beginning."

The Secretary of the Philathea class reports quite a large number of letters written to College Students and Service Personnel at different intervals during the year. Publications and pamphlets For Young Christians were also sent. Encouragement and interest **can**, and **does** help most people. The Student Secretary work is sponsored by the Philathea Class.

Our Sunday School has about completed and set up its plans for Vacation Bible School. A good staff has been enlisted and ready to function from June 17-21.

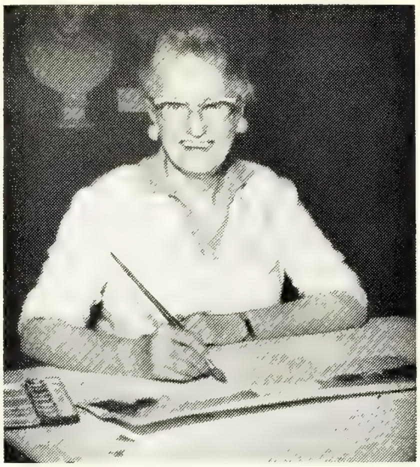
Our young people have worked hard towards raising money to make it possible for a large youth group to attend Camp Moonelon. About twenty-two have indicated that they are going.

The Rev. Dr. Edwin H. Rian has been appointed by the American Bible Society as Director of the Society's Advance Program which will culminate in the observance of the Society's 150th Anniversary in 1966. The goal of the program is to increase the Society's distribution of Scriptures from its current level of 31,000,000 annually to 60,000,000 annually within three years. The announcement was made by Everett Smith, President.

Vacation Bible School is being held June 6-14 at Durham with classes from nursery through junior. "Widening Relationships" is the theme. Mrs. Wm. H. Perkins is director and Mrs. Robert L. Dickens assistant. The closing program will follow a covered dish supper June 14.

Miss Newman Retires From Elon College Faculty

By Luther N. Byrd



Miss Lila Newman

The 1963 edition of Phi Psi Cli, the Elon College annual, which appeared on campus near the end of spring semester, is dedicated to Miss Lila Clare Newman, who retires at the close of the 1962-63 term after more than 35 years of service as a member of the Elon College art faculty.

The dedicatory message in the front of the 1963 annual stresses Miss Newman's love for the college and her interest in her students through the years, two things which have characterized her work as a member of the campus family. The dedication paragraph follows:

"Her love for the College, her friendly interest in her students and her patience in teaching have characterized her many years of service to Alma Mater. With deep gratitude and abiding affection, we proudly dedicate the 1963 edition of the PHI PSI CLI to Miss Lila Newman."

Actually, Miss Newman's long service with the Elon College faculty represents only a fraction of her long association with the college and its campus, for she has quite literally spent her entire life within the shadow of the classic oaks that dot the Elon campus.

She is a daughter of one of the five original members of the Elon College faculty, the late Dr. J. U. Newman, who came to Elon when the college opened its doors, and Miss Lila Newman herself was born three years after the college was founded, one of five children of the pioneer faculty family. She was the first child born to a faculty family on the Elon campus.

Miss Newman was graduated from Elon with the college's Class of 1911, second of the five Newman sons and daughters to receive diplomas from Elon. An older sister had graduated in 1907, and her three brothers graduated in 1914, 1921 and 1929. One of the brothers is Dr. Joe B. Newman, long a practicing dentist in Burlington.

She went on after her graduation from Elon for graduate work at Columbia and Harvard and later returned to Elon to earn a diploma in art in 1916. Still later she joined the faculty as an art teacher, and her work in that field has earned high praise through the years.

In addition to her art work, another hobby of Miss Newman is gardening, an activity which was also a favorite of her father. She also likes to fish and is fond of baseball; but, above all, she enjoys the great host of friends whose love she has well earned by her long years of service to the Elon College campus and community.

Citations Given At Elon Commencement

SUSIE MARSHALL SHARP

A native of North Carolina, educated in her native State where she attended the Woman's College and graduated from the School of Law of the University of North Carolina.

Practiced law with her father in Reidsville, North Carolina, for twenty years; served as City Attorney for Reidsville for ten years; appointed a Special Judge, North Carolina Superior Court, by the late Governor W. Kerr Scott and served continuously as a Superior Court Judge until March 14, 1962, when she became an Associate Justice of the Supreme Court of the State of North Carolina by appointment of Governor Terry Sanford. In the general election of 1962 she was elected to this office by the people of the State by the largest vote cast in that election. She is the first and only woman ever to be appointed or elected as a member of the Supreme Court of North Carolina.

Honorary member of Phi Beta Kappa, Delta Kappa Gamma, The Altrusa Club, the Soroptomist Club; Order of the Valkyries; the Chi Omega Distinguished Service Award for Women in 1959; Achievement Citation, N. C. Federation of Business and Professional Women's Clubs, 1959; listed in Who's Who of American Women; the recipient of honorary degrees from Woman's College of the University of North Carolina, Pfeiffer College, and Queens College.

Outstanding lawyer, respected jurist, distinguished public servant—Mr. President, it is my honor to present Susie Marshall Sharp, candidate for the honorary degree of Doctor of Laws.

CHARLES FRANKLIN MEYERS, JR.

Born in West Verginia, a graduate of Davidson College and the School of Business Administration of Harvard University.

After service with the Bank of New York, he was associated with the Wachovia Bank and Trust Company in Charlotte, North Carolina, before joining Burlington Industries in 1947 as head of the Financial Services Department. He was named Treasurer in 1953, elected to the Board of Directors in 1955, named Executive Vice President and Treasurer in 1961, and President and Chief Executive Officer in February of 1962. Burlington Industries, with headquarters in Greensboro, North Carolina, is the world's largest and most diversified textile manufacturing organization, operating 125 plants located in 100 American communities in 16 states. During his career with Burlington he has had responsibility for a number of merchandising and manufacturing divisions, and has been in charge of the company's international operations with plants in eight foreign countries.

Long interested in civic and community affairs, Mr. Myers has been active in the United Fund of Greater

(Continued on Page 15)

God In Courts Of Justice

Background Scripture: Psalm 11; 72:1-4; 82.

Devotional Reading: Psalm 67.

Memory Selection: **For the Lord is righteous, he loves righteous deeds; the upright shall behold his face.** Psalm 11 (RSV)

This is a lesson on justice. We need a number of lessons on justice. For there is a great deal of injustice in the world. There is a certain irony in the pledge of the American Flag. "I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible **with liberty and justice for all."** WITH LIBERTY AND JUSTICE FOR ALL?

The words are all right if they represent an ideal, but they are a hollow mockery if they represent a fact. One has only to look around him to see blatant denials of justice to all. And we in America had better bestir ourselves to see that increasingly all people in our land do get justice and have freedom. Much of the unrest in our land, both North and South, is due to the denial of elemental justice and liberty to large segments of our population. And the same factor enters into the widespread unrest among many nations of the world. We are living in the midst of a revolution, stemming from the desire and the determination of underprivileged and underdeveloped people for justice and equality.

Public Office Is A Public Trust

The Psalmist said in poetic way what a famous American put in another way when he said "Public office is a public trust." Every man from King or President down to the least office-holder has a sacred stewardship. He is the servant of all. He is to minister rather than to be ministered to. "The powers that be are ordained of God," wrote Paul. They have no power but that which is given by God. They derive their power from, and are answerable to God. And when people abuse their power they face the judgment of God and ultimately are disposed of by God. Someone once said that "God got tired of Napoleon." Another said "Whom the gods destroy, they first make mad." One of the classic examples of this is to be seen in the case of Mussolini. He started out well and he succeeded in lifting his people to higher levels of living. But he became obsessed with his own greatness and grandeur, and on one occasion he said that he had an obsession of one wild desire — to mark his will on his era "like a lion with his claw." And as he said these words he drew his sharp fingernail across the back of a fine chair and left a gash on it. We all know what happened when he expressed this obsession in action. His empire toppled, his dream was shattered, and he himself met an ignominious death.

A Good Word For The Courts

Let it be said, and said emphatically, that basically the courts and the judges in our nation, are sound and fair and just. To be sure there are instances of unjust and unscrupluous judges and courts with an unsavory reputation. But the men on the benches in America from the lowest court in the local community to the Supreme Court are men of integrity, intelligence, and indubitable character. One of the tragedies in recent years has been the slander, and by many men who know better, of the Supreme Court of our land. One may disagree with the decisions of courts, but he dare not impugn the integrity of men who comprise them. Think about the judges you have known? What kind of men are they? Is there any shadow of doubt about their integrity, their honest intent, their devotion to high ideals of their office?

This is, of course what the Psalmist was saying in today's lesson. "He shall judge thy people with righteousness, and thy poor with judgment. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." "Defend the poor and fatherless; do justice to the afflicted and needy." And he warns against favoritism and injustice. "How long will ye judge unjustly, and accept the persons of the wicked?" Let the people of a nation or community come to the place where they have lost confidence in judges and courts and dangers and disasters lie ahead.

SUNDAY SCHOOL LESSON
JUNE 16, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Judges live under terrific pressure. So many subtle means are used to influence them. So many personal factors enter into cases. It is extremely difficult for a judge who is sitting in a case where he knows well a "big shot" or a leading citizen of the community, and where he is dealing with an unknown person or a neer-do-well, to be objectively fair and just in his decision. One judge decided a case a few years ago in an interesting way. Just before he had to pass judgment on a man who had stolen two dollars, there had been in a nearby town the case of a wealthy and prominent citizen who had embezzled $225,000. The judge figured out that the rich man had to spend one hour in jail for every dollar he had stolen. So he sentenced the poor man to twenty four minutes in jail!!

But There Is Still Injustice

Through no fault of the judges or the courts, there is still injustice. The rich man can hire smart lawyers to represent him, while the poor man often cannot do that. Big corporations have the advantage over individuals in the same way. And of course legislatures pass laws that are unjust and society imposes restrictions that are unjust, within law. We are all too familiar with some laws that have been passed in recent years that were a denial of basic freedom and justice. And we have seen how court after court, State as well as the Supreme Court have ruled them unconstitutional and unjust.

Justice And Her Sword And Scales

We are used to representing Justice as a fair woman, blindfolded, and holding a sword in one hand and a pair of scales in the other. Thus she cannot see where to strike, nor can she read her own scales or see when they balance. It is not thus with God. Neither his love nor his justice are blindfolded.

He who loses his temper is in the wrong. — French

Pride is at the bottom of all great mistakes. — Ruskin

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Exciting Summer Activities

Dear Friends:

This past week the children finished this year of schooling. This means a complete change of activities for our seventy some boys and girls. We were real happy with the achievements of our elementary students. We had only one failure out of sixty elementary students. We were not quite as fortunate in high school. We have two boys and four girls who are having to attend summer school to take one-half unit or a full unit. Some of this is perhaps due to the first year of consolidated school where the work is a little more difficult than it had been in the small school like we had here at Elon. Summer school plus a driver training program is taking much of the time of our high school students.

Next week Vacation Bible School will be in session at our Elon Community Church. This year for the first time a course is being offered in leadership for Junior Hi's and Senior Hi's. This means that all of our boys and girls this year with the exception of those in summer school and those taking driver training will be in Vacation Bible School. We are also happy that three of our housemothers, Mrs. G. C. Crutchfield, Mrs. Alvertine Privette, and Mrs. Corinne Harris, along with our summertime recreational director, Mr. Gary Millwood, will be working in the Bible School.

Following Bible School Mr. MillWood will be in charge of our summertime recreational program. This along with our truck patch farming and the vacations will take up the remainder of the summer. Some of our boys and girls will be attending Moonelon because of the gracious kindness of those who have sent camp fees for those who would like to attend. Others will be going to Scout Camp, either at Camp Cherokee near Reidsville, or Donald Robinson at Kerr Lake.

All in all this will be a busy summer for our boys and girls, both young and older.

While our staff will be having vacations, they will also have certain training periods that will occupy their time. Several of the housemothers will be attending work-shops for houseparents at the University of North Carolina. Also, I along with Mr. Biggerstaff, will be attending the workshop for executives and other administrative personnel. These are sponsored by the School of Social Work at the University. These workshops have proved most helpful in assisting child-care institutions in doing a more adequate job in their field of service.

REPORT FOR JUNE 3, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 24.00	
Eastern North Carolina Conference	85.15	
Western North Carolina Conference	87.00	
North Carolina and Virginia Conference	221.35	
Total		$ 417.50

SPECIAL OFFERINGS

Gift from women (Conv. Home Missions)	9.58	
Women's Fellowship West Congregational Church, Cuyahoga Falls, Ohio	15.00	
Progressive Bible Class, First United Church of Christ, Newport News, Virginia	25.00	
Stuart Oldson, Salem Massachusetts	10.00	
Saugatuck Congregational Church of Westport, Westport, Conn.	7.77	
New Hope Christian Church, Roanoke, Alabama	5.00	
New Hope Women's Fellowship, New Hope Christian Church, Harrisonburg, Virginia	10.00	
Mrs. Margaret H. Pritchett, RFD 2, Elon College, N. C.	25.00	
Women's Adult Bible Class, United Church of Christ, Southern Pines, N. C.	10.00	
A.P.C. Sorority of South Church, Andover, Mass.	25.00	
Women's Fellowship, Church of Wide Fellowship, Southern Pines, N. C.	20.00	
Mary Sue Brittle Sunday School Class, Bethlehem Church, Suffolk, Virginia	5.00	
Mrs. S. H. Basnight, RFD 1, Chapel Hill, N. C.	10.00	
Alene Ward Furr, Tryon, N. C.	10.00	
William J. Cobb, Asheville, N. C. (In Memory of His Mother)	10.00	
In Memory of Mr. Hugh Knight (3 Memorials)		
In Memory of Miss Virginia Williamson		
In Memory of Miss Ruth Aldridge		
In Memory of Frankie Phipps		
In Memory of Mr. Louis Scheipers, Sr.		
In Memory of Mr. Thomas McKeel		
In Memory of Mrs. Edith R. Jetton		
Total Memorial Gifts	63.50	
Special Gifts	613.10	
Total		$ 873.95
Total For The Week		$ 1,291.45

Saint Peter's United Church Of Christ

Carl T. Daye, Pastor

St. Peter's church has had a very busy program thus far this year. At the annual congregational meeting in January ten committees were appointed to share the work of the congregation for the year. The work of these committees is in line with the various instrumentalities of the United Church of Christ and the local needs of the church. Once every three months the chairmen and the leaders of the several organizations of the congregation meet for a quarterly conference. At this meeting written reports are given of the work accomplished and the aims for the new quarter are discussed.

The Lenten Season was very meaningful and helpful this year. The Council for Lay Life and Work sponsored a study course on the "Meaning of Suffering." The Rev. Melvin Palmer led this discussion each Wednesday night during the season. The pastor preached on the Statement of Faith each Sunday morning. A large congregation took part in our annual Good Friday service. Our church was host for the community Easter sunrise service. Each family of the church was asked to fill a Lenten self-denial folder. The response to this project was excellent.

The various organizations of the church have been busy. The Crusaders Adult Bible Class painted their class room and painted and furnished the kitchenette down stairs. They have also purchased 100 place settings of china for the church kitchen. The Builders Adult Bible Class purchased a used piano for the primary department of the church school. The Churchmen's Fellowship has been busy with their project of painting the ground floor of the church. This project involved the purchase of about sixty gallons of paint and many work nights of applying it to the walls. The improvement to this part of our building is wonderful. In addition to the regular meetings and programs, our Church Women's Fellowship has been busy with a number of service projects. Included among these are clothing for migrant workers, layettes to Italy, collecting used eye-glasses, new beds for Camp Moonelon, the making of new robes for the youth choir, and collecting funds to help some of our boys and girls to go to summer camp. The Junior High Youth Fellowship has also been an active group. They took on the project of painting their class room and did an excellent job. During February they collected good used shoes for a "Helping Hand Mission" in our city. They, along with their advisors, prepared lunch for the men of the church who spent a Saturday cleaning off the back of our church lot.

Another interesting program of our church has been what we call our "Sunday Evening Hour." This begins with Youth Choir rehearsal followed by the meeting of our two youth groups and our Cherub Choir. Then class sessions are held for all ages from nursery through the adults. All the adults meet together for a Bible study. Once each month we close the session with refreshments and a social hour.

The project that the whole congregation is now working on is our forthcoming second funds raising program. This project is being directed by our Church Finance Advisory Service of the United Church Board for Homeland Ministries. Mr. Adolph Koch from the Board will be with us during the week of June 17-23. Sunday, June 23, will be Canvass Sunday. On this day, we hope to raise $25,000 in three year pledges. There are two out-standing reasons for having this project in our church. The first is that we have taken over the mortgage from the Board of Homeland Ministries for our parsonage. This will be a debt of around $10,000. The second is to raise money for debt reduction on our church. It is our hope that we can raise enough in gifts and pledges to meet a $650.00 monthly payment on our indebtedness. Eight committees are hard at work laying the foundation and preparing the way for this very important project.

ELON COMMENCEMENT

(Continued from Page 12)

Greensboro and has served as President and a Director of the Children's Home Society of North Carolina. He is currently on the Board of Trustees of Davidson College, St. Andrews College and Chatham Hall School. He is an Elder and Trustee of the First Presbyterian Church of Greensboro; a Trustee of Moses Cone Memorial Hospital in Greensboro; Trustee of North Carolina Foundation of Church Related Colleges; and a Director of Wachovia Bank and Trust Company, Jefferson Standard Life Insurance Company, the Business Foundation, of North Carolina, Inc., American Textile Manufacturers Institute, and the North Carolina Textile Foundations, Inc.

One of the nation's leading businessmen, a widely respected civic leader, a highly valued friend of education, an outstanding churchman—Mr. President, it is my honor to present Charles Franklin Myers, Jr. candidate for the honorary degree of Doctor of Laws.

ROBERT MORRIS KIMBALL

Born in the State of North Carolina, the son of Mrs. J. A. Kimball, Sr., and the late Jacob Allen Kimball who served as a member of the Board of Trustees of Elon College for many years. He attended the public schools of his native State, and graduated from Elon College and the Divinity School of Yale University.

Licensed to preach by the Eastern North Carolina Conference in 1934, he began his pastorial work in the Mt. Auburn Christian Church. He was ordained to the ministry in Pennsylvania in 1937. He has served churches in Pennsylvania, New Jersey, Virginia, Ohio, and has served as minister of the First Christian Church in Burlington, North Carolina, since April 1959.

He has been active in the work of his denomination, serving at the present time on important committees on both conference and convention levels. He is active in the Federated Ministerial Association of Alamance County, serves as a member of the Board of Directors of the Alamance County Chapter of the American Cancer Society, and as a member of the Recreation Commission of the City of Burlington.

Successful pastor, effective preacher, consecrated churchman — Mr. President, it is my honor to present Robert Morris Kimball, candidate for the honorary degree of Doctor of Divinity.

TARSUS COLLEGE

(Continued from Page 7)

Secretary for the Near East, United Church Board for World Ministries, 475 Riverside Drive, Room 1620, New York 27, N. Y. Or to The Personnel Office, at the same address. Appointments and travel arrangements are made through this office.

Sincerely yours,
The Staff of Tarsus College

Imagine This, If You Can!

Imagine this, if you can. Reveille seven a.m. Squads on the parade ground. The sergeant barks out, "Count fours! One! Two! Three! Number Four missing. Where's Private Smith?"

"Oh," pipes up a chap by the vacant place, "Mr. Smith was too sleepy to get up this morning. He was out late last night and needed the sleep. He said to tell you that he would be with you in spirit."

"That's fine," says the sergeant. "Remember me to him."

"Where's Brown?" asks the sergeant.

"Oh," puts in another chap, "he's out playing golf. He gets only one day a week for recreation, and you know how important that is."

"Sure, sure," is the sergeant's cheerful answer. "Hope he has a good game. Where's Robinson?"

"Robinson," explains a buddy, "is sorry not to greet you in person. But he is entertaining guests today and of course couldn't come. Besides, he was at drill last week."

"Thank you," says the sergeant, smiling. "Tell him he is welcome any time he is able to drop in."

Honest, now, did any conversation like that ever happen in any army? Don't make me laugh. If any G.I. tried to pull that stuff he would get twenty days in the guardhouse. Yet you hear stuff like that every week in the church, and said with a straight face, too.

"Like a mighty army!" Why, if St. Peter's Church really moved like a mighty army, a lot of you folks would be court-martialed!

"That was the general drift," said the pastor gleefully.

"Too bad the stay-aways didn't hear it," I remarked.

"Don't worry. I have it on a tape recorder, and I am going to spring it on them next Easter, instead of the Second Lesson."

FORWARD MARCH!

—Adapted from Simeon Stylites

"Forsake Not The Assembling Of Yourself Together
As The Manner Of Some Is"

The

CHRISTIAN SUN

Elon College Library

Elon College Library X

Vol. 115 June 18, 1963 No. 25

A Religious [illegible]ly for Christian Homes

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

WHERE DO YOU SPEND IT?

The average man or woman in the U. S. who has reached the age of 70 has spent his time from birth to that date:

- 3 years in education.
- 8 years in amusement.
- 6 years in eating.
- 11 years in working.
- 24 years in sleeping.
- 5½ years in washing and dressing.
- 6 years in walking.
- 3 years in conversation.
- 3 years in reading.
- 6 months in church.

The final item on the list indicates why this is not a better world than it is.

(Quoted from Christian Herald in First, Portsmouth, bulletin.)

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

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Ground Breaking at Apple's Chapel

Drizzling rain failed to dampen the enthusiasm of members of Apple's Chapel (near Gibsonville, North Carolina) as they participated in the Ground-Breaking Service for their new sanctuary Sunday afternoon, May 26. Pictured here are Mrs. R. E. Apple, one of the oldest and most faithful members of the church, and Mr. G. C. Murrell, the oldest member, who is 91 and still active in church work. They turned the first shovels of dirt.

E. H. Thompson spoke on the meaning and purpose of a ground-breaking service, and the pastor, Rev. Collie Seymour, led the litany of consecration.

Representatives from various organizations of the local church who shared in the ground-breaking were: Joyce Busick, G. N. Brooks, Catherine Elliott, Mrs. Raylass Cook, Monty Busick, Mrs. G. N. Brooks, Lloyd Chrismon, Mrs. E. W. Brown, Mrs. Orelia Hogan, E. W. Brown, John T. Oliver, Ernest Murrell, Robert Murrell, and Percy Price. Neighboring ministers who also "handled the shovel" were Rev. Mr. Hill of Brown's Church, Rev. Mr. Dodson of Whitsett Baptist Church, and Rev. C. A. Brown of the community.

EDITORIALS

A Vacation From Church

Rev. Robert B. Marr, Suffolk Christian Church

"Remember the Sabbath Day to keep it holy" applies to summer months as well as to the rest of the year. When you go on vacation or share in summer fun activities, there are two things which should never be forgotten: **Religion** and **Common Sense.** Your great need for both takes no vacation.

While we often think of the summer as a vacation time, there can be no vacation from the normal responsibilities and the vital mission of our Church; nor from the needs of the world for the ministry and charity of Christian witness.

Granting that it may indeed be possible to worship God individually in the woods and the fields, on the beaches and lakes . . . how many really do it? It is well to bear in mind that there is a vast difference between worship and just enjoying the landscape. Moreover, the person who solely worships the God of nature may qualify as a **Pantheist** but surely cannot be counted among those known as Christians, for the true God of the Christian Faith is much more than just the God of nature.

During the summer months, we need more than ever the responsible stewardship of our people who truly love the Church, to make up for those who neglect the worship of God and the services in God's Church during this season.

The costs and challenges of our Church's Mission go on during the warm weather just as in the cold. At all seasons that which each one can contribute to God's Kingdom through His Church is greatly needed for the strength and influence of His Gospel. Our Church is entirely dependent upon the responsible and planned support of its members to maintain its life and ministry in our community and over the world.

A little poem which was recently used in our Sunday bulletin speaks also to what I am trying to say:

"A Sabbath well-spent brings a week of content,
And health for the toils of the morrow.
But a Sabbath profaned, whate'er may be gained,
Is a certain forerunner of sorrow."

And to put it another way. I would prefer holding services **with** you than **over** you.

Children's Day Service At Christian Temple

"The Children's Own Day" was the theme for the Children's Day service at The Christian Temple, Norfolk, June 9. Following presentations by the various departments, a "Covenant Service" was led by the superintendent, Oscar Y. McClannan, in which grandparents, parents, and teachers participated. It could be used at other seasons of the year. It is being printed below so others may use it.

COVENANT SERVICE

Superintendent: "I am wondering today if we have the right to let ourselves forget to care for all those unhappy children in these troublous times who have no homes, no parents, who are hungry or afraid. While these dear children here are so warmly blessed with spiritual and material comforts, there are those who live where there is war, hatred and strife. Some of those children have never known about the love of God the Heavenly Father. They do not know the joy of living in pleasant homes among happy brothers and sisters, where the love of Christ reigns. Let us think of them today, and covenant together to do all in our power to make theirs a happier and holier existence. I am speaking to many grandparents here today. Will you thoughtfully repeat this covenant after me?

Grandparents: Believing that it is not enough to have done all in my power that my children and children's children should inherit eternal life, I herewith dedicate my remaining years to the help of other children not so fortunate.

Superintendent: And will the parents here assembled join me in the following covenant?

Parents: I believe that it is my duty henceforth to endeavor to help the little ones who are in hunger, dread or want, to the best of my ability, even as I would want my own safe-sheltered ones to be cared for if their conditions were reversed.

Superintendent: Will the teachers covenant also with me?

Teachers: We will do our utmost to so teach those whom we have in charge, that they may be possessed of unselfish, Christ-like hearts, ever ready to hear the call of need.

Superintendent: And now I am going to ask that these children also join with me in this covenant.

Children: We will be kind to the poor and weak, the cold and hungry, and especially to the orphan children who need our love and helpfulness.

Superintendent: I also wish to dedicate myself, as the Superintendent of our Church School to the furtherance of every worthy cause in which the saving of humanity is at stake. I believe that we can best do this by elevating the importance of the Christian home, in which parents and children alike are trained in the principles of Christian living. If we truly follow this divine plan we will find that there is room in our hearts for all who need a helping hand, an outstretched arm of love and understanding. And if we so live, then I am sure that our homes will be blessed and be made worthy of being host to the presence of Christ.

W. N. C. LAYMEN TO MEET

Laymen of the Western North Carolina Conference are to meet next Saturday, June 22, at Pleasant Ridge church for a supper meeting at 6:30, according to announcement by David Lambe, president. It is hoped that men from every church in the conference will be present.

RAMSEUR CHURCH HONORS BENNETTS

Mrs. Sherman Maness

Saturday, May 25, the Sunday school of the Ramseur Church met in the Town Hall for a dinner honoring Rev. and Mrs. Garland B. Bennett and their children, who were moving to Great Bridge, Virginia.

Elvin C. Cox, superintendent of the Sunday school, spoke words of welcome and gave remarks on behalf of the members concerning some of the accomplishments made during Mr. Bennett's service in Ramseur. He then presented the Bennetts with a gift and expressed the love and esteem the people have for them.

Linda Wilkerson, organist at Mt. Zion United Church, Mebane, won the academic medal in her class at Aycock High School.

Ann Kernodle, daughter of Dr. and Mrs. John Robert Kernodle of Burlington and member of the First Christian Church, has been chosen to attend the Governor's School for Gifted Students to be held for eight weeks this summer at Salem College, Winston-Salem.

Vol. 115 No. 25

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

FAMILY PICNIC AT RAMSEUR

Instead of the annual Mother-Daughter banquet held each year by the Woman's Fellowship of the Congregational Christian Church, the group met for a family picnic on the church lawn. A special guest for this meeting was the District Chairman, Mrs. Dolan Talbert of Pleasant Grove.

Following the supper on the lawn the group moved into the sanctuary for the program. The guest, Mrs. Talbert, very effectively included a devotional thought with her inspirational talk based on Family Life.

Carrying out the tradition of the Woman's Fellowship, Mrs. C. M. Craven then presented gifts to the oldest mother present, Mrs. W. R. Maness, and to the youngest mother, Mrs. Charles Cagle. Mrs. Talbert was also remembered with a gift.

Mrs. Garland B. Bennett, president, presided over the business session.

At the close of the service Mrs. C. E. Brown, vice-president of the Fellowship, presented Mrs. Bennett with a gift of table linen as a token of appreciation for her untiring work.

About 40 members of the Fellowship and children were in attendance.

Dr. Arnold Helmbold was the guest speaker and leader of the communion service at Shelton Memorial, Portsmouth, June 2, when the pastor, Rev. William T. Joyner, was in Durham attending graduation exercises at Duke University, where he received his Bachelor of Divinity degree.

Dedication of Bible school workers was part of the morning worship service at Asheboro Sunday morning, June 9. The school was from 8:30-11:45 each morning last week, with Mrs. Sam Greeson as director, Mrs. John Davis as music chairman and Johnny Griffin as pianist. Classes were held from beginners through teen-agers. Mrs. Paul Boone and Mrs. Paul Craven were responsible for refreshments.

James Rosser, graduate of Elon College with the class of 1962 and a student at Lancaster Seminary, is doing field work this summer by serving the High Point church under the direction of the pastor, Rev. F. C. Lester. It is anticipated that Jim will be responsible for most of the pastoral work if the building program gets under way in High Point this summer, as is now expected.

NEW CHILDREN'S BOOK BENEFITS UNICEF

Did you know that Russian women wear their hats indoors? Would you have believed that it's illegal to wear a fez in Turkey? Did you know it takes sixteen yards of cloth to make a Scotsman's kilt — just six yards for an Indian sari and 1600 separate parts to make a suit for outer space? Would you have thought that the short skirts of Persia originated with ruler Nasir-U-Din who was much taken with the costumes of the Parisian ballet dancers and simply ordered them copied?

These and hundreds of other clothing customs are described and handsomely illustrated in a new fun-filled, full color children's book, "The Wonderful World of Clothes," created by Robert Hall Clothes, national retail clothing chain, in cooperation with the U. S. Committee for UNICEF as a tribute to the United Nations Children's Fund.

The 40-page book covers 34 countries and sells for 50¢ with all profits donated to UNICEF.

Publicized by such entertainment stars as Ed Sullivan, Shari Lewis, Mitch Miller, Bud Collier, Johnny Carson; endorsed by such authorities as Dr. Frank Fuller, dean of the Fashion Institute of Technology; Ralph Miller, director of the Museum of the City of New York; and Mrs. Virginia Shaw, family fashions editor, **Parents' Magazine**, "The Wonderful World of Clothes" is the only book of its kind devoted completely to valuable and entertaining information on the charm, origins and anecdotes connected with traditional dress around the world.

The books may be ordered in any quantity at 50¢ each by sending cash, check or money order to "The Wonderful World of Clothes," P. O. Box 2600, New York 1, New York.

Rev. and Mrs. G. Julius Rich and family of Thousand Oaks, California, will be visiting relatives and friends in this area during July. July 14 he will preach at Bayside, his former parish in Virginia.

Mrs. M. J. W. White, long-time member of The Christian Temple, Norfolk, who is now residing in Richmond, was remembered by the Young Adult Class of the Temple as they placed flowers in the church in her honor on Children's Day.

Our Growing Heritage

Stanley U. North

The 50th Anniversary of the Kansas City Statement, adopted at Kansas City by the National Council of the Congregational Churches, occurs in October of this year. The Congregational Christian Historical Society took recognition of the fact at its annual meeting at West Hartford on April 26th.

Dr. Raymond Calkins and Dr. Rockwell Harmon Potter, both of whom were members of the famous Commission of Nineteen which had so profound an influence on the deliberations of the Council, were present to report on their personal involvements both on the Commission and in the Council, in their separate and equally delightful characteristic styles. May God continue to bless them both richly.

The Statement constitutes the preamble to the Constitution of the Council, the adoption of which marked the Kansas City Council as history making.

The Statement in its initial paragraph, while reserving all rights and cherished memories belonging to the Council under its former constitution, proceeds to "set forth the things most surely believed among us concerning faith, polity and fellowship."

The paragraph on Faith, printed in the Pilgrim Hymnal, has been widely acclaimed and frequently used among our churches.

The paragraphs on Polity and The Wider Fellowship are not equally familiar. They deserve attention and thoughtful consideration at this moment in our history. The texts follow:

POLITY

We believe in the freedom and responsibility of the individual, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and cooperation in matters of common concern.

THE WIDER FELLOWSHIP

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

The mood of the Council is expressed in the following quotation from Dr. Charles E. Jefferson's sermon (as timely and vital now as then).

> "We are free men in Christ. We are not bound by the traditions of the second century, or the dogmas of the fourth, or the doctrines of the sixteenth, or the customs of the seventeenth, or the practices of the eighteenth, or the methods of the nineteenth, but are at liberty to build the church along the lines indicated by the Eternal Spirit speaking in the intelligence and conscience of our day, so that it shall become more and more an effective instrument in the hands of God for the promulgation of his gospel and the extension of his Kingdom. The Christian people are the potter. Church machinery is the clay. The people have the right to mold the machinery into whatever form seems most likely best to please the King."

The prophesy of the 1913 Council has found expression in the Unions with the Evangelical Protestant Churches, the Christian Convention and now at long last with the Evangelical and Reformed Church, in the light of which the minutes of the 1913 meeting merit serious study.

The Advance Reports for the Denver General Council meeting of July 3 and 4, in recognition of the 1913 National Council's Anniversary and the relevance of its actions and pronouncements to the present situation fifty years later, will contain excerpts from various addresses and actions recorded in the 1913 National Council minutes.

The 1963 Advance Reports represent their final appearance as an aspect of the Biennial Meeting of the General Council. You will want to preserve your copy both for its contents and its historical significance. It represents a bench mark in Congregationalism.

The 1913 Council, which pledged itself with but one dissenting vote to seek the oneness of the Church of Christ, gave expression to the following magnificent Statement of Faith:

> "We believe in God the Father, infinite in wisdom, goodness and love, and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore, and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us renewing, comforting and inspiring the souls of men.
>
> "We are united in striving to know the will of God as taught in the Holy Scriptures and in our purpose to walk in the ways of the Lord, made known or to be made known to us.
>
> "We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood.
>
> "Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transforming of the world into the kingdom of God, and we look with faith for the triumph of righteousness, and the life everlasting."

Well said in 1913. No less well said in 1963. The task it defines remains a part of our unfinished business — an impossible task were we alone; but Christ our Saviour is also our leader.

"He calls us into his Church
  to accept the cost and joy of
    discipleship,
  to be his servants in the service
    of men,
  to proclaim the gospel to all the
    world
  and resist the powers of evil,
  to share in Christ's baptism and
  eat at his table,
  to join him in his passion and
    victory.
"He promises to all who trust him
  forgiveness of sins and fulness
    of grace,
  courage in the struggle for
    justice and peace,
  his presence in trial and rejoicing,
  and eternal life in his kingdom
    which has no end."

We do well to glory in our freedom, and to exercise restraint without which there can be no freedom. High adventure lies ahead. Surely God in his wisdom will use us to fulfill the divine purposes for his Kingdom.

Official Report On Realignment In Our Area

(A Statement from the Chairman of the Steering Committee addressed to the constituency of the United Church of Christ represented in the area of the Convention of the South, the Southern Convention and the Southern Synod.)

At this point in conference alignment discussion, a statement from the chairman of the Steering Committee seems appropriate. Upon request from the Steering Committee, concerning the proposed line east-west through Virginia, this matter was referred the Committee of Nine for counsel. The Committee of Nine met May 28th, 1963 in New York City, to consider problems affecting the Southeastern area of the United Church of Christ, among them the Northern boundary line of the proposed North Carolina-Virginia Conference.

The Steering Committee was represented at the meeting by J. Taylor Stanley and Z. P. Jenkins of the Convention of the South, Clyde L. Fields and Frank R. Hamilton of the Southern Convention, and Banks J. Peeler of Southern Synod. A full description of current alignment problems in the North Carolina-Virginia area was laid before the committee, to which similar problems of adjacent areas were added. Those affecting North Carolina and Virginia may be summarized as follows.

One, Potomac Synod representatives renewed their earlier invitation for all of the churches in Virginia to join Potomac Synod in making a conference. Previously this plan had been rejected in favor of a line to be drawn east-west, either north or south of Richmond. Very little enthusiasm appeared in the Committee of Nine for such an arrangement, but because of its pertinence provoked considerable discussion.

Two, action of a group of ministers taken at Bricks, North Carolina on May 14, 1963, during the Convocation of Ministers, was presented and fully explained to the Committee of Nine. In the discussion which followed, it became clearly evident that North Carolina would be strong enough to maintain a separate conference, but that Virginia for reasons of geography and economics could not maintain a healthy conference. Potomac Synod representatives voiced their lack of willingness to form such a conference separate from Maryland and the District of Columbia, due in part to line difficulties in New Jersey and other areas, in addition to reasons already stated.

Three, feasibility seemed always to lead the Committee of Nine back to a conference composed of North Carolina and parts of Virginia, with a line drawn east-west somewhere in the vicinity of Richmond. Because of other pressing complications in the Southeastern area, the committee of Nine did not feel free to offer firm counsel, at the moment, on this arrangement. But, after considerable discussion, it took the following action to be transmitted to all areas involved.

> "If the plan presently suggested by the Committee of Nine for the churches in Potomac Synod, the Middle Atlantic Conference, and the New Jersey churches of the New York Synod to become one conference is followed, and only then, the Committee of Nine in further clarification of its recommendation, is of the judgment that the conference boundary line through Virginia should be an east-west line drawn just south of Richmond."

It is evident that the North Carolina - Virginia problem is part and parcel with that of the total Southeastern area of the Church. Therefore, before any workable alignment of churches into conferences can be effected a great deal of giving and taking will be required on the part of all parties concerned. How acute the situation is can be detected from the quoted action which appears above. Thus, the Steering Committee asks the indulgence of your patience, as well as the benefit of your reasoned judgment on these matters as we seek to resolve them.

Banks J. Peeler, Chairman
The Steering Committee

What Two State Conferences Would Mean

(The following information was sent in by an interested pastor.)

According to the motion by the ministers of the United Church of Christ at the annual Convocation, Bricks, N. C., May 13-15, 1963, separate state conferences are desirable as the church structure for the United Church in this area. What would this mean for each state?

A North Carolina Conference would include 276 churches as follows:

133	Southern Convention
61	Convention of the South
72	Southern Synod

The bulk of these churches is located in the piedmont section lending itself favorably to a central office somewhere in the area, thus eliminating the expense in time and money presently necessary to travel across the North Carolina - Virginia void of over 200 miles.

A Virginia Conference would include 125 churches as follows:

75	Southern Convention
26	Convention of the South
24	Potomac Synod

Even though not so large in number as North Carolina, the size of a Virginia Conference would be larger than many of the present Conferences: Florida Conference, 51 churches; Northern California, 117; Central South, 36; Colorado, 85; Nebraska, 111. Also Virginia includes many large churches with outstanding benevolent budgets thus offering the possibility of a substantial program. Geographically the churches are located mostly in the Shenandoah Valley about 110 miles northwest of Richmond and in the coastal area about 90 miles southeast. An office could be located in Richmond that would be accessible to most churches within a two-three hour drive.

The least we will want to do is to give each church in each state the opportunity to discuss the possibility and express a preference.

Ministers Are Needed In Indonesia

"If there was ever an area in the world where the 'harvest is plentiful but the laborers few,' it is Indonesia."

Rev. and Mrs. Myles Walburn, Indonesia

The greatest need of Indonesia Protestantism is trained Christian leadership. Needed immediately are Indonesian pastors, teachers, administrators, specialists in stewardship, Christian education and other special skills. It is virtually impossible to overemphasize this need. The last official statistics of the ratio between the number of church members per pastor are from 1958 but in most cases there hasn't been much change since then. The Church of the Moluccas has nearly 3,000 members per ordained pastor. For the Halmahera Church that figure is more than 3,500 per pastor. The Toradja Church has more than 5,000 members per minister.

This situation really becomes clear when it is remembered that nearly all of the congregations are small and widely scattered. This shortage of ordained pastors is in part compensated by evangelists and teachers who serve as pastors but cannot administer the sacraments. These workers have little or no theological training so it is usually a matter of the "one-eyed man in the land of the blind." Too often ordained pastors are located in population centers. When travel is difficult the many small congregations go for long periods of time without the sacraments or trained leadership.

Stories of spiritual hunger in these areas can be told almost without end. In the Palu-Donggala region (Toradja), for example, evangelist Kulawian has a muscular illness that makes it impossible for him to walk. He is carried from the village where he lives to the other villages where there are congregations for which he is responsible. Four church members from each village he visits carry him on to the next one, usually a journey of at least a day. He cannot be replaced and the flocks must be fed. In Makassar a worn-out minister confessed to me that he hadn't had a real day off in more than eight years and usually preaches five or six times a week in addition to his many ministerial tasks.

There are areas in Sulawesi where there are literally thousands of people waiting to embrace the Christian Faith but as yet no ministers are available to go to these isolated regions to administer baptism and organize congregations. If there was ever an area in the world where the "harvest is plentiful but the laborers few," it is Indonesia.

Your gifts to the general budget of the United Church Board for World Ministries through **Our Christian World Mission** play an exceedingly valuable role in this critical situation. They are used in the world wide mission of our church including Indonesia. Because of the great need, during the past two years the United Church Board for World Ministries

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Greece

ATHENS

Capital and cultural center of Greece. Population 1,400,000.

June

23—**Mr. and Mrs. Richard Alan Bushley** were engaged in January, 1962, for a term of three years. Alan is construction supervisor for Pierce College in Athens. It became necessary for the college to be re-located and buildings are presently being erected on the new site. Mrs. Bushley is a teacher of English at the high school level.

24—**Mrs. Katherine M. Reichel** came to Pierce College, Athens, in 1962 for a three year term to teach. Previously, she taught for 15 years in one school and for 5 years she served with her husband in Thailand under Presbyterian auspices.

25—**Miss Margaret June Schwartz** is associated with the Near East Mission as a teacher at Pierce College where she began work in the fall of 1960. Previously she has done YWCA work, assistant college dean of women and dormitory counselor. The latter was in Germany.

26—**Mr. and Mrs. Newell Steward** are working to meet the tremendous needs of the poor and the refugees in Greece. There is much to be done in this program and they are working in cooperation with the World Council of Churches and many Greek agencies. Their area of responsibility is in central Greece, includes 30 mountain villages among very low income groups. They hope to provide not only material aid, but help to restore the faith of the villagers in their ability to work together to improve their whole way of life.

THESSALONIKI

Seaport with 310,000 population.

27—**Miss Mary Ingle** is Dean of the Girls' Department of Anatolia College, Thessaloniki. She served at this school as a term teacher from 1936-38 and was appointed permanently in 1939. During the War, she taught in Turkey and returned to Greece and Anatolia in 1945. She is to be on furlough to the U. S. during the academic year 1962-63.

Africa

ANGOLA

28—**Because of exceedingly troubled conditions in Angola, our work there has been considerably curtailed. Missionary families were sent home in 1961 and those who remained planned to do what they could for as long as possible. It is hoped that the trouble can be worked out and the missionary work resumed as in the past.**

29—**Miss Joyce Myers** was appointed a career missionary in the spring of 1961 with the expectation that she would spend another year or more in preparation for work in Angola. She completed her theological course at Hartford Seminary and had previously worked for four summers in the Migrant Ministry in New York, California, Ohio and Michigan.

has given increasing aid to Indonesia. Of course, the continued support of the Board to schools such as Sekolah Theologia depends entirely on your participation. Meeting the need for trained Indonesian leadership is a gigantic task and ultimately the responsibility of Indonesian Christianity itself. However, all of us in the United Church, in cooperation with Christian groups in Europe, Australasia and Asia, are happy to do what we can to aid in this task.

MISSION OF THE CHURCH IN THE SOUTH STUDIED

"Our major problems are related to adjustment to change, acceptance of new ideas, and putting the religion of Jesus Christ to work in all our relationships," church leaders attending the recent consultation on "The Mission of the Church in the South of Tomorrow" were told. In his address, Dr. Garland A. Hendricks of Southeastern Baptist Theological Seminary in Wake Forest, N. C. pointed out major social changes which are affecting the churches in the South.

Registered were 115 churchmen from 16 denominations for the four-day consultation at the Interdenominational Theological Center in Atlanta, Ga. It was jointly sponsored by the Division of Home Missions of the National Council of Churches and the Church and Community Institute of Atlanta.

"Every church in the South is encountering social and economic change," Dr. Hendricks told the delegates. Describing many church people as "confused, bewildered and frustrated," he emphasized that they are "making honest efforts to interpret correctly" the nature of the changes taking place. These include the influx of new industry and occupational and population shifts; the influence of radio and TV in formerly isolated areas; and the fact that "the Protestant monopoly in the South has been broken."

Concerning church development, Dr. Hendricks said that church work must be adapted to present and future human needs. "The fast-growing suburban community is something new for Southerners and we are not prepared either for what is happening in the inner-city," he said, while the request for the integration of churches "has stunned many of our people."

In the view of Dr. J. W. Fanning, director of agricultural economics at the University of Georgia, "the South of 1963 more closely resembles the nation than it resembles the South of even 10 years ago," and in the opinion of Dr. Harry V. Richardson, president of the Theological Center, "by 1975 there will no longer be a racial problem in the South."

From The Convention Office

Supt. Clyde L. Fields

CHURCHMEN'S FELLOWSHIP

Dr. Kenneth Kohler, General Secretary of the Council for Lay Life and Work, has called to our attention the fact that Guide Books for Churchmen's Fellowships are now available and may be ordered from Churchmen's Fellowship, 1720 Chouteau Avenue, St. Louis 3, Missouri. Local Laymen or Churchmen's Fellowships may order the Guide Book #LW-0663, at 50¢ each at the above address.

Attention is also called to the use of "Program Opportunities for Adults" with men's groups. Perhaps each Churchmen's or Laymen's Fellowship would wish to order one copy of "Program Opportunities for Adults," a loose leaf library of materials. It may be purchased from Central Distribution Service, 1505 Race Street, Philadelphia 2, Pennsylvania, at a cost of $4.00. Any material included in "Program Opportunities" may also be ordered from the same address.

Dr. Kenneth Kohler has urged that local men's groups send their list of officers for 1963 to him at the St. Louis address above. Include the name of the church, with the address, the name of the president, vice president, and secretary (with addresses) of the local laymen's group.

SUMMER SCHOOL FOR MINISTERS—V.P.I.

The Annual Summer School for Ministers and wives will be held at V.P.I., Blacksburg, Virginia, July 1-5, 1963. The cost for room, board, and tuition will be $16.50 per person. Room is available for ministers' wives, but no facilities are provided for children. Attendance is limited to 90 men and women. It is, therefore, essential that applications be sent in at the earliest convenience. Scholarship help is available through the Ruritan Clubs of Virginia and other types of civic and church groups. Application for enrollment and scholarship aid is available through the Southern Convention.

Secure application forms at once from the Southern Convention Office, or from Rev. Bill Simmons, Virginia Field Secretary, Norfolk, Virginia.

ECUMENICAL INSTITUTE AT BLUE RIDGE

Ministers and lay people in the Southern Convention are invited to attend the Eighth Ecumenical Institute to be held at Blue Ridge Assembly grounds, Black Mountain, N. C., July 21-26. The theme is, "Servants of the Eternal Christ." The Institute is sponsored by the Southern Office of the National Council of Churches. Outstanding leaders from the National Council and from the Southeast Region will be resource persons.

Workshops will be held on Christian Unity, Race Relations, Technology and Livelihood, Peace With Justice and Freedom, Church and State, and delegates are requested to select the Workshop of most interest.

Registration fee is $7.50, and the cost per day of a single room with bath, including meals, is $9.00. Leaflets may be secured from the Southern Convention Office.

Suffolk Christian Church has recently received three gifts: A bequest of $2,000 from the estate of Miss Dorris Jones; A double kneeling bench in memory of Mr. and Mrs. J. D. Cross presented by Mrs. Eloise Metcalf, Mrs. Lottie Fisher and J. D. Cross; and Pulpit markers in the four ecclesiastical colors of the church year in memory of Mr. and Mrs. George W. Nurney by Therese Nurney.

A Remarkable Service By A Remarkable Person

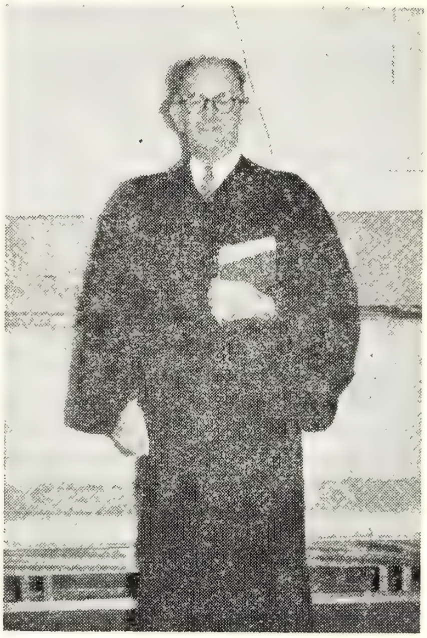
By Rev. L. B. Simmons

The desire to help the "forgotten" has resulted in a remarkable service for Rev. Jack LaMonte of the Eastern Virginia Conference. Mr. LaMonte has voluntarily given his time and services to the old folks, to tuberculous patients, and is now serving as the only full time volunteer prison camp chaplain in Virginia.

A member of the Great Bridge church, Mr. LaMonte taught the Men's Bible Class and was a Pilgrim Fellowship counselor for a number of years. But for years he had the deep desire to help the "forgotten" of the community. His opportunity was not long in coming, for in 1955 he was asked to conduct religious services at the Municipal Welfare Center in Norfolk. The Center was a home for old folks on welfare aid. Mr. LaMonte held services on Sunday afternoons for a number of years, and so outstanding was his work he was appointed lay minister for the Center. Later he became chaplain for another group of people forgotten by society; he took charge of the Grandy Sanatorium for tuberculous patients. Each Sunday he conducted three services from 10 a.m. until noon. The Sanatorium, however, was closed in 1959, but this did not end his services.

In August of 1959, Mr. LaMonte was asked to conduct services at the State Convict Camp No. 22 near Butt's Station in Norfolk County. It was in this prison work he found himself and has rendered commendable service. His first year as chaplain the attendance at the services averaged 15, but now averages 38. Last year 47 men made a profession of faith and 14 were baptized.

Under the leadership of Mr. LaMonte an excellent religious program has been developed for the camp. A Bible study is conducted each Friday evening, special services are held on Thanksgiving, Christmas and Good Friday. For the past two years special evangelistic services have been held very successfully. Mr. LaMonte gives one evening a week to counseling with the prisoners. In the four years at the camp, he has missed only one Sunday. He receives no pay for his services and spends his own money for literature and supplies.



In 1960 the Eastern Virginia Conference took note of the remarkable service being rendered by one of its laymen from the Great Bridge church and gave Mr. LaMonte limited ordination. This recognition enabled him to serve communion and baptize his congregation behind bars.

Rev. LaMonte was born in East Barre, Vermont, and served in the army during World War I. Presently he is employed with the Jones Cold Storage of Norfolk where he has served as plant foreman for sixteen years. At the end of this year Mr. LaMonte will retire from his work and plans to give most of his time to the work he loves so much — serving the men who are forgotten by society. A very remarkable service by a very remarkable person.

An Appeal To The Churches

The Directors of the Historical Society of the Southern Convention of Congregational Christian Churches, elected by the Southern Convention and charged with the responsibility of assembling, in chronological order, the salient historical facts of our church in the South, are doing their best to carry out the mandate of our church. Mrs. Oma U. Johnson, the Curator of the Church History Room at Elon College, is working hard to accomplish this purpose. We cannot go into each of our local churches and secure the desired and needed information. This task would be too expensive and time-consuming. The cooperation of every one of our churches and church pastors is needed.

May I ask, does your church have an historian? If so, have you sent the name and address of this person to Mrs. Oma U. Johnson, P. O. Box 232, Elon College, N. C.? If you have not elected an historian, please do so at once and send this information to Mrs. Johnson.

Also, may I plead with you to urge your historian to write a brief historical sketch of your church and forward this to Mrs. Johnson.

If you will do these simple things which will not take long, you will render your church an important and lasting favor. Will you please, PASTOR AND HISTORIAN, RENDER THIS IMPORTANT SERVICE AT THE EARLIEST POSSIBLE MOMENT. Thank you very much.

L. E. Smith, President
The Historical Society of the
Southern Convention of
Congregational Christian
Churches

JUNE SERMONS AT WARWICK

Rev. Victor C. Hayes, Minister

The Sermons during the month of June will focus upon some of the inner, psychological moods and attitudes which determine the happiness or unhappiness of our everyday lives.

Underlying this series is the conviction that God's will is for each of us to enjoy "a sound mind and a pure heart in a healthy body" and that Christian faith is a final and indispensable ingredient in making us complete persons.

June 2
Christian Faith and Our Inner World — "Where Do You Live?"
June 9
Christian Faith and Our Everyday Fears — "From Fear to Faith"
June 16
Christian Faith and the Fear of God — "Does the Wise Man Fear God?"
June 23
Christian Faith and Physical Health — "A Faith that Heals"
June 30
Christian Faith and Laughter — "Humour and Faith"

SOUTH NORFOLK CONGREGATIONAL CHRISTIAN CHURCH
(United Church of Christ)

Last Sunday our church in South Norfolk, Virginia, celebrated its Fifty-Ninth Anniversary with special services. Its history is interesting and encouraging, and, as history usually is, it is largely "the length and shadow of one man," Olive D. Poythress, the minister who through good days and bad years would not be discouraged or quit.

Pictured here is the building that has meant so much to a multitude. It is a witness to determination, devotion, and sacrifice. Sorry the cut arrived too late to accompany the story in last week's Sun.

The Women's Fellowship of our Tryon Church replenished the dishes and silver of the church so that 200 can now be served. The cost was $540.

Speakers at First, Portsmouth, during this month include Rev. Calvin Felton (June 9 and 30), Chaplain W. R. Petre of Portsmouth Naval Hospital (June 16) and Rev. Carl Landes (June 23). The pastor is Rev. Daniel A. Bowers.

Members of First Christian, Burlington, gave a special offering June 16 for the building fund of Ebenezer Christian Church of that city. The latter is one of our Negro churches which is erecting a new building. The pastor of Ebenezer Church is Rev. W. M. Lake.

Mt. Pleasant Christian Church is in the process of drawing up a set of by-laws for the church. It is requested that ministers or officials of churches having by-laws please send a copy to Rev. J. Rex Thomas, Box 107, Moncure, North Carolina, as samples for the Mt. Pleasant committee to use.

Shallow Well will be the host church for the Eastern North Carolina Laymen's Fellowship Rally at McCuller's Ruritan Hall July 14 at 6:00 p.m. Reservations should be sent to Gordon Wicker, Route 7, Sanford.

While the pastor, Rev. Carl Wallace, is on vacation, services at Southern Pines will be led as follows: June 30, worship leader, J. E. Sandlin and guest minister, Rev. Robert Bennett, Clayton; July 7, worship leader, Jack Reid and guest minister, Rev. Harvey Carnes, Chapel Hill.

The eighteen members of Suffolk Christian Church graduating from high school this year were honored at the service of worship June 2. A gift was presented to each from the Women's Fellowship. The topic of the sermon by the pastor, Rev. Robert Marr, was "The Tests of Life." Three of the four best academic records for the Suffolk high school were made by members of this church. Alex W. Oliver, IV, has been awarded the W. W. Staley Scholarship at Elon College next year.

ACTIVITIES AT ALBEMARLE

The spring months have kept the people busy and we hope happy, in the Albemarle church.

The Bible study for all women of the church was held in four sessions. Mrs. J. E. Neese was the instructor. The choir presented an Easter program of music and narration, depicting the incidents of Passion Week and the crucifixion. Mrs. Neese wrote the narration and the Junior and Senoir choirs gave the arrangement in music.

Six of our young people attended the Christian Vocations Retreat at Moonelon in April. Family Week was observed in the parish with a special Sunday evening program and with emphasis on a "Home Family Night of Fellowship." Our revival was held the third week in May with the Rev. James A. Clemmer, director of religious activities at Pfeiffer College as the visiting speaker. Mr. Clemmer's sermons were filled with the spirit of old time Methodist evangelism.

The girls and boys of the Primary and Junior departments presented a Mother's Day program for the entire Sunday school. The program was directed by Mrs. O. D. Hatley, and Mrs. J. O. Thompson was in charge of the music.

At the Stanly County Art Show in May, our minister's wife, Mrs. J. Everette Neese, won a blue ribbon for her "Florals in Oils."

Our Children's Day program was presented on the second Sunday in June. The program was arranged and directed by Mrs. Neese. The Laymen's Fellowship recently held a Box Supper to raise funds for the Building Program. We hope to break ground in late summer for our two-story educational building. The plans are expected from the architect within a week.

Our Daily Vacation Bible School under the direction of our minister, Rev. J. Everette Neese, began June 10.

—Reporter

Virginia Eileen Poythress, daughter of Mr. and Mrs. Leary Delman Poythress of South Norfolk, was an honor graduate at Oscar Smith High School June 13, and will enter Old Dominion College in September. She is the oldest granddaughter of Rev. and Mrs. O. D. Poythress.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, **affirm that God has** made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

NEW SLATE OF OFFICERS

Route 3, Box 476
Suffolk, Virginia
May 1, 1963

Dear P. F.'er,

The time is drawing near for the election of a new slate of Southern Convention Pilgrim Fellowship officers. The present officers wish to give the local churches an opportunity to nominate persons whom they feel are qualified for such an office.

A nomination blank should be filled out and sent to Jesse Weaver, Route 3, Box 476, Suffolk, Virginia, by June 30th. The nominee must be from 14 to 18 years of age or in grades 9-12 in high school. Persons entering college next fall are **not** eligible.

The elections will take place August 25 at the Legislative Session held at Camp Moonelon. Nominations may be made from the floor. It is advisable that any person interested in running for an office not only be present at this meeting but also at officers' camp the preceding week at Camp Moonelon. This, however, is merely a suggestion and is not compulsory.

The nomination committee strongly urges each local P. F. group to respond to this offer to be represented on the executive council of the Southern Convention Pilgrim Fellowship.

Sincerely,
Jesse Weaver

SENIOR HIGH CONFERENCE

June 30 - July 6.

Cost: $20.00.

Directors: Mr. and Mrs. Duke B. Smith, Jr., Bayside, Virginia.

Mission Guest: Takao Kitamura, Tokyo, Japan.

Also: National Caravan Team.

Also: New beds to sleep on.

Also: A real fine experience for high schoolers!!!!

PILGRIM FELLOWSHIP OFFICERS' RETREAT

August 18-26.

Cost: $23.00.

Director: Rev. John Lackey, Winston-Salem, N. C.

Guest Leader: Rev. Scott Libbey, national Youth secretary, Philadelphia, Pennsylvania.

Also: Theme: **the U in the yoUth ministry.**

Also: A dandy opportunity to learn about the new concept within the United Church of Christ — The Youth Ministry.

Also: Convention-wide P. F. Rally and legislative session on the closing Saturday and Sunday.

Better get your registrations in as soon as possible to be sure of being accepted!!! Forms may be obtained from your minister or church school superintendent or from the Southern Convention office, Box 336, Elon College, North Carolina.

See You At Moonelon—

THIS IS NECESSARY FOR SUMMER SERVICE

Love and service are two inseparable factors in the life of the Christian. In fact, these are basic in his vocation as a Christian. One does not need to go far afield to put these two attributes into action. However, loving and serving in the name of Christ takes thought and effort. The following excerpts from participants' letters reveal the spiritual struggles of those who take seriously the challenge to serve through love.

"I now fully realize that all men are bound together by unbreakable ties—that in this sense we are all kin and truly 'brothers in Christ' and I feel a new compulsion to live with and for my 'brothers.' "

Community service worker

"A Christian loves completely. However, since love is very hard to describe, the sentence was pretty, but useless. Love is best illustrated through work. Love without work is as a mute instrument. Work without love is as meaningless as an unsigned check."

Overseas work camper

* * *

"I think that the main thing this experience did for me was to teach me how to live. I had been using the words 'Christian love' and yet I never knew the meaning of them. It's being able to understand people whose language you do not speak well; it's living in what your friends at home would call poverty, and yet not poverty at all to you; it's doing something that even your own family would consider a great sacrifice and yet in your heart, truly, you love doing it; it's being able to find Christ in yourself and in others and emerging feeling you know Him better."

Work camper in Puerto Rico

* * *

"The work camp has, most importantly, opened doors to a new way of living; i.e., it has given me a much clearer and truer picture of the more worthy aspects of life. I appreciate so much more my home, my work, my freedom and my religion. It helped me realize more acutely my own faults and taught me patience with the faults of others."

High school work camper

* * *

In light of these comments, will you give a summer in simple and unpretentious ways to love and serve Him? You might find a real sense of mission and new insights by associating yourself with those who find love and service as fit companions of the Way.

The Primacy Of Christian Education

Richard N. Rinker

Religion is becoming a specialized field. General practitioners still prevail in terms of number and outreach. Specialists generate more influence in many cases because of the highly developed forms of communication techniques available to them (a specialized field in itself, one might add).

We sometimes hear of the compartmentalization of religion in the minds of the "religious." Religion is compartmentalizing within its own concerns, however. Departments for stewardship, education, health, welfare, evangelism, lay life, et al, fill pages of titled and sub-titled organizational outlines.

In both specialization and compartmentalization there is a common effect apparently generated in quantities directly proportionate to one's willingness to accept the validity of what the common effect proposes: my specialty or my department is really the basic one in the whole field as anyone can readily see with serious study.

This continual switching around in expressing one's feelings in response to these primacy claims (unless my concern comes first, all others are incomplete or without solid foundation) is quite wasteful in terms of time, thought and paper. Everyone who has really given the matter any genuine consideration has come to realize that the effectiveness, understanding, growth, service, or any others of the qualities now desirable in religion, depend entirely on Christian education. Here is not only a cornerstone, a solid rock, a catalyst, but a premise in experience from which every corollary of religious values develops. And within the context of that which is religious, mature faith grows and bears fruit. Within a context which fosters self-understanding related to responsible relationships with others related to a continually-growing relation with God, the substance of that which is called faith becomes more mature and pertinent to life. Christian education is the one basic nurturer deep enough, broad enough, and flexible enough to provide the knowledge, relationships and tools for such a context.

Such a view of Christian education will, of course, be intolerant of narrow perspectives with regard to the mission of education in religion. As the love of God and the Gospel's interest and impact reach out and influence all of life, so also must Christian education. It is not just the Sunday School — it is the church educating and being educated. It is the church together and apart in homes and families. It is the church gaining knowledge of God, of others, of itself. It is the church concerned and testifying to its concern by thinking, studying and teaching. It is not a church resurrected every Sunday morning, but a church alive and active every day of the week. This is Christian education — the church actively preparing to engage in its tasks.

It will be said that worship is of first importance. Do we worship without first learning something about the object of our worship or discovering what worship may become for us?

It will be suggested that service is of first importance. Do we serve without a knowledge of needs and without developing our abilities to serve?

It will be explained that witnessing is of first importance. Do we witness without understanding?

It will be said that we learn of these things as we do them. Does a man build a house without first learning how to use his tools, or how to think in terms of house-building, or what materials are available with which to build?

TEN COMMANDMENTS FOR CHRISTIAN PARENTS

1. Thou shalt look upon thy child, not as a possession belonging to thee, but as a sacred trust from God.
2. Thou shalt be honest in all dealings with thy child, then honesty and obedience can be expected of him.
3. Thou shalt regard thy child's respect and love, not as a duty to be demanded, but as an achievement to be earned.
4. Remember when thou art out of patience with thy child's faults to take time to count ten — of thine own.
5. Remember that the surest way to make it hard for thy child is to make it too easy for him. He should learn early the meaning of discipline and responsibility.
6. Thou shalt have daily prayers and Bible reading with thy family, and thou shalt always thank God for food before partaking of it.
7. Thou shalt early teach thy child to love and trust in God, and thou shalt wisely help him to choose Jesus Christ as his Lord and Master.
8. Remember that the example of thy life is more effective than thy fault-finding and moralizing.
9. Thou shalt practice the teachings of Christ in thy home by being kind, unselfish and loving.
10. Remember the Sabbath day by worshipping God in thy church as a family, for this is necessary if thy home is to be truly Christian.

By Gordon H. Schroeder quoted in
St. Paul (Cincinnati, Ohio) Newsletter

W. N. C. RALLY AT LIBERTY

The Western North Carolina Pilgrim Fellowship will hold its regular rally Sunday, June 30, at the Liberty church, with registration beginning at 2:30 and the program at 3:00 p.m., according to announcement by Sandra Williams, secretary.

The new conference officers have planned the program around activities of youth groups in the area. Each church has been sent a questionnaire to find out about its program and activities. At the rally there will be discussion groups on programs, projects, and socials.

Dues of 25¢ per member may be sent to Sherrill Curtis, Route 1, Asheboro, or handed to him at Liberty.

Elon College Reports Apportionment Giving

Nov. 1, 1962—Dec. 31, 1962

Virginia Valley Conference

Linville	$ 30.00
Mt. Lebanon	15.00
Mt. Olivet (G)	18.00
Mt. Olivet (R)	84.00
New Hope	23.00
Newport	11.12
Timber Ridge	25.00
Winchester	71.00
Wissler's Chapel	9.00
Wood's Chapel	3.00
	$ 289.12

Eastern Virginia Conference

Antioch	$ 37.00
Bayside	67.00
Berea (Nans.)	123.00
Bethlehem (Nans.)	65.60
Burton's Grove	6.30
Cypress Chapel	152.00
Dendron	22.85
Eure	83.00
Franklin-Hunterdale	24.00
Great Bridge	102.00
Holy Neck	63.00
Liberty Spring	77.00
Newport News	164.29
Norfolk-Bay View	53.00
Norfolk-Ch. Temple	175.50
Norfolk-First	44.00
Oak Grove	4.00
Portsmouth-First	46.00
Portsmouth-Shelton Mem.	36.00
Prince George	65.00
Richmond-First	37.00
South Norfolk	256.00
South Norfolk-Rosemont	75.00
Spring Hill	29.24
Suffolk	303.00
Sunbury-Damascus	30.00
Warwick	33.00
Waverly	117.00
	$2,290.78

Eastern North Carolina Conference

Amelia	$ 42.00
Bethlehem	15.00
Beulah	141.00
Chapel Hill	10.00
Good Hope	28.00
Hope Mills	12.00
New Elam	14.00
Oak Level	26.00
Plymouth	17.50
Raleigh	199.32
Shallow Well	31.00
Southern Pines	226.00
Wentworth	12.00
Youngsville	19.00
	$ 792.82

Western North Carolina Conference

Albemarle	$ 41.00
Antioch	23.00
Asheboro	141.00
Bennett	4.00
Ether	50.00
Grace's Chapel	10.00
High Point, First	42.00
Pleasant Cross	18.00
Pleasant Hill	106.00
Pleasant Union	21.00
Ramseur	14.00
Randleman	22.00
Smithwood	65.00
Sophia	51.00
Union Grove	32.04
Zion	14.00
	$ 654.04

North Carolina and Virginia Conference

Apple's Chapel	$ 63.00
Asheville	34.00
Berea	23.00
Bethel	22.00
Bethlehem	54.50
Burlington, Bev. Hills	77.00
Burlington, First	458.00
Carolina	36.00
Concord	25.00
Danville	73.00
Durham	168.25
Elon College	234.00
Graham, Prov. Mem.	16.00
Greensboro, First	228.25
Greensboro, St. Peters	5.00
Haw River	145.00
Hines Chapel	50.00
Ingram	10.00
Kallam Grove	29.00
Lebanon	15.00
Liberty	80.00
Long's Chapel	32.50
Mt. Zion	8.00
Pfafftown	74.00
Reidsville	169.00
Rocky Ford	2.00
Salem Chapel	30.00
South Boston	94.00
Tryon	88.00
Union (N. C.)	352.00
Union (Va.)	136.00
Winston-Salem	30.00
Zion	15.00
	$2,876.50

TOTALS FOR 1962

1-1-62 through 5-31-62	$ 8,802.52
6-1-62 through 10-31-62	13,492.76
11-1-62 through 12-31-62	6,903.26
	$29,198.54

Jan. 1, 1963 — Feb. 28, 1963

Virginia Valley Conference

Antioch	$ 31.25
Bethel	87.00
Dry Run	15.00
Timber Ridge	10.00
	$ 143.25

Eastern Virginia Conference

Antioch	$ 14.00
Bethlehem (Nans.)	49.97
Burton's Grove	8.00
Franklin	173.00
Franklin-Hunterdale	100.00
Holland	74.00
Liberty Spring	20.00
Mt. Carmel	13.00
Norfolk-Christian Temple	161.75
Portsmouth-Shelton Mem.	14.00
Richmond-First	35.00
South Norfolk	53.00
South Norfolk-Rosemont	75.00
Spring Hill	3.30
Suffolk	301.00
Sunbury-Damascus	30.00
Warwick	32.00
	$1,157.02

Eastern North Carolina Conference

Amelia	$ 38.00
Henderson	62.00
Hope Mills	6.00
Mt. Gilead	7.00
Southern Pines	30.00
Youngsville	8.00
	$ 151.00

Western North Carolina Conference

Albemarle	$ 45.32
Antioch	10.00
Grace's Chapel	15.00
Ramseur	14.00
Randleman	22.00
Seagrove	14.00
Zion	15.00
	$ 135.32

North Carolina and Virginia

Apple's Chapel	$ 34.00
Asheville	34.00
Burlington, First	65.00
Carolina	26.00
Danville	72.00
Elon College	9.00
Graham, Prov. Mem.	8.00
Greensboro, First	39.43
Greensboro, Palm St.	56.00
Greensboro, St. Peters	4.00
Hines Chapel	34.00
Hopedale	15.00
Monticello	32.75
Mt. Zion	46.00
New Lebanon	25.55
Salem Chapel	19.00
Tryon	92.00
	$ 611.73

TOTAL FOR 1963

1-1-63 through 2-28-63	$2,198.32

God In His World

Background Scripture: Psalm 19:1-6; 95:1-7; 148.

Devotional Reading: Psalm 97.

Memory Selection: **The heavens declare the glory of God, and the firmament showeth his handiwork.** Psalm 19:1.

HOW GREAT THOU ART!!!!

As the Psalmist saw and meditated upon the works of God, he burst forth into ecstatic song and praise. He saw God's greatness in three realms of Nature.

God's greatness in the Heavens. "The heavens declare the glory of God and the firmament showeth his handiwork." How little he knew about the greatness of the universe in comparison to what we know, thanks to modern astronomy. But what he did know overwhelmed him by its beauty and vastness and majesty and glory. We are told that if a train left the earth traveling at the rate of forty miles an hour, it would take 52,000,000 years to reach **the nearest star**! The nearest star, mind you! Again, the sun a million and a quarter times as much in weight as the earth!

Distances are so great that light years are needed to measure them, and light travels—what is it?—about 186,000 miles a second! The heavens with their beauty, their orderliness, their silence, their vast spaces do declare the glory of God and the firmament shows his handiwork. They do not speak in audible language but their voice is heard throughout the earth. And they say in an emphatic way "the hand that made us is divine." On one occasion Napoleon was on a ship at sea with a group of his officers around him. One asked him, "Sir, do you believe in God?" Napoleon pointed to the stars overhead and answered, "Sir, who made all this?" After looking at the wonders of the heavens, only a fool would say "There is no God."

To be sure a man could say that all this just happened by chance. He might say that it took too much faith to believe that it is the result of creative mind and purpose. But come to think of it, it takes more faith to believe that than it does to believe that there is Intelligence and Purpose and Creative Power, to say nothing of Love behind the universe. Sir James Jeans, one of the world's greatest scientists and a great astronomer, said that the farther he peered into the universe and observed law and order which governs it, the more convinced he became that a Supreme Intelligence is behind it all. If I have to choose between the cynic and the inspired author of Genesis, I will go along with the latter who wrote "In the beginning, God created the heavens. . ."

God's greatness in the Earth. The Psalmist puts it in simple language when he says "his hands formed the dry land." It is the picture of a huge man forming a world with his hands. I have just been reading a scholarly book entitled THE EARTH. And as I read more and more about the wonders and the miracles of this earth of ours, more and more the sense of wonder and amazement and awe overwhelmed me. Although it is "small potatoes" as compared with some of the huge celestial bodies in the universe, it is a marvelous thing. A great ball or globe twenty five thousand miles in circumference, turning at the rate of about one thousand miles an hour on its axis daily, and traveling in an elliptical orbit around the sun at the rate of thousands of miles an hour and millions of miles in a year and yet we are not conscious of any motion at all. Think of its orderly seasons, its incalculable natural resources, its fruitfulness, its teeming life, its awesome power. Mountains and plains, lakes, rivers, streams, fields, forests, mines, orchards, deserts, clouds, sunsets, sunrises, a thousand things are here in and on the earth. It is a good and a great earth and his hands formed it. In the beginning God created the heavens, and the earth.

SUNDAY SCHOOL LESSON
JUNE 23, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

God's greatness in the Sea. "The sea is his and he made it." Here again we are confronted with mystery and majesty. Have you read Rachael Carson's book "The Sea Around Us"? If you have you can appreciate the sense of wonder and awe which the Psalmist felt when he realized that God had made the sea. The oceans with their vast expanses—they cover three fourths of the surface of the earth — their depths, their tides, their waves, their winds, their resources of both mineral and animal life, their beauty, their bounty, their immeasurable power, their changing moods, their place in the economy of life, and their untapped resources — all these and other things testify to the greatness of God who made them.

No wonder that the Psalmist sang his songs of praise as he thought of God's greatness as revealed in the earth and the sea and the heavens and the universe. No wonder he said "O Come, let us worship and bow down" before the God who has made all these things.

God's greatness in Man. "Let us kneel before **the Lord our maker.**" God's crowning act of creation was man. God created man in his own image, in his own image created he them, male and female. Here is the supreme creative act of God and the crown of creation. Man is "fearfully and wonderfully made" as another singer of Israel said in another place. Man has created and developed many amazing machines and gadgets. But the supreme creation is man. Reason, intelligence, memory, feeling, conscience, affection, purpose, will, imagination, soul — these are miracles in themselves. Man is a creation of God and a child of God. And as great as is God's revelation in the heavens and the earth and the sea, even greater is his revelation in man.

How Good Thou Art! ! ! !

God's greatness is transcended by his goodness. God is not only great, He is good. The power which created and sustains the universe is under the control of love. He telleth the stars by number, and He also healeth the broken in heart. How good He is!

When it comes to giving, some people stop at nothing.

It's all right to keep your feet on the ground, but it's a lot better if you keep them moving.

Cottage Honoring Wisseman To Be Built

Dear Friends,

Plans are now under way for the erection of a third cottage on the Elon Children's Home Campus. The First Congregational Christian Church of Greensboro has notified the Home that they will undertake to raise the necessary funds for this cottage. The announcement was made public June 9th by the superintendent, Walstein W. Snyder, at the Home-Coming Day activities of the Alumni Association of the Elon Children's Home. The Church has requested that the cottage be built in honor of Dr. and Mrs. W. E. Wisseman. Dr. Wisseman has been the minister of the First Church in Greensboro for the past 27 years. It is hoped that construction will get under way in July.

The erection of this third cottage will be a continuing part of the capital improvement plan originated in 1960 when funds were pledged to erect two cottages on the campus. These two cottages, the Montgomery and Rudd Cottages were occupied in the summer of 1961. These cottages were erected for the smaller girls and boys. The third cottage will house the older girls on the campus. The junior boys and senior boys now live in Johnston Hall which was remodeled in 1961 as a part of the CHIP program.

Other activities at the Home-Coming of the Alumni Association included an address by Mr. Hansel H. Hollingsworth, Associate Director of the Group Care Project of the Southeastern Conference of Workers in Children's Homes and the School of Social Work of the University of North Carolina. He spoke on some of the trends in modern day child care.

At the business session a report was given on the swimming pool which the Alumni Association has built for the children of the Home. During this session officers for the association were also elected.

Members of the Board of Trustees present were recognized. They were as follows: Clyde W. Rudd, Greensboro, Mrs. J. H. McEwen, Burlington, Mrs. Allen E. Gant, Burlington, N. Carl Monroe, Greensboro, Hubert Beane, Asheboro, Rev. Clyde L. Fields, Elon College, and Thomas W. Walton, Greensboro.

Two staff members joining the staff since the last Home-Coming were presented, they were Mrs. Reece Jackson, secretary of the Home, and Mr. Gary Millwood, summertime recreational director. Miss Sandra Ferrell and Mrs. Laverne Mecimore Wheeler were presented as new members of the association. Also the rising seniors were presented and they were: Carolyn Turner, Brenda Crumpler, Helen Johnson, and Mike Wise.

REPORT FOR JUNE 10, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 2.00	
Eastern Virginia Conference	110.50	
Eastern North Carolina Conference	27.00	
Western North Carolina Conference	25.50	
North Carolina and Virginia Conference	186.81	
Total		$ 351.81

SPECIAL OFFERINGS

Mrs. M. W. McPherson, Burlington, N. C.	10.00	
Mr. & Mrs. D. Marsh McLelland, Burlington, N. C.	10.00	
Adult Bible Class, Third Avenue Christian Church, Danville, Virginia	5.00	
Mr. & Mrs. E. D. McKeown, Greensboro, N. C.	5.00	
Mr. & Mrs. James L. Foster, Jr., Elon College, N. C.	5.00	
In Memory of Mr. Everette R. Bryant, Jr.		
In Memory of Miss Ruth Aldridge		
Total Memorial Gifts	12.00	
Special Gifts	1,004.16	
Total		$ 1,051.16
Total For The Week		$ 1,402.97

Pictured above are the officers of the Alumni Association and two of the members of the Board of Trustees. They are, reading left to right: N. Carl Monroe, Greensboro; George Morningstar, Burlington; Rev. Walstein W. Snyder, superintendent of the Children's Home; Merritt Wilson, Graham; Dan Walker, Burlington; and Clyde W. Rudd, Greensboro.

A Minister Nobody Wanted

One of the toughest tasks a church faces is the wise choice of a wise minister. A member of the Official Board undergoing this painful process finally lost patience. He'd watched the Pastoral Relations Committee reject applicant after applicant for some fault, alleged or otherwise. It was time for a bit of soul-searching on the part of the committee. So he stood up and read a letter purporting to be from another applicant:

Gentlemen:

Understanding your pulpit is vacant, I should like to apply for the position.

I have many qualifications. I've been a preacher with much success and also had some success as a writer. Some say I'm a good organizer. I've been a leader most places I've been.

I am over 50 years of age. I have never preached in one place for more than three years. In some places I have left town after my work has caused riots and disturbances.

I must admit I have been in jail three or four times, but not because of any real wrongdoing.

My heath is not too good, although I still get a good deal done.

The churches I have preached in have been small, although located in several large cities.

I've not gotten along too well with religious leaders in towns where I have preached. In fact, some have threatened me and even attacked me physically.

I am not too good at keeping records. I have been known to forget whom I have baptized.

However, if you can use me, I shall do my best for you."

The board member looked over the congregation. "Well, what do you think? Shall we hire him?"

The good church folks were aghast. Hire an unhealthy, trouble-making, absent-minded, ex-jailbird? Was the board member crazy? Who signed that application? Who had such colossal nerve?

The board member eyed them all keenly before he answered. It's signed, "The Apostle Paul."

La Foret Pastors' School

COLORADO SPRINGS, COLORADO
July 15-August 4, 1963

Capacity—50 ministers, 10 wives

The Board for Homeland Ministries will pay for all leadership, all board and room of ministers, plus rail fare beyond first $20 (at round trip coach rates).

Each minister will pay incidental travel expenses plus first $20 of fare (at railroad round trip coach rates), plus all of wife's expenses if enrolled ($30 per week and travel).

Faculty will include:

Otis Maxfield, Minister, First Community Church, Columbus, Ohio;

Carl Michalson, Professor of Theology, Drew University School of Theology;

Paul Schubert, Professor of New Testament, Yale University Divinity School;

Robert Spike, General Secretary for Program, United Church Board for Homeland Ministries;

Allen Wehrli, Old Testament Professor Emeritus, Eden Theological Seminary.

Purd E. Deitz, Dean
Robert W. Spike, Registrar
United Church Board for Homeland Ministries
287 Park Avenue South, New York 10, N. Y.

WELL SPOKEN

Mary Welch: God rules in the realms to which he is admitted.

Samuel Shoemaker: Is your Christianity ancient history or current events?

Martin Luther: Too many Christians envy the sinners their pleasure and the saints their joy, because they don't have either one.

Robert Boyd Munger: It is more effective to spend time talking to Christ about a man than to a man about Christ, because if you are talking to Christ about a man earnestly, trustingly, in the course of time you cannot help talking to the man effectively about Christ.

John Maillard: No one can say his prayers are poor prayers when he is using the language of love.

Pere Didon: God does not want people who come under certain reservations. In battle you need soldiers who fear nothing.

—**Shallow Well Messenger**

Twenty-nine members have been received into the fellowship of the Suffolk Christian Church in 1963.

The Board of Deacons of the United Church of Christ, Southern Pines, at its June 5 meeting extended a vote of confidence to their pastor, Rev. Carl Wallace, upon his preaching stance on the present racial crisis.

Rev. Harold Myers, pastor of Edgewood United, Burlington, was the guest speaker at special services at Concord church, Route 2, Elon College, June 9-14. Rev. Bill Traylor is the pastor.

In Memoriam

COTTEN

We, the members of the Women's Fellowship and the Ladies Aid Society of the Dendron Congregational Christian Church, wish to express our sorrow because of the passing on Saturday, April 27, 1963, of our charter member, Mrs. Mary C. Cotten.

She was a true and loyal member, even though spending the past few years away from here, she never failed to remember her obligations to her membership here.

We extend our deepest sympathy to her family and loved ones who were so thoughtful of her during her declining years.

Be it resolved: That a copy of these resolutions be sent the members of her family and a copy sent to The Christian Sun for publication, also that a copy be placed in the record of the Women's Fellowship and the Ladies Aid Society.

Mrs. E. T. Atkinson
Mrs. Garland Spratley

Dedication and Litany

(Used at eighteenth annual meeting of United Church Women of Virginia, Charlottesville, March 25, by Mrs. W. G. Birnbaum. Contributed by Mrs. Garland Spratley, who attended the sessions.)

Spirit of Life and Love come to us and fill us.
Spirit of truth and power change us and use us.

Scripture — Isaiah 6:8

SOLO:
The voice of God is calling
Its summons unto men,
As once He spake in Zion,
So now He speaks again.
Whom shall I send to succor
My people in their need?
Whom shall I send to loosen
The bonds of shame and greed?

RESPONSE:
We heed, O Lord, Thy summons,
And answer: Here are we!
Send us upon Thine errand,
Let us Thy servants be.
Our strength is dust and ashes,
Our years a passing hour;
But Thou canst use our weakness
To magnify Thy power.

SOLO:
I hear my people crying
In cot and mine and slum;
No field or mart is silent
No city street is dumb,
I see my people falling
In darkness and despair.
Whom shall I send to shatter
The fetters which they bear?

RESPONSE:
From ease and plenty save us,
From Pride and Place absolve;
Purge us of low desire
Life us to high resolve;
Take us, and make us holy;
Teach us Thy will and way.

UNISON:
Speak, and, behold! We answer!
Command and we obey!

Meditation and Prayer

SOLO:

I bind my heart this tide
To the Galilean's side,
To the wounds of Calvary,
To the Christ who died for me.

LEADER:

How will this purpose you have heard sung express itself in your daily living?

Prayer of Thanksgiving for God's love

SOLO:

I bind my soul this day
To the brother far away
And the brother near at hand,
In this town, and in this land.

Prayer for UCW, its leaders, its influence in the life and work of the church, local and world wide.

SOLO:

I bind myself to peace,
To make strife and envy cease,
God, knit thou sure the cord
Of my thraldom to my Lord.

Prayer that you may through your efforts help to solve the problems of this day and strengthen the cause of world peace.

LEADER'S PRAYER
SUNG IN UNISON:

I bind my heart this tide
To the Galilean's side
To the wounds of Calvary,
To the Christ who died for me.
I bind my soul this day
To the brother far away,
And the brother near at hand,
In this town and in this land.

The CHRISTIAN SUN

Vol. 115 June 25, 1963 No. 26

A Religi[illegible]eekly for Christian Homes

Elon College Library

Elon College Library

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

SAFE DRIVING PRAYER

Recognizing My Moral Responsibility For Safe Driving

"Help me, O God, as I drive, to love my neighbor as myself, that I may do nothing to hurt or endanger any of your children.

"Give my eyes clear vision and skill to my hands and feet.

"Make me tranquil in mind and relaxed in body.

"Deliver me from the spirit of rivalry and from all resentment at the actions of others, and bring me safely to my journey's end."

Paste in a conspicuous place in your car.

—W. Va. Council of Churches

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

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Elon College, North Carolina

SCOUTS RECEIVE GOD AND COUNTRY AWARD AT GREAT BRIDGE

Recently the God and Country Award, one of the most coveted awards in scouting, was presented to seven Boy Scouts at the Great Bridge Church. The award is taken from the shield of the crusaders, featuring a red cross on a white background with a blue ribbon. Receiving the award were Billy Staley, Michael Spicer, Joe Simmons, Richard Bray, Kenny Moritz, Ronnie Cahoon and Russell White. Mr. Simmons is shown pinning the award on his son, Joe. Frank Moritz, scoutmaster, shared in the service.

The requirements for the God and Country Award are numerous. These seven Boy Scouts worked with their minister, Rev. Bill Simmons, for 14 months in order to have the award conferred upon them. They were required to learn the Books of the Bible, memorize passages of Scripture, learn the doctrines of the church, study the mission program of the denomination, know the meaning of the sacraments, know the symbols and their meaning, participate in worship services and youth programs. Their service projects were collecting clothes for Puerto Rico, painting Sunday school class rooms, repairing church equipment, keeping the church lawn clean, and assisting in keeping the worship materials in their place. The boys' fathers were asked to stand with them as the awards were presented.

EDITORIALS

"The Holy Christian Church"

There is a phrase in the very familiar wording of the Apostles Creed, the historic affirmation of Christian faith, that is taken on the lips of tens of thousands of Christian believers whenever they assemble for divine worship, that, even though sometimes glibly and machanically recited, needs to be taken out of context and set out where it can be seen. It really is one of the jewels of Christian doctrine which, allowed to be set off by itself, shines as a brilliant gem. It says "I believe in the holy Christian Church, the communion of saints."

There is much attention being given these days to the church. Just what is it? What is its nature, its form, its purpose? What should be its program? What relationships should it maintain? The answers cannot be given in simple terms, for it would take a thousand pictures to illustrate what we mean by the church. It can mean a congregation of people assembled for worship of God, singing praises, confessing their faith, hearing the Word of God read and explained, making their offerings, and raising their prayers. It may be a group of teen-agers gathered around a table at the corner drugstore, intently discussing their Christian faith. As long as Jesus Christ is in the midst of them, that, too, is the church. It may be a man at prayer in North Carolina on behalf of another person on the other side of the world, with that person somehow being led by the hand of God. If Jesus Christ is in the center of this line of communication, it can be said that the church is there.

The church is essentially people who have faith in God as revealed in Jesus Christ. The church is you, and I, and our neighbors, and our fellow believers with God. The church is to be identified as an unseen fellowship of Christian believers, reaching from New Testament days to be present, and including in its company all who are or ever have been true believers in Jesus Christ as Lord and Saviour. It is also to be seen in the organized structure of congregations, synods, districts, conferences, denominations and communions through which people are brought together for worship and service.

There is danger in ignoring either. To overlook the former causes one to lose all perspective of history and sight of the church as a spiritual reality. To ignore the latter will lead to an idealistic watering down of points at which there are conscientious differences of belief with a consequent loss of strength of witness.

The North Carolina Council of Churches and the denominational bodies that comprise it must always be keenly aware that the church is essentially a continuing fellowship of faith in Jesus Christ, and it is at the same time a multi-structured organization for giving form and substance to that faith in the world in which we live. If this is done, all of us should readily find and give expression to the unity that we have as "the holy Christian church, the communion of saints."

George R. Whittecar, President
N. C. Council of Churches

Weekends -- Are They A Blessing Or A Barrier?

Rev. James E. Porter

All day Friday we hear, "What are you going to do this weekend?" Then on Monday all you hear is, "What did you do, or where did you go over the weekend?" At the present time a weekend is thought of as being from Friday evening to Monday morning. It seems the trend is to shorten the work week and make longer weekends. If so, that is more reason to take a good look at the best use of this period in our week. Weekends should be a blessing, but too often they are barriers to us, our families, and the Lord's work.

It becomes a barrier when people get the idea they must run themselves to death in pursuit of worldly pleasure from Friday evening until late Sunday night. Also, it is a barrier when many of those things used to fill the weekend are harmful to body, mind, character and soul. When the weekend takes us away from God's work and worship constantly, it is a barrier.

The weekend becomes a real blessing when we use that time to pursue wholesome interests we enjoy, being with our family in work about the house, recreation and fellowship with family and friends. Surely since the "Lord's Day" is part of the weekend, it should be used for rest, worship and service to God. As we make our plans for the summer, let us remember that God's work in our local church will suffer if we are away too often. Instead of planning to see how many Sundays you can be away, make plans to be in your church as much as possible. Think about starting your vacation on Monday, or ending it on Saturday, or returning from a weekend trip in time for church. God's work must go on in the summer as well as other seasons.

When you are away from your church on the Lord's Day, remember to attend Church.

Will you think about this important part of your week called the weekend? So plan and use it that it will be a blessing to you, your family, your church and your God.

—Northview Star

PLEASE NOTE

There will be no issue of this paper dated July 9. One or more issues after that will be edited by Rev. Max Vestal while the editor is attending the General Council and the General Synod of our denomination in Denver, Colorado — and taking a little rest.

F C L

NEW PASTOR AT RAMSEUR

By Grace Saunders Kimrey

The Rev. Jimmy J. Norred, new pastor of Ramseur's Congregational Christian Church, expects to begin his pastoral duties on June 26.

The Rev. Mr. Norred is a native of LaGrange, Ga., where he was graduated from Troop County High School. He received his B.A. degree from LaGrange College in March 1962 with majors in religion and psychology and a minor in history.

While in college, he worked as a staff reporter with the LaGrange Daily News, and since graduation he has served as pastor of Antioch and Forest Home churches which are located in Roanoke, Alabama. While serving in Roanoke, he was also associated with the Mutual Savings Life Insurance Co.

The Rev. Mr. Norred, 23, was married December 15, 1962. His wife, Nora, was born in Roanoke, Alabama, but was reared in LaGrange. She also graduated from Troop County High School and received her B.A. degree from LaGrange College in March, 1962, with a major in social science. She taught English and Georgia history in the 8th grade at Troop County High School this past school term.

The Rev. Mr. Norred will be the second full-time pastor to serve the Ramseur Congregational Christian Church and the second to live in the church's parsonage.

Dr. Hervey A. Fesperman, retiring president of the Southern Synod, gave the baccalaureate sermon at Catawba College entitled "The Kingdom Within." In it he challenged the seniors to "Find yourself, accept yourself, be yourself," remembering that "the kingdom of God is within you."

Apple's Chapel Vacation Bible School June 10-14 had 8 classes with enrollment of 86 pupils. The offering of $12.04 is to be sent to the American Bible Society to help provide Scriptures for boys and girls in Latin America and Asia.

SANFORD AREA P. F. RALLY

The Sanford Area Pilgrim Fellowship rally will be held at the Shallow Well Congregational Christian Church, Sunday afternoon, June 30th. Registration will begin at 2:30 p.m. A representative from Elon College will be the featured speaker, presenting the considerations a youth needs to make in planning for college. Miss Sandra Clifton, vice-president, will preside in the absence of David Pridgen, president, who has moved from the area.

Each young person is asked to bring a picnic supper, which will be shared at 5:30 p.m.

Good Afternoon

EDITOR'S NOTE: This "borrowed" article comes from the High Point Enterprise of June 4, and was written by Editor Holt McPherson who received a Doctor of Laws degree from Catawba College June 3. It has to do with a matter of interest for Southern Convention people as well as Evangelical and Reformed Church people in the area. Our church in High Point has plenty of land that is available, if desired.

Frequently our travels turn up things about High Point that we somehow overlook on the home grounds, as for instance while dining at Catawba College yesterday with Dr. Harvey Fesperman, president of the Southern Synod of the United Church of Christ, we found his church's merger nationally with the Congregational Christian has them looking over this city as a possible site for the enlarged synod's base.

The bidding is intense — Elon College and Catawba would very much like to have it and are logical contenders inasmuch as they are children of that church — and High Point's chances appear good if pressed. The fact that the National American Business Clubs have been so pleased with their shift here helps; too, several state groups have found High Point's central location and accessibility by highway, rail and air serves well their purposes.

No sizeable church group, so far as we know, maintains headquarters here — but High Point, which can handle anything it sets its heart to, could well stand the kind of image that operation would help give this growing community.

Dr. Fesperman, who retires with this year, has a warm spot in his heart for High Point. He was a star pitcher on the old Piedmont League club here 50 years ago following his graduation from college. He went on to the majors and made quite a record as a hurler before chucking it for the ministry in which he cut an even greater figure. His late brother, Hoy, was the beloved minister here of what then was known as the Reformed Church, which stood on the site of the present Town House Motel.

Dr. Fesperman had fond recollections of his baseball days here, recalling many greats who went on to make names for themselves. But the most unforgettable of those early players to him is Rube Eldridge, the famed Duke of Spero, who could make a baseball do more tricks than any moundsman of his day. The Rube could have been one of the greatest had he not loved other diversions — such as just being in and around High Point — more.

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Rev. F. C. Lester, *Editor*
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New Church Organized At Siler City

A chartering service was held for the First United Church of Christ, Siler City, North Carolina, on Sunday, April 21, 1963, at 2:00 p.m. at the National Guard Armory.

The official name, "The First United Church of Christ," has been selected. Rev. Lynwood Hubbard and Rev. Donald Leonard are to continue as mission pastors for the congregation for some months to come.

New members were received as follows: By Profession of Faith, Mr. and Mrs. Jerry Carawan, Mr. Clay W. Moricle, Mr. Baird L. Paschal, Jr., Miss Trudy Paschal; By Letter of Transfer, Mr. and Mrs. Carl E. Moffitt, Mr. and Mrs. Larry Cox, Mr. and Mrs. Baird L. Paschal, Sr., Mrs. Violet Thomas, Mrs. Zelphia Elder, Mrs. Earl Smith.

An Official Board of the Church was elected and ordained as follows: Carl Moffitt, Chairman, Clay Moricle, Larry Cox, Larry Carawan.

Rev. Lynwood Hubbard and Rev. Donald Leonard joined in the service of ordination and installation for the new officers.

The choirs of the Pleasant Ridge Congregational Christian Church and the First Evangelical and Reformed Church, Asheboro, joined to provide music for the occasion. Some 75 people were present. It is understood that the National Guard Armory will be available for services, which will be held each Sunday morning at 9:00 a.m.

Rev. L. M. Presnell, Pastor-At-Large of the Western North Carolina Conference, will continue to give staff direction to the project.

I Want My Pastor To Go First Class

My pastor is a professional man. The years and money he spent in college and in the seminary could have been spent qualifying him as an attorney, an architect, an engineer, and could have sent him well on his way toward the practice of medicine.

But he didn't want to be an architect or a lawyer; he was called to the ministry. Heaven knows the money didn't attract him. His is a dedicated, selfless job of service that only a firm faith and a lasting devotion could support. He is my pastor because that faith and devotion wouldn't let him settle for anything but the Christian ministry.

I had a hand in hiring him. I help to pay his salary, and I have a voice in virtually everything he does where my church is concerned. Like my church, he is my responsibility, and I want him to go first class. I have never subscribed to the theory that ministers of the gospel should eat less, dress cheaper, or live more frugally than other professional men.

Since he is the chief representative of my church, I want my pastor to look like his people care about him. When he goes to a convention, I want him to have money in his pocket for all of his expenses. I don't want him to have to scrimp and save from his own allowance to accomplish the work of the church.

Whether he makes more money or less money than I do matters not a whit. What does matter is that he be compensated in a fashion commensurate with his training, his ability, and his responsibilities. If he chooses to give all of his money to the poor and go threadbare himself, that is his business. It he goes threadbare through my own parsimony, that's my business.

I am proud of my pastor and the work he does. I know he'll never be rich in material things. But when he attends my conventions, when he speaks publicly, when he makes the rounds of the ministry, I want all who see him to know he has a congregation that loves him.

I want my pastor to travel first class.

—Jim Wiggins, in The
Baptist Standard, Texas

Plans For General Synod Meeting

The fourth General Synod of the United Church of Christ, meeting in Denver July 4-11, has set aside large blocs of time to wrestle with the problems of religion and race, urbanization and its influence on peoples' lives and the relationship of government to freedom and welfare.

The 700 synod delegates of the two million member denomination will consider a proposal of the United Church Board for Homeland Ministries for a $1,000,000 program to expand and improve the Church's work in race relations, which began in 1846.

The Board now supports six accredited universities and colleges in the South, founded immediately after the Civil War for Negro students. They are Dillard and Fisk Universities in New Orleans and Nashville; and Houston - Tillotson College, Austin, Texas; Lemoyne College, Memphis; Talladega College, Talladega, Alabama, and Tougaloo Southern Christian College, near Jackson, Mississippi. All of these schools have been heavily involved in demonstrations against segregation.

The Board also conducts a citizenship education-voter registration program in the South, a research bureau in race relations, experimental interracial programs in large northern urban centers and an emergency relief program for churches and individuals who need financial aid because of their stand on integration.

The delegates will also be asked to approve a two-year "emphasis" in which all congregations and agencies of the denomination around the world will study urbanization and will seek to relate the churches to city dwellers and their problems.

The communion's Council for Christian Social Action will introduce action for debate dealing with fair employment practices in churches; opening of church membership to all persons professing Christianity, without respect to race, color or national origin; limitation of tax exemptions for church organizations; formulation of a national tax policy that will be equitable to individuals and corporations and still serve the public welfare; Federal aid to education, and teaching of religious subjects in public schools.

Action will be taken by the delegates on future steps toward union with the United Presbyterian, Episcopal, Methodist, Evangelical United Brethren and Disciples of Christ Churches. The United Church has engaged in two consultations on union with these denominations and has also discussed union with the Community Churches and the National Baptist Convention U.S.A.

An important item of denominational business, the selection of a permanent headquarters for the United Church of Christ, is also scheduled for decision by the Synod.

A committee on headquarters, established by the last Synod two years ago, has recommended that the national headquarters be established in New York City. The denomination now has general offices in New York, Boston, Philadelphia and Cleveland.

An annual budget of $14,300,000 for the support of missionary boards and other national organizations of the Church will be recommended for adoption.

Among the national and international figures who will address the Synod are Dr. Robert C. Weaver, Federal Housing and Home Finance Administrator; Mr. J. Irwin Miller, president of the National Council of the Churches of Christ in the U.S.A.; Dr. Donald M. M'Timkulu, South Africa, chairman of the Central Committee of the All-Africa Conference of Churches; baseball star and businessman, Jackie Robinson; Dr. Philippe Maury, director of communication for the World Council of Churches; Rev. Dr. Roger Shinn, Professor of Applied Christianity, Union Theological Seminary and president of the United Church Board for Homeland Ministries, and Rev. Dr. Masao Takenaka, professor of Christian Ethics and Labor Problems at Doshisha University, Kyoto, Japan.

Presiding over the Synod sessions will be the Moderator of the United Church, Hon. Donald W. Webber, Auburn, Maine, associate justice of the Supreme Judicial Court of Maine.

Significance Of United Church Of Christ

Ben M. Herbster, President, United Church of Christ writes:

What the United Church of Christ signifies:

The United Church of Christ is a **united** and a **uniting** church. Each of the communions forming the United Church of Christ was a combination of groups which formerly existed as separate denominations. Hence, church union and unity are in the bloodstream of our people. We take seriously the matter of church unity.

The United Church is a church **of Christ.** We take seriously the carrying out of the mission of our Lord. Wherever there are people without the Gospel, wherever there are people with need, wherever there is sin, greed, injustice, strife, hatred — there the United Church of Christ is bound by her Lord to witness, to serve, to help, to rebuild, to reconcile. We belong to **Christ** and we dare do no less than to follow where he leads.

The United Church of Christ is a **free** church and a **responsible** church. No one dictates to a local church concerning the decisions it makes. Freedom is guaranteed but freedom is balanced by a responsible self-discipline which confronts every member of the United Church with the claims of Christ and of the Fellowship.

The United Church of Christ is a church **of the people.** The church is not the clergy, nor is it the organization at area or state or national levels; nor is it the officers or boards, commissions or councils, though all play their important and indispensable parts. The church is people gathered for worship, work and witness. Both the local mission and the wider mission to the nation and to the world through the instrumentalities of our denomination are made possible by the response of **individuals** to the task and witness entrusted to us together as **people** of God.

The purpose of the booklet on the United Church of Christ is to give a brief introductory description of the United Church of Christ and its instrumentalities through which our local churches and their numbers lengthen their outreach and through which they express their love and service. To all in our uniting fellowships who have made and do make our total work and witness possible we offer gratitude as together we ascribe to God the glory.

PROBLEMS OF UNITING CONFERENCES

Rev. Edwin Mehlhaff, President
Kansas-Oklahoma Conference

"Every worthwhile accomplishment, big or little, has its stages of drudgery and triumph; a beginning, a struggle, and a victory!" How poignant is the memory of this truth for those who led us to the summit experience—The Kansas-Oklahoma Conference of the United Church of Christ! Hearts truly bled and were bruised during the heat of discussions; when we spoke but were not "understood," when we listened but could not "hear," when our convictions were beaten down by majority convictions of others . . . who felt as strongly as did we! How many were, and are, our frailties that beset us so heavily. If nothing else, this journey to become the Kansas-Oklahoma Conference of the United Church of Christ reveals how much we need God's grace and forgiveness! Our deepest gratitude to those who suffered the birth pangs, with us and for us, of the Kansas-Oklahoma Conference of the U.C.C.

Permit me to share this parable:

An apocryphal scripture states, "When Adam and Eve were ejected from the garden of Eden, Adam comforted his disconsolate spouse by saying, 'My dear, we live in an age of transition'!" We of the U.C.C. are presently in an age of transition. Let us learn a lesson from history. Though we have been "ejected" from our respective paradises it does not mean we are bent toward oblivion or a "hades." But we are decidedly thrust into labors that will cause the "sweat of our brows" to flow freely. Each of the united communions vowed to continue its rich elements of heritage and tradition. I pray we do not lose sight of this focus and unlike the offsprings of Adam and Eve (Cain and Abel) who began to tend each others' "trusts"; Cain advised Abel he needed to weed his orchard and Abel admonished Cain for his shaggy sheep — subsequently there was jealousy, suspicion and ultimately murder! Let us not become disposed to this kind of spirit of "snoopervising" each others' "trusts" to the end we become guilty of being personality and character assassins! We in the U.C.C. want very much to be each others' keepers, not deprivers and stiflers.

Furthermore, let us be keenly aware lest we become so self-centered that we become an "ingrown" society of men and women who seek to save ourselves, and become so engrossed in this task that, with an all-consuming passion, we love our United Church to death! We shall not survive lest we have outreach in the name of reconciliation and redemption. May God give us wisdom and grace to address ourselves to the business of being the Church and not satisfied with the Church being a matter of business! Let us commit ourselves to fulfilling the message and mission of the Christ who is our Lord. May our spirits be like that of the Apostle Paul: "For me to live is Christ!" I offer the following lines of poetry from the pen of a poet of India to be the guidelines to the end we accomplish our task as "Disciples and Apostles";

"To talk with God
No breath is lost
Talk on.
To walk with God
No strength is lost
Walk on.
To wait on God
No time is lost
Wait on."

—Kansas-Oklahoma Conference News

A LOCAL EDITOR PRAISES A PASTOR

The Rev. Bland A. Leebrick, chairman of the New Market Area Chamber of Commerce civic improvements committee, deserves more than a word of praise. We don't know how many souls in this area he has moved to join the Church or, if already members, to work more zealously, for we are not a member of one of his congregations, but we can testify that he has moved a lot of property holders in New Market to transform their properties into spic and span pieces of real estate.

Mr. Leebrick has received considerable cooperation in his clean-up, fix-up, paint-up drive, but he has deserved more. As he seems inclined to continue the job he has started so well, it is likely that he can expect to get more and more cooperation.

It is possible the Pastor Leebrick and Chairman Leebrick find much in common in preaching and spark-plugging community betterment. If you stick at it, you get results. In both activities, the job is never completed and there is always a lot of unfinished business to challenge those who will accept the opportunity to move on to higher ground and greater achievement.

Probably the inborn goodness of a large percentage of the people makes the job interesting and to a certain extent productive. Likewise, the innate stubbornness of not a few slows the job and makes it unending. Some people do resist the good in both the spiritual and material areas. If that were not so ministers and chamber of commerce workers and probably a host of other people would be out of jobs.

The New Market improvement is rolling and, with a veritable fireball in the person of Mr. Leebrick enthusiastically, tenaciously and doggedly promoting the effort, it should catch on with a large percentage of the householders and business people of the area. More power to you, Mr. Leebrick.

Not for "Ladies Only"

TRY THIS!

Would you like to be told that you look ten years younger than you really are? I read somewhere that if a woman would take ten minutes out of every working hour and sit down and relax and do something she enjoys doing, she would be prettier, look younger and live longer.

You probably cannot take ten minutes of every working hour, but try it for a while by taking fifteen minutes a day to sit down and read a good book. Set a certain place where you will have your book handy when you are ready.

I added, subtracted, etc., and found that fifteen minutes a day, five days a week would add up to about five hours a month. Most of you know that you can read almost any book in that length of time. Won't you give it a try? **—N. C. Clubwoman**

Sunday, June 16, our Haw River church, where Rev. Daniel Jones, Jr. is pastor, had a service of recognition for graduates of Eastern High School who are members of that church. Bible school was held by this church June 10-15. A parade Saturday, June 7, was followed by registration and refreshments. A picnic was held the next Saturday following classes. The closing program was held Sunday evening, June 16, according to information received from Mrs. Nine Williams, church reporter.

A Week-End In The Life Of A Superintendent

By the Superintendent

Friday, June 14, 12:30 P.M. — Attended luncheon meeting, Holiday Inn, Greensboro, N. C., where 250 religious leaders gathered for the North Carolina Council on Religion and Race. Dr. Franklin Littel, principal speaker.

Friday, June 14, 4:00 P.M.—Returned to Elon College and prepared to leave for Henderson, North Carolina, for a meeting with the Liberty (Vance) United Church of Christ.

Friday, June 14, 6:30 P.M. — Superintendent and Mrs. Fields joined with the Liberty (Vance) United Church of Christ and numerous visitors in sharing a buffet style dinner to provide opportunity for fellowship for the many who had contributed to the building program for the new Educational building of the Liberty (Vance) Church. Superintendent Fields gave the major address at the Service of Consecration following the evening meal. Mr. Tollie Smith, Rev. Willis Joiner, Mr. H. B. Newman, Mr. Thomas Dement, Mr. J. K. Weldon, Mrs. Robert Kittrell, and others joined in the service of consecration. Mr. H. B. Newman, Chairman of the Building Committee, reported that the building cost had been estimated to be between $65,000 and $95,000 by contractors' bids. The church had decided to request Mr. H. B. Newman to act as foreman and purchase material so that the building could be built on a labor-material cost basis. The building actually cost $59,082.42, with $3,000 worth of equipment and $4,600 given in memorial gifts. Considerable saving had been done on the building, as insurance companies rated the building at $90,000. The Liberty (Vance) church now carries $155,000 insurance on the parsonage, the church, and the educational building. Much credit was given to Mr. H. B. Newman for his tireless effort in overseeing the construction of the new building.

Saturday, June 15 — Morning and afternoon spent in pastoral calling in the Franklin, Suffolk, and Norfolk areas. Calls were made on several ministers, including: Rev. and Mrs. John Schofield, new minister and family at United Church, Portsmouth, Virginia.

June 15, 6:00 P.M. — Arrived at the parsonage of Rev. and Mrs. W. A. Cousins, where we met the chairman of the board of deacons of the South Norfolk church, Mr. Tull, who was our host for dinner. We were the evening guests with overnight accommodations provided by the South Norfolk church.

Sunday, June 16 — Superintendent and Mrs. Fields were the guests of the men of the South Norfolk church for a breakfast at 9:30 a.m. Ninety-four men and guests enjoyed a bountiful breakfast of sausage and eggs provided by the men of the church. Young women of the church served the meal. The main address of the men's breakfast was given by Mr. E. E. Brickell, superintendent of the schools of Franklin, Virginia.

June 16, 11:00 A.M. — Superintendent Fields gave the morning sermon at the 59th Anniversary Services of the South Norfolk Congregational Christian Church. Other ministers participating in the service included Rev. W. A. Cousins, Dr. L. E. Smith, Rev. O. D. Poythress, and Rev. Calvin Felton. Approximately 400 people were present for the morning service. Mr. and Mrs. W. H. Baker were guests for the men's breakfast and for the morning service.

June 16, 12:30 P.M. — Some 400 people gathered on the church lawn for the 59th Anniversary luncheon, prepared by the women of the South Norfolk church. Plates had been prepared, tables were set, and the members of the church and visitors sat down to a bountiful lunch. As a part of the closing moments of the luncheon, gifts were presented to the oldest active member present and to the youngest active member present. Rev. O. D. Poythress sang a solo and received a gift of flowers from the church on behalf of the Poythress family.

Rev. and Mrs. William A. Cousins, the men of the church, the women of the church, and the young people of the church are all to be commended for the thrilling spirit of cooperation provided in the preparation and carrying out of the 59th Anniversary and Homecoming Services of the South Norfolk church. It will be a day long remembered by the church and many visitors who shared the lovely day with the South Norfolk church.

Superintendent and Mrs. Fields arrived home late on Sunday afternoon from a busy, yet thrilling week-end experience.

A NEW CHURCH AT PEMBROKE MANOR

Rev. Bill Simmons

For the past several years our churches in the Norfolk district of the Eastern Virginia Conference have expressed great concern for new churches in their area. With the rapid development in the Tidewater area, many communities are without churches. Such a community is the new Pembroke Manor development on Virginia Beach Boulevard in Virginia Beach. But with the assistance of six of our churches — Bayside, Bay View, Christian Temple, Great Bridge, Lynnhaven and Rosemont — a new United Church of Christ will soon be organized and will be conducting worship services.

Last year a Church Sponsoring Committee, composed of Reverends Earl Farrell, Charles Pegram, Frank Hamilton, Bill Simmons, Sam Nelson and Carroll Lewis, was formed to explore the possibility of organizing a new church in the Norfolk area. After a study of the locality, the committee chose the Pembroke community as its project.

Pembroke Manor is one of the fastest growing communities in the Tidewater area. It is a neighborhood of much tradition, dating back to 1764. Pembroke was one of a number of large plantations once located in the western part of Princess Anne County. It is part of a large land grant given to Captain Adam Throuhgood in 1635, which in turn was sold to the early settlers of Virginia. The new Pembroke Manor Community is being constructed in keeping with its past tradition. At the present there are about 500 new homes completed and occupied with approximately 100 more under construction. When completed Pembroke Manor will be a community of 1,100 homes.

Recently Carroll Lewis, Charles Pegram, Earl Farrell, Bill Simmons and two laymen from the Bayside church took a survey of the area. The response for a new church was so encouraging that a building site has been purchased and plans for a new church are moving ahead.

Would your church like to help this new church? Your church can help in many ways. The new church will need hymn books, an altar set, collection plates, financial assistance, and most of all — YOUR PRAYERS.

The Flavor Of The Tokyo Conference

(East Asia Christian Conference Situation Conference)

By David M. Stowe

Had the Tokyo Situation Conference actually been held in Tokyo, that incredible concentration of hurrying human beings and traffic-jammed vehicles, its flavor might have been very different. As it was, a ride of more than three hours by train and bus took delegates south to the Amagi-sanzo conference center, high amid the pines and bamboos, the rocks and cascades of the beautiful Izu peninsula. To this setting March added its own special sauce: mist, cold rain and finally the record snowfall of a generation. The excitement of our spiritual and mental guests was enriched, toward the end, by a water shortage due to frozen conduits and some uncertainty as to whether drifted roads would permit us to leave the Conference at all. But by the final morning brilliant sunshine glistened on two feet of snow and soon Japanese energy and know-how appeared in the form of a bulldozer. The road was cleared for a glorious hike to the nearest village, and we walked out with Mt. Fuji's white cone shining against the deep blue distant sky.

For delegates from Hong Kong and Taiwan the snow-storm was probably the most vivid experience of the Conference, well-documented by mutual picture taking to accompany stories for the folks back home. For all of us, the necessity of huddling close together about stoves glowing red-hot to keep the cold at our backs, certainly increased the intensity of our fellowship. This special togetherness was reinforced by the steaming but transparent intimacy of the Japanese bath where we sought for extra warmth with which to begin the night.

That the hours of sleep were spent in unheated rooms on tatami mat floors, sandwiched between enormous piles of thick quilts and solaced by **otampu** (hot water bottles) of heroic size and performance, underlined one of the most significant characteristics of the Conference: its highly and delightfully Japanese flavor. Not only was the setting and style of life Japanese (except for the remarkable cuisine offered by a talented Southern Baptist kitchen staff). Japanese was, almost more than English, our basic language, usable by nearly all except the Hong Kong group and some of the Westerners. This was the first full-scale meeting of Japanese churchmen with Christians from Korea, and Taiwan — that is, of fellow-Asians for whom "imperialism" is not primarily a Western but a Japanese phenomenon. Advanced Japanese experience in church union (the United Church of Christ in Japan), in mission-church relations (the Interboard Committee and the Council of Cooperation), in theological education and in such thrusts of ministry as labor evangelism, played a big part in the discussions. Japanese technical genius was displayed in the operation of a "homemade" simultaneous translation system by ACACO technicians. And Japanese hospitality provided a feast of wild-boar sukiyaki, a geisha performance and other amenities.

Yet it would not be accurate to say that Japan dominated the "situation" for each national delegation brought particular qualities of leadership and insight out of its own special experience. Indeed, the wide variety of temper and outlook represented by these well-balanced delegations provided one significant element in the flavor of the Conference. Whereas Japanese tended to speak about "facing a wall" in mission, the men of Hong Kong reported growth rates in the church of 10% annually, and limitless opportunities for expansion of the facilities and social services of the Christian community. Something of this expansive optimism was evident also in the temper of the Taiwan group, which reported mass movements among the aborigines of their hills, and success in a ten-year campaign to double the size of the church. Quite different again was the mood of the Korean group, with great days of church growth and heroic witness behind it but now beset by many problems, not least of them fragmentation in both church and society.

On the other hand, there was certainly a recognition of many common problems and similar perspectives. As revealed by the Report, these centered chiefly in the fact of industrialization and urbanization, common to all areas. One common stance in the Conference itself was that of independence and a feeling of northeast Asian selfhood. Even the leadership and "line" of the East Asia Christian Conference was subject to much independent scrutiny. For instance, there was very evident resistance to mounting a major discussion of "world confessionalism," the official name for current tendencies to form strong world-wide denominational organizations by such communions as the Lutheran, Anglican, and others. More than once it was said, "This is not our problem here." No doubt the East Asia Christian Conference has been led primarily by men from southern and southeast Asia, and has reflected the issues and viewpoints of those regions. That the strong and self-conscious leadership of this northeastern area is now eager to play its full part in the councils of East Asia Christian Conference is a happy portent. It promises the investment of much new talent and interest in the ecumenical task in Asia.

In spite of the evident talent represented in the delegations at Amagi-sanzo, one could not say that in all cases it necessarily represented the most responsible leadership of the churches. To involve those with real decision-making power in the ecumenical councils of this area is surely a major task still awaiting completion. One was conscious also that the National Christian Councils had been facing this same problem within their respective countries. One result of the Conference may well be a significant strengthening of these National Councils, as delegates return home, convinced that ecumenical action means little unless it is effective locally.

Some topics of major importance failed to claim the attention of the Conference. The place and role of the missionary, and the relation of mission boards to Asian churches, seemingly presented no lively issues. Is this because of the relatively advanced character of church-mission relations here? Or in some places in northeast Asia these relations continue on a rather pre-critical traditional basis Watching the role played by several missionaries in young middle life, one felt that perhaps the high ability of such missionary personnel, their language skill and their

(Continued on Page 15)

African Leader Says

Religions Must Work Together

New York — Unless the religions of the world can work together to rescue man from slavery to machines and give him a sense of spiritual values, humanity has "no future," a key African statesman told Protestant leaders here recently.

A church of Scotland layman as well as Minister for Local Government and Social welfare of the Government of Northern Rhodesia, Kenneth D. Kaunda spoke briefly at a luncheon given in his honor by the National Council of Churches. Dr. Kaunda is in this country to confer with government and industry leaders.

Only religion can "help man find himself. He is now lost in machines. Both east and west are guilty" of the dehumanizing process going on all over the world, he said.

"The answer lies not only in the Christian church, but in the religions of the world," he declared. "Our problems hinge on the fact that man has forgotten himself, has forgotten that God made him as the most important part of a creation so complex he can never hope to understand it."

The Christian church can not condemn racism and tribalism while it remains divided within itself, refusing to work together "in the service of one lord and savior, Jesus Christ," the leader of Northern Rhodesia's United National Independence Party said.

Dr. Kaunda said that although the Christian church in Northern Rhodesia at one time represented apartheid and materialism in the eyes of Africans, it has now become "the spokesman of the common man," taking "strong exception" to anything opposed to the wishes of the majority.

"Unfortunately the church in my country was identified in its early days with the color of the men who brought it to that part of the world. When the era of industrial development brought to our country men who did not behave in such a way as to attract African commendation, the African people began to wonder about the truth of Jesus's statement that man does not live by bread alone," he said.

The Calendar Of Prayer

Please Join In Daily Prayer for Our Missionaries

Africa

BAILUNDO

Mission station with church, schools, dispensary, houses of missionaries and pastors.

June

30—**Rev. and Mrs. Richard Slade Webb** returned to the U. S. in 1962 on pre-retirement furlough. Their work in Bailundo and Bunjei included visiting centers in outlying villages, advising pastors with church and village problems, accompanying doctors and nurses to health centers to conduct services to one group while medical care was being administered to others.

BUNJEI

Mission station, 25 miles from village of Galangue, 100 miles from railroad station.

July

1—**Rev. and Mrs. Lawrence Wallace Henderson** have been at Bunjei Mission since 1960. It is 400 miles inland and is the gateway to the largest unevangelized area in Angola. He is General Secretary of the Angola Evangelical Alliance which serves all the Protestant missions in Angola.

2—**Miss Alice Moreira** was born in Portugal and first went to Angola as a Baptist missionary in 1939. She has worked at several stations, teaching and doing dispensary work. She is a graduate nurse, has engaged in public health work, maternity, health education and general hospital work.

CAMUNDONGO

Mission station, 50 miles northeast of Dondi.

3—**Rev. and Mrs. Carl R. Dille** work with the local church in general evangelistic work, lay leadership training and women's work. Mrs. Dille teaches short courses for deaconesses and pastors' wives and organizes for training of lay leaders. Mr. Dille works with the church in an advisory capacity, directs and teaches in the Rural Life school, trains Sunday schools for village women. She teaches part time in the Rural Life School School teachers and village leaders. He also supervises re-roofing of the station school building, is overseer of the Umpolo Home Mission field and serves as pastor of the central pastorate of 34 villages.

CHILESSO

Mission station with a community of 500, 12 miles from Andula 60 miles from railroad station.

4—**Rev. and Mrs. Duane V. Waln** returned on furlough in May, 1962. In Chilesso they cooperate with church leaders in evangelistic programs serving more than 300 village congregations. Mr. Waln also cares for the maintenance of the station which includes repairs and upkeep on more than 30 buildings, construction of new buildings, road repair, etc. Mrs. Waln conducts schools for women leaders and conferences for deaconesses and pastors' wives. She is also in charge of home economics school for girls.

5—**Dr. and Mrs. Berwyn Howard Woodman** arrived at their appointed location at Chilesso in 1957, where Dr. Woodman began renovating and refurnishing the hospital which had been without a doctor for a number of years. He also carried on the regular medical work and in-service training of nurses. Mrs. Woodman and children returned to the U. S. in 1961; Dr. Woodman remained at Chilesso Hospital.

DONDI

Mission station, 3 miles from Bela Vista, a railroad station.

6—**Miss Edith Marie Crosby**, Nova Scotian, came to Angola in 1927; has spent most of her 35 years of service at the Central Institutions. She is presently in charge of the Press and Publications Center, is treasurer of our Angola Mission and assistant to Dr. Allen Knight, the general treasurer of the Council of Churches, Central Angola.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Youth Assembly

The North Carolina Ecumenical Youth Assembly, which will be held in Guilford College, N. C. from August 12 to 17 of this year, has announced that the keynote speaker for the entire meeting will be William Stringfellow.

Mr. Stringfellow is an outstanding layman who is a practicing attorney in New York City. He was the keynoter for the National UCYM Meeting at Lake Geneva, Wisconsin in 1962. He presided at the National Conference on Christianity and Law, in 1958; addressed a session of the Association of American Law Schools in 1959. He is the special Deputy Attorney General of New York for election frauds Investigations 1960; and former National Chairman of the National Student Federation. The Assembly is extremely fortunate in getting Mr. Stringfellow.

Reverend Robert A. Knowles will be Worship Leader for the Assembly. He is the Associate Minister of the First Congregational Church in Westfield, Massachusetts. Reverend Knowles is well known in North Carolina since he spent a number of years in this state. He is well known and well liked by many young people here in North Carolina.

The theme for the Assembly will be **The Sound of Many Voices: Pentecost or Babel?** The conflicting voices heard by young people today are the voice of the church, the voices of the world, and the voices of the churches. Can reason be extracted from the chaos by young people of today?

Young people and adults interested in attending can secure application blanks through their denominational offices, or by writing North Carolina Ecumenical Youth Assembly, North Carolina Council of Churches, Box 6637, College Station, Durham, N. C.

At Rosemont, South Norfolk, high school graduates were honored at the 11:00 a.m. service June 9, while a "Service of Wedding Bells and Renewal of Marriage Vows" was observed at both services June 23.

Miss Deloris Baird, who has served as life guard at Pilgrim Haven (our Michigan Conference Center) for several summers and has recently been elected Dairy Princess in her county, has been appointed a junior high English teacher in the American Academy for Girls, Uskudar, Istanbul, Turkey.

The Junior High P. F. of First Christian Church, Burlington, had its final meeting of the year May 19 at Moonelon in the form of a picnic to which parents were invited. The "dads" won the softball game from their sons by a narrow margin. The meeting closed with a worship service. Mr. and Mrs. Tommy Truitt have served as advisors for the past year.

BURLINGTON P. F. RETREAT

Rev. Don Sledge of Long's Chapel was the guest speaker for the Senior High Pilgrim Fellowship Retreat which First Burlington young people held at Moonelon May 18-19. Chaperones were Mr. and Mrs. Al Everett and Rev. and Mrs. R. M. Kimball.

Janet Lamm was in charge of the Saturday night party. Sunday morning the group had their Sunday school session with their regular teachers, Mrs. Jule Terrell, Mrs. E. T. Sanders and Mrs. R. M. Kimball. Officers elected for the coming year are: president, Billy Kernodle; vice president, Ann Kernodle; secretary, Pamela Geanes; and treasurer, Carol Freeman.

UNICEF CARTOON COMPLETION ANNOUNCED

United Nations, N. Y. — A nationwide cartoon competition on a Hallowe'en theme has been announced by the U. S. Committee for UNICEF, sponsors of the annual Trick or Treat program for the benefit of the United Nations Children's Fund.

Anyone 16 years of age or older may enter the UNICEF Cartoon Competition by submitting one entry which can be either serious or humorous so long as it is conducive to encouraging youngsters to participate in the world's greatest effort by children to help children by Trick or Treating for UNICEF. Three entries, selected by judges, will be awarded three Famous Artists Schools' scholarships in cartooning. Each scholarship is for a complete three-year home study course under the supervision of America's most successful practicing cartoonists and is valued at more than $500. Besides, the winning entries will be used in the nationwide promotion of the UNICEF Halloween program in 1964.

The rules are quite simple. Each entry must be drawn in ink on a letter-sized piece of illustration board, drawing paper or white cardboard, 8½ inches wide by 11 inches long, with the contestant's name and address printed in the upper right hand corner. All entries must be mailed, without frame and flat, to UNICEF Cartoon Competition, Westport, Connecticut, not later than October 31, 1963.

In submitting an entry, the contestant agrees that the cartoon, including reproduction rights, becomes the property of the U. S. Committee for UNICEF and will not be returned. The contestant also agress to abide by all the rules as well as the decision of the judges, which will be final. Winners will be announced in December 1963.

Rosemont Church has 28 young people and four adult counselors going to Camp Moonelon this summer. Is this a record?

Southern Convention friends will be interested in the announcement that Beth Elaine Miller and Louis Bailey Wilkins were married Sunday, June 9, in the garden of the Talas School, Talas-Kayseri, Turkey. The newlyweds expect to come to this area while in the United States on furlough.

Fourteen new members have re-recently been received into church membership at Rosemont by Rev. Carroll Lewis: Keith and Carole Sharpe, Chris Steed, Mike Nooney, Ronnie Niles, Donnie Gilbert, Seri Jane Small, Terri Goodman, Peggy Jones, Jane Pierce, Dianne Grey, Sylvia Sawyer, Mrs. Francis Batten and Mrs. Anna Gibson.

Young people at Parkway, Winston-Salem had a panel discussion on "Parents, Teen-agers and Discipline" at a recent meeting following a pot-luck supper. The panel consisted of three teen-agers and three parents with Mr. Robert Jones, counselor at Wiley School, serving as moderator. The next week a city policeman was invited to discuss gambling in that city, and the more basic question of "can you get something for nothing in this life?"

ROSEMONT GIRL SCOUTS

Rosemont is very proud to report that they are the sponsors of Girl Scout Troops 16 and 395, South Norfolk, Chesapeake, Virginia. Mrs. Edward G. Day is the efficient Leader of both troops. Mrs. Day has been in Scouting for twelve years and is one of the best leaders in the district. The results of her work will long be felt and remembered by the older scouts as well as the present scouts.

In a special and unique service on May 26, 1963, a service of recognition and awards was held. The following girls received the highest rank, the curved bar award: Doris Blake, Sandra Bousr, Bonnie Bondurant, Keller Goforth, Terry Knight, Barbara Lovelace, Blanche Skelly, Elizabeth Spence, Genie Van Vleek and Darlene Walker. These are First Class Scouts PLUS and are to be commended on the outstanding work just completed.

RECONCILIATION

1. Reconciliation is THE Christian virtue — par excellence! Anyone can argue a point, justify himself or fix blame on someone else but who has the gift of reconciliation? This is what matters.

2. To possess the gift of reconciliation, a person must himself be reconciled to God, that is, he must be: rooted and grounded in reality, convinced that the very universe itself is good and that the power who made the universe still works with creative strength and healing in our midst.

3. Whenever and wherever the GIFT OF RECONCILIATION appears among us, we should accept it as THE GRACE OF GOD, whether it be found in a negro, a non-Christian or a pope.

4. Whenever and whenever we deny or defy the SPIRIT OF RECONCILIATION, we discredit the Christian Faith and rebel against God.

—Dr. E. W. Brueseke,
South Bend, Indiana

AN UNDYING INFLUENCE

Rev. William T. Joyner

It is much easier to teach songs and Bible verses **about** the love of God than to practice it. But it is both useless and hypocritical to teach a person **about** Christianity if we are not willing to **be** Christian in our attitude toward him and genuinely accept him.

The home and family relationships represent the primary testing ground for Christianity, precisely because of the fact that living with others in a home is so difficult. If the love of Christ can be made a reality in the home, it can be made a reality anywhere. On the other hand, it will accomplish little for us to "champion mankind around the globe" if we have not first learned to love those with whom we live in our immediate surroundings.

Our duty is not just to love others; it is to love them in a particular way; namely, in the way that God loves us. "Christ died for us," says Saint Paul, "while we were yet sinners." God doesn't love us because we are neat, spotless, and godly. He loves us unconditionally, completely, and at all times. Therefore, when we love as Christ loved us, we do not say to a person: "I will love you and accept you if you're nice, if you do as I say, and if you agree with my opinions." We simply extend our love with "no strings attached."

It is a staggering, but glorious moment when we realize that God wishes to make himself known to other people through our lives. The quality of our love will determine how well he is known and accepted by those with whom we live.

IS THIS YOUR PATTERN?

Lay this pattern on your church picture and see where you come out.

1. Too few lay people actively participating in the work of the church.

2. A crying need for more active lay leaders in the church.

3. A need for a deeper witness to the Christian faith among church members.

4. A need for a greater unity throughout the parish.

5. A need for a deeper understanding between the church and the outlying communities based on Christian concern.

6. A need for a greater understanding of Christian stewardship and Christian giving.

7. A need for understanding of the mission of the church and in its outreach to others outside our fellowship.

8. A need for more than ⅓ our members to attend service.

9. A need for our members to understand and act on the value of worship in their lives.

10. A need to feel Christian concern for one another and a common bond of Christian fellowship among the members of the parish.

When once a church sees it's needs, it can then go to work to meet them.

—United Church Frontier,
Montana Conference

Randleman church, where Rev. Grant J. Burns is pastor, is having summer worship services at 9:00 a.m. each Sunday, followed by church school classes. Young people are to meet each Sunday evening at 7:00 for a program of worship, study, discussion and recreation.

ALCOHOL WORKSHOP AT CATAWBA

The facts about alcohol and its effects on society will come under close examination and discussion at a workshop at Catawba College, July 8-13, 9:00-noon, Monday through Friday.

Sponsored by the N. C. Alcoholic Rehabilitation Program and with the cooperation of the Rowan County ABC Board's Department of Education, the workshop is designed for law enforcement officers, social and public health workers, teachers and prospective teachers whose responsibilities include teaching about and working with alcohol and social problems, mental and physical health.

One church which does not feel compelled to have vacation school immediately on the heels of the closing of public school: Parkway, Winston-Salem, which is scheduling its school for August 5-9. By that time kids ought to be "bored" with vacation and ready for "school" again!

James Humphrey, a member of our Southern Pines church and a graduate of Elon College, recently received his B.D. degree at Hartford Theological Seminary. He and his wife, the former Faye Gordon of Suffolk, are to serve a Vermont church this summer. In the fall, Jim will resume work at Hartford for an S.T.M. degree.

AN INTERESTING IDEA

As part of Family Week in May, the Board of Christian Education at Mayflower Community Church, Minneapolis, Minnesota, sponsored a Book Fair after each of the two worship services. The dining hall of the church was divided into representations of the different rooms of a home and books that might be found in these rooms were on display: music or all-purpose room, living room, dining room, children's room, and bedroom had books on exhibit, for sale, or to be ordered from attendants on duty. In the center was a booth displaying the new United Church Curriculum materials. Coffee and punch were served. More than $100 worth of books were sold.

Convention Office Reports Apportionment Giving

EASTERN VIRGINIA CONFERENCE APPORTIONMENT PAYMENTS TO JUNE 14, 1963

Church	Appor.	Paid	Balance
Antioch	$ 464.00	$ 250.00	$ 214.00
Barrett's	93.00		93.00
Bayside	2,529.00		2,529.00
Berea (Nans.)	1,552.00	300.00	1,252.00
Bethlehem (Disp.)	379.00	100.00	279.00
Bethlehem (Nans.)	3,909.00	1,501.40	2,407.60
Burton's Grove	206.00	104.52	101.48
Centerville	197.00	98.50	98.50
Cypress Chapel	1,945.00		1,945.00
Dendron	214.00	172.45	52.18
Eure	1,189.00	400.00	789.00
Franklin	3,051.00	2,150.00	901.00
Franklin-Hunterdale	2,143.00	839.32	1,303.68
Great Bridge	2,522.00	500.00	2,022.00
Holland	2,073.00	486.00	1,587.00
Holy Neck	1,873.00	406.25	1,466.75
Hopewell	592.00		592.00
Isle of Wight	520.00		520.00
Liberty Spring	2,357.00	1,149.00	1,208.00
Lynnhaven Colony	1,244.00	100.00	1,144.00
Mt. Carmel	1,048.00	436.75	611.25
Mt. Zion	424.00	125.00	299.00
New Lebanon	72.00		72.00
Newport News	4,010.00	1,107.98	2,902.02
Norfolk			
Bay View	1,662.00	500.00	1,162.00
Central	1,220.00	304.00	948.00
Christian Temple	6,413.00	2,672.10	3,740.90
First	1,286.00		1,286.00
Little Creek	568.00		568.00
Oak Grove	228.00	50.00	178.00
Oakland	2,624.00	656.00	1,968.00
Portsmouth			
First	1,286.00	300.00	986.00
Shelton Mem.	1,388.00	360.00	1,028.00
United	1,286.00		1,286.00
Prince George	457.00	131.00	326.00
Richmond, First	1,749.00	248.00	1,501.00
So. Norfolk	3,955.00	1,750.00	2,205.00
S. Nor., Rosemont	4,466.00	2,500.00	1,966.00
Spring Hill	268.00	69.20	198.80
Suffolk	8,178.00	4,000.00	4,178.00
Sunbury-Damascus	1,017.00	508.50	508.50
Union, Surry	112.00	112.00	
Wakefield	660.00	239.00	432.00
Warwick	1,853.00	426.01	1,426.99
Waverly	1,489.00	372.25	1,116.75
Windsor	1,606.00	1,254.09	351.91
Totals	$78,377.00	$26,704.30	$51,751.31

VIRGINIA VALLEY CONFERENCE APPORTIONMENT PAYMENTS TO JUNE 14, 1963

Church	Appor.	Paid	Balance
Antioch	$ 852.00	$ 426.00	$ 426.00
Bethel	1,643.00	200.00	1,443.00
Bethlehem	1,537.00	768.50	768.50
Beulah	212.00	52.00	160.00
Concord	259.00	168.00	91.00
Dry Run	442.00		442.00
Joppa			
Leaksville	1,188.00	400.00	788.00
Linville	869.00	217.25	651.75
Mayland	537.00	110.00	427.00
Mt. Lebanon	849.00	100.00	749.00
Mt. Olivet (G)	424.00	200.00	224.00
Mt. Olivet (R)	1,307.00	284.00	1,023.00
New Hope	400.00	80.00	320.00
Newport	1,295.00	210.00	1,085.00
Palmyra	394.00		394.00
Timber Ridge	769.00	96.50	672.50
Winchester	2,775.00	475.00	2,300.00
Wissler's Chapel	554.00		554.00
Wood's Chapel	341.00		341.00
Totals	$16,647.00	$ 3,787.25	$12,859.75

Praise The Lord!

Background Scripture: Psalms 146, 147, 150.

Devotional Reading: Psalm 148:1-6.

Memory Selection: Let everything that hath breath praise the Lord.
Psalm 150:6.

This lesson emphasizes about the same things that last week's lesson emphasized. It speaks about God's creative power, His sustaining energy, His just judgments, His gracious and generous care, His healing mercies, His holy love, His divine sovereignty, His ultimate triumph. And it calls on men to praise the Lord for all these things. As for the singer himself, he says that while he lives he will praise the Lord, that he will sing praises unto his God as long as he has any being. It is a song of praise, gratitude, thanksgiving. The man is happy beyond his power to express what God has done for him. And he wants others to join him in praise to his God.

Praise Ye The Lord!

The Bible enjoins men again and again to praise the Lord. It sometimes comes as a command, but more often it comes as an invitation. Certainly it is one of the required subjects in the Christian life, and not merely an elective. To be sure, a man can get along without praise, but he will never grow in grace, nor will he enter into the fuller joy of the Christian life. Praise is the natural expression of the Christian life. It should be understood that God does not require praise and adoration of us for his own vanity. He is not a haughty king upon a throne demanding that men bow down and worship him in order to inflate his ego. Here as everywhere and elsewhere God is primarily concerned with the good and the growth of his children. And it is for our sake, and not for his sake that we are enjoined to praise the Lord.

It should be added that praise is not to be confined solely to Sunday or to a service of worship in a church. There are many instances and experiences in even the common round of duties which call for praise. Sometime ago I was crossing the Nansemond River at the evening hour and I saw a beautiful sunset. As soon as I crossed the Bridge I stopped the car and sat there in praise and worship, even singing from my heart that beautiful hymn, Day Is Dying In The West. Again and again one can find cause for praising God, and for thanking him for his goodness and his grace. Praise ye the Lord, not only in the sanctuary, but in the swirl of things.

Praise Ye The Lord For. . .

The Psalmist mentions many things which call forth his praise. They have been listed above. It will suffice simply to elaborate upon them briefly.

"He made heaven and earth, the sea, and all that therein is." The lesson last Sunday was devoted to this matter.

"He keepeth truth forever." Men are not always to be trusted. "Put not your trust in princes, nor in the son of man, in whom there is no help." This is not mere cynicism. It is a statement that a man's trust must be in something more than mere men — in God who keepeth his covenant.

"He executeth judgment for the oppressed." Not every Saturday night. Not in every individual case. But the judgments of the Lord are righteous and true, and his justice is tempered with mercy.

"He giveth food to the hungry." How can people sit down to a meal without feeling a sense of gratitude to God for his providential care? Back of all the processes which place food upon our tables is the providence of God. There is a poem to the effect that back of the loaf is the flour and back of the flour is the rain and sun, etc., and back of that is God himself.

"He looseth the prisoner." God does not open jail doors and set every criminal or prisoner free. But He does set men free from the penalty and power of sin. And many a man has been kept out of prison because in Christ he found the secret of victory over evil habits and sin.

"He openeth the eyes of the blind." Literally, through the ministry of those to whom he has given skill in delicate operations. And figuratively through the ministry of his Holy Spirit who opens our eyes and minds to his truth.

"He raiseth them that are bowed down." The discouraged, the despairing, the defeated find help and power and new life by the touch of his hand upon them. They that wait upon him find that their strength is renewed. They that cast their burdens on him find that he gives rest to their souls.

"He loveth the righteous." Yes and He loves the sinner too. He commended his love toward us in that while we were yet sinners Christ died for us.

"He preserveth the strangers, He relieveth the fatherless and the widow." The lonely find help in his companionship, and comfort in their loss of loved ones.

"He shall reign forever." Of the increase of his government and of peace there shall be no end. He is King of Kings and Lord of Lords and He shall rule forever and for ever. Amen. Praise ye the Lord.

SUNDAY SCHOOL LESSON
JUNE 30, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

DO NOT BE CONFORMED TO THIS WORLD

Nonconformists are the makers of history. Voltaire once remarked that every man is either the hammer or the anvil, one who strikes or one who is struck. Every man is either a creator of fact or a creature of circumstances, one who puts color into his environment, or, like a chameleon, takes color from his environment. Someone has found the same parallel in a comparison between thermometers and thermostats. The thermometer reveals, records, and registers the temperature; it conforms completely to the environmental situation; its behavior is definitely determined from without. The thermostat has the same characteristics plus one significant factor, the element of control. It is not the environment that determines the thermostat, but the thermostat determines the environment.

—A. L. Griffith
What Is A Christian?

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

Ground Breaking Service Scheduled June 30th

Dear Friends:

On the 30th day of this month at 3:00 o'clock in the afternoon we will have a Ground Breaking Service for the erection of our Third Cottage. As announced last week in The Sun, funds for this cottage will be provided by the First Congregational Church in Greensboro. The cottage will be named in honor of Dr. and Mrs. W. E. Wisseman.

The girls are eagerly looking forward to getting into the new cottage sometime in the late fall. With the erection of this cottage it will mean that all of our chidren will be living in either new or remodeled buildings. This means that all of our living facilities will have been brought up to an acceptable standard.

We would like to extend an invitation to all of the readers of The Christian Sun to attend this Ground Breaking Service on Sunday, June 30th. We would be more than happy to have you visit us for this service, and if you have not seen the cottages already built, and Johnston Hall since it was remodeled, we would be happy for you to see these facilities.

REPORT FOR JUNE 17, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 40.00	
Eastern Virginia Conference	117.00	
Western North Carolina Conference	30.00	
North Carolina and Virginia Conference	146.13	
Total		$ 333.13

SPECIAL OFFERINGS

Mrs. Albert Shirkey, Jr., New Market, Virginia	5.00	
Women's Fellowship, Great Bridge Christian Church, Chesapeake, Virginia	20.00	
Adult Bible Class, Monticello Christian Church, Brown Summit, N. C.	20.00	
J. E. Barlow, RFD 3, Graham, N. C.	50.00	
Mr. & Mrs. Hubert L. Beane, Asheboro, N. C.	25.00	
Goodwill Circle, Christian Church, Grant, Michigan	20.00	
Stanwich Congregational Church (5th & 6th grades), Greenwich, Conn.	25.11	
Vikon Chemical Company, Elon College, N. C.	10.00	
In Memory of Mr. Edgar King In Memory of Mr. I. H. Luke Total Memorial Gifts	20.00	
Special Gifts	70.81	
Total		$ 265.92
Total For The Week		$ 599.05

Rev. Carroll W. Lewis, pastor of the Rosemont church of South Norfolk, will conduct a Mission on Evangelism at the Wake Chapel Christian Church of Fuquay-Varina, June 23-28. Services will be held at 7:30 p.m. daily.

"Frontiers of Faith" — NBC-TV — Sundays 1:30-2:00 p.m. E. T. is now running a series on "When the Church Was Young," a study of the Book of Acts. June 30, July 7 and 14 there will be a repeat of Dr. Hagen Staack's series of studies in Genesis. Study guides are available by writing your TV station.

On a recent Sunday immediately after church service 45 from our Winston-Salem church traveled in a car cavalcade to Fancy Gap, and to Cumberland Knob on the Blue Ridge Parkway where they ate a picnic lunch and did some mountain climbing.

A series of radio programs entitled "A Look at the National Council of Churches of Christ" begins June 23 and runs through September 29 over ABC network. Although usually running 9:00-9:30 a.m., E.T. it may be at a different time in your area. If your ABC station is not carrying this, please inquire about it.

Our Michigan Conference, where Rev. Duane Vore is superintendent, joined with Olivet College in a Speech and Communications Workshop held at the college June 3-5 for a selected group of 25 ministers. Dr. Vore says about it, "We believe that the public is constantly being conditioned to respond only to the most skilled of the forms of mass communication, and that the 'voice of the church' must, therefore, express itself with increasing competence and technical facility."

VACATION BIBLE SCHOOL

Pope's Chapel held its annual Vacation Bible School June 10-14. They had an average attendance of 26 pupils. The theme for the week was "Living With Christ." A picnic climaxed the close on Friday, with commencement exercise Sunday morning. Each child was awarded a certificate of accomplishment.

Sounds like a good program: "Mrs. Sarah Norwood led a very interesting discussion on the topic 'Persons of Special Need.' All of the members took part and many brought out ideas of ways that we might help those who are handicapped, retarded children, victims of polio or other diseases. Mrs. H. S. Clark gave the Bible study on 'The Meaning of Suffering.' Mrs. Lecta Wicker closed the meeting with prayer." The place: May meeting of the Northview Women's Fellowship.

Financial Report

THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Third Quarter, ending May 31, 1963

Albemarle	$ 55.00
Amelia	10.00
Apple's Chapel	100.00
Asheboro	45.00
Asheville	25.00
Auburn	3.00
Bethel	45.00
Bethlehem (A)	20.00
Burlington, Beverly Hills	30.00
Burlington, First	489.50
Burlington, Lakeview	18.75
Concord	20.00
Damascus	10.00
Danville	30.00
Durham	110.04
Elon College	215.65
Fayetteville	15.00
Flint Hill (M)	5.00
Flint Hill (R)	10.00
Fuller's Chapel	12.50
Gibsonville	10.00
Greensboro, Calvary	10.00
Greensboro, First	450.63
Greensboro, Palm St.	41.25
Greensboro, St. Peter's	8.26
Hank's Chapel	67.50
Happy Home	35.00
Haw River	22.50
Hebron	15.50
Henderson	51.00
Hendersonville	10.00
High Point	25.00
Hines' Chapel	30.00
Hope Mills	10.00
Ingram	18.75
Lebanon	6.25
Lee's Chapel	8.00
Liberty (N.C.)	25.00
Liberty, Vance	25.00
Long's Chapel	18.75
Monticello	44.00
Moore Union	5.00
Mount Auburn	33.50
Mount Bethel	14.00
Mount Pleasant	10.00
New Lebanon	25.00
Pfafftown	21.25
Piney Plain	5.00
Pleasant Grove (Va.)	17.50
Pleasant Hill	41.10
Pleasant Ridge (G)	40.00
Pleasant Ridge (R)	23.00
Plymouth	5.00
Pope's Chapel	10.00
Raleigh	60.00
Ramseur	10.00
Randleman	4.00
Reidsville	162.50
Salem Chapel	16.25
Sanford, Northview	5.00
Sanford, United	117.50
Seagrove	9.00
Shallow Ford	22.50
Shallow Well	30.00
Sophia	27.00
South Boston, Center	13.75
Southern Pines	101.50
Spoon's Chapel	6.44
Tryon	45.00
Turner's Chapel	17.50
Union Grove	17.50
Union Ridge	88.70
Union (Va.)	75.00
Wake Chapel	37.50
Winston-Salem	15.00
Zion (WNC)	15.00
Zion (NCVA)	4.00
	$3,352.82

Children's Societies

Apple's Chapel	$ 28.11
Burlington, First	6.00
Durham	20.38
Elon College	12.10
	$ 66.59

Cradle Roll

Durham	$ 7.70

Spring Rally Offerings

New Beds for Moonelon	$ 305.75
Total Receipts	$3,732.86

Disbursements

Expenses of	
District Chairmen	$ 107.68
Friendly Service Chairman	19.93
Council for Lay Life and Work (4 program packets)	16.00
	$ 143.61
Mrs. W. B. Williams, Treasurer Women's Fellowship of the Southern Convention, for:	
Thank Offering	$ 23.13
New Beds for Moonelon	1,270.75
Foreign Missions (Korea)	36.50
Life Memberships	260.00
Memorials	80.00
Board of Homeland Ministries	31.85
Rachanyapuram School	6.00
Missions — General Fund	1,881.02
	$3,589.25
Total Disbursements	$3,732.86

Respectfully submitted,
Mrs. J. E. Danieley, Treasurer

The Christian Sun is indebted to Rev. R. E. Newton of Pomona Park, Florida (formerly of our Valley Conference) for a newspaper clipping regarding Rev. Cameron D. Hayes, who served as pastor of the Timber Ridge church. Mr. Hayes, at 80, has become a member of the staff of First Presbyterian Church, Moorestown, New Jersey, responsible for visitation (500 calls on prospective members were made on a "volunteer" basis last year!), supervising literature racks, and other tasks. One of his sons, Malcolm, is a missionary of our denomination in Mexico.

TOKYO CONFERENCE

(Continued from Page 8)

identification with their local churches, might have something to do with the lack of concern over this issue.

Another missing topic was any reference to the absent churches of mainland China. Meeting on the rim of East Asia — which really means continental China — these churches of the "rim" gave little evidence of thinking very much about the "hub" to which their arching peninsulas and islands are inevitably related. No doubt there are very specific practical reasons to repress discussion of the meaning of Chinese Communism in the northeast Asian church situation. But this total silence may be worth pondering.

In Memoriam

HOOPER

February 20, 1963, Bethel United Church of Christ, Route 3, Burlington, North Carolina, lost one of its oldest and most loved members, Mrs. Rosa Rainey Hooper.

We feel deeply our loss, yet we realize her life was a benediction and a blessing to all of us and we shall strive to emulate her Christian spirit as we honor and cherish her memory. We are grateful for the influence of her untiring faithfulness and the devotion to her church and all its organizations.

Therefore Be It Resolved:

That in this loss we bow in humble submission to the will of our Lord.

That we extend our heartfelt sympathy to her family.

That a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication, and a copy be filed in the church records.

The Members of Bethel
United Church of Christ

Minsters Retreat In A Distant Day

PROGRAMME

CHRISTIAN MINISTERS' INSTITUTE

ELON COLLEGE

June 9-15, 1899

Friday, 11 A. M.

1. Devotional Exercises .... Rev. T. W. Stroud
2. Organization
3. Opening Address .... Rev. C. C. Peel

4. Church History .... Rev. W. S. Long, D.D., and Rev. Jno. T. Kitchen

8 P. M.

5. Bible Study of Redemption .... Rev. I. W. Johnson

Saturday, 9 A. M.

1. Devotional Exercises .... Rev. J. W. Barrett
2. History of the Protestant Reformation .... Rev. N. G. Newman and Rev. R. H. Holland
3. History of the Christian Church .... Revs. J. W. Wellons and Herbert Scholz
4. Biblical Literature .... Rev. P. H. Fleming

8 P. M.

5. Bible Study of Justification .... Rev. S. B. Klapp

Sunday

9:30 A. M. Sunday School Lesson for the day .... Rev. C. H. Rowland
11 A. M. Preaching .... Rev. G. R. Underwood
3 P. M. Preaching .... Rev. Jno. W. Patton
8 P. M. Preaching .... Rev. R. H. Peel

Monday, 9 A. M.

1. Devotional Exercises .... Rev. L. I. Cox
2. Revealed Theology .... Rev. J. U. Newman
3. Natural Theology .... Rev. W. C. Wicker
4. Pastoral Theology .... Rev. W. G. Clements

8 P. M.

5. Bible Study of Regeneration .... Rev. W. D. Harward

Tuesday, 9 A. M.

1. Devotional Exercises .... Rev. J. R. Comer
2. Homiletics .... Rev. W. W. Staley, D.D.
3. Religious Literature .... Rev. M. L. Hurley
4. Home Missions .... Revs. W. T. Herndon and J. W. Holt

8 P. M.

5. Bible Study of Holiness .... Rev. J. W. Harrell

Wednesday, 9 A. M.

1. Devotional Exercises .... Rev. A. P. Barbee
2. Foreign Missions .... Revs. J. P. Barrett, D.D. and P. T. Klapp
3. Education .... Rev. J. O. Atkinson
4. Christian Orphanage .... Rev. J. L. Foster

8 P. M.

5. Bible Study of Christian Assurance .... Rev. J. D. Wicker

Thursday, 9 A. M.

1. Devotional Exercises .... Rev. B. F. Black
2. Christian Endeavor .... Rev. M. L. Butler
3. Revival Meetings .... Rev. H. H. Butler and Evangelist R. V. Miller

8 P. M.

4. Social Meeting

Elon College Library

The CHRISTIAN SUN

Vol. 115 July 2, 1963 No. 27

A Religious [illegible]kly for Christian Homes

Elon College Library X

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

My country 'tis of thee,
Sweet land of liberty,
Of thee I sing:
Land where our fathers died,
Land of the Pilgrim's pride,
From every mountain side
Let freedom ring!

* * *

Oh, say can you see
by the dawn's early light
What so proudly we hailed at
the twilight's last gleaming?
Whose broad stripes and bright
stars, through the perilous
night,
O'er the ramparts we watched,
were so gallantly streaming?
And the rocket's red glare,
the bombs bursting in air,
Gave proof through the night
that our flag was still there.

Oh, say, does that star-spangled
banner yet wave
O'er the land of the free,
and the home of the brave?

* * *

Our father's God, to thee,
Author of liberty,
To thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by thy might,
Great God, our King!

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

Subscription office:
Elon College, North Carolina

It's a Grand Old Flag...
Display it Proudly

PLEDGE OF ALLEGIANCE

I pledge allegiance to the flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all.

Declaration Of Independence

JULY 4, 1776

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impell them to the separation.

We hold these truths to be self-evident: that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights Governments are instituted among men, deriving their just powers from the consent of the governed. That whenever any form of government becomes destructive of these ends it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.

EDITORIALS

The Bible And Prayer

Another Supreme Court Decision has been handed down that has, and should, disturb the Christian people of America. That decision says that religious services composed of Bible reading and the Lord's Prayer in the public schools when ordered by a state is illegal. The full text of the decision has not been studied by this writer, but should be done by anyone who undertakes to discuss the matter adequately.

It may be fair to make a few observations at this time. Here are some things that appear to be true.

Makers of the Constitution did not intend that public schools should be religious institutions. Neither was the state to be so. Religion certainly undergirded the thoughts of the framers of the Constitution, and evidently they expected that this would be true of all citizens. But the United States of America was never to be a religiously directed country. The predominantly Protestant leaders were keenly aware of what happened in countries where Church ruled the State; and they would have none of it. This separation of Church and State has been a solid foundation stone upon which the nation has been built. The Supreme Court decrees that it shall continue that way. Most Americans will doubtless rejoice in this determination.

Lack of Bible reading and the repetition of the Lord's Prayer does not make our schools Godless. For some people to lead such religious services because the law says they must is close to, if not, a sacrilege. Teachers have been known to be Godless, sinners of a scandelous sort. For them to mouth the sacred words when students know how they live is not to have religion in the schools. Real religion has to do with the spirit, and unless the spirit is right the words have little effect. Good teachers who know the spirit of Christ will have little difficulty in making known eternal truths found in our Bible as well as in history, literature, science, and in all life. A little article on the next page tells how religion can be taught in the schools.

The Court decision has nothing to do with Communism, as some seem to think it does. The judges are not communists. The ideas back of their decision are Protestant. The Court has not undertaken to rule God out of the classroom. It simply says that religious services should be held elsewhere. The Bible can be studied, and it includes the Lord's Prayer. But no denomination or Church should dominate state institutions.

For these and other reasons the editor of this little church paper is undisturbed by the decision recently made by the Supreme Court of our nation. He thinks that Christian people should give greater heed to the selection of good people to teach, that Bible study and prayer should become a more natural part of home and church and all phases of life.

More Or Less Personal

When this issue of The Christian Sun is completed your editor and his wife will be off to attend meetings of the General Council of Congregational Christian Churches and the General Synod of the United Church of Christ in Denver, Colorado. Attending national meetings by this writer is a habit that goes back to the Days of the American Christian Convention when mergers with other denominations were just beginning to be discussed seriously. In Seattle and in Cleveland unions took place, and your editor was there to share in these great events. It was thrilling. The coming meeting promises to add much to thought, devotion, and challenge.

The Board of Publications two months ago granted a leave of absence for six months, but with the understanding that the editor would see that a paper is published. After 49 years of service to the Southern Convention, perhaps this is not too great a boon. However, editing is just as great as before with the exception that sometimes there are no editorials written. Readers have been very kind. We are grateful. After the Denver meetings there may be a few days of rest in that area.

Many friends who know that the editor is also pastor in High Point will rejoice with us because this week we are beginning the new church building for which we have worked, prayed, and given for four years.

Thanks for the congratulations and good wishes concerning our 25th wedding anniversary and the progress of our three children. Elizabeth graduated from Oberlin June 10, is now in training for a three year teaching job in Kobe College with Angie Crew in Japan, and will be consecrated for this service Sunday afternoon, August 4, probably in Asheboro church, the church of her childhood. All our friends are invited.

Next week there will be no issue of this paper. We print fifty issues each year, which means that one is skipped in mid-year and another at the end of the year. Printers will be on vacation the week of July 4. Following that the Rev. Max B. Vestal of Sanford will try his hand at editing one or more issues so his former pastor can attend national meetings, and get some rest. Readers can look forward to this fresh approach to publication.

Please remember to say a prayer for your nation, your church, and your friends (who may include an editor) during Independence Week. We have much for which to be exceedingly grateful. Let's continue to give God, our Savior, the supreme place in our thinking and in our affections. Then we will not forget our neighbors.

Attendance at Vacation Bible School held by First, Burlington, was 59, with 14 teachers and helpers.

Congratulations to Rev. and Mrs. Robert Bew of First United Church, Virginia Beach, upon the birth of a son, Dwight David, June 18.

Mr. Joseph Sandlin was the worship leader at Southern Pines June 30 when Rev. Max Vestal of Sanford was the guest minister.

Recently young people and adults at Bethlehem, Tenth Legion, Virginia, had a "clean up evening" for the old church building, following a picnic supper.

A service of installation and recognition for Rev. Garland B. Bennett was held at Great Bridge, Chesapeake, Sunday evening, June 30, conducted under the auspices of the Eastern Virginia Conference.

During July, when the pastor Rev. Robert Roschy is on vacation, the pulpit at First Reformed, Burlington, will be filled by Rev. Frank Snider, Rev. Harold Myers, and Dr. H. A. Fesperman (last two Sundays).

Rev. Richard N. Rinker is preaching July 7 at Elon College while the pastor, Dr. W. J. Andes, attends the General Synod. July 14 the pastor will bring enchores of that meeting. Others attending from this church are Dr. J. E. Danieley, Rev. W. W. Snyder and Dr. and Mrs. Clyde Fields.

Vol. 115 No. 27

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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Elon College, N. C.

Entered as second class matter at the Post Office, Asheboro, N. C., June 25, 1956.

Published weekly except three times in June and December by the Southern Convention of Congregational Christian Churches.

POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

June 28 the Laymen's Fellowship of Bayview church entertained their wives at dinner at the church.

Rev. Carl Wallace of Southern Pines will be preaching at Apple's Chapel, Gibsonville, July 14-19. Rev. Collie Seymour is the host pastor.

"Thursday beginning at 4:00 p.m. special work night at the church. Bring sandwiches and will power." — Shelton Memorial Bulletin

Jim Rosser is to direct a Vacation Bible School for our High Point church July 8-12. This will be held at the parsonage, while the Lesters are attending the General Synod.

The first Vacation Bible School we have noted in our area this summer extending for more than one week is that for Bayview, which is scheduled for August 5-15.

Rev. Philip Kahal, pastor of Mt. Zion (Mebane), will teach an advanced church school class for interested adults beginning in September. Material of the new United Church Curriculum will be used.

Total enrollment for the Elon College vacation church school was one of the largest in the church's history: 150. "Widening Relationships" was the theme and Miss Georgia Moore the director. One result: the Senior Highs have formed a Senior Study and Service Club, with Linda Smith as president.

Superintendent Clyde L. Fields preached at the Asheboro church June 23. It was from the pastorate of this church that Dr. Fields went to the superintendency. Friends of Mrs. W. W. Hall, wife of the Asheboro pastor, will be delighted to know that she is recuperating nicely from surgery.

CALLING ALL MEN AND WOMEN

Of the United Church of Christ in
North Carolina and Virginia
to
Workshops for the Laity
Sunday, July 28—2:30 to 6:00 P.M.
Eight in N. C., two in Virginia
Places to be announced later

Valley Virginia WOMEN meet
July 21 At Central Church
or Bethlehem
Mrs. Lester will be a leader.

TEACHING RELIGION

A teacher was asked by a school inspector, "Where in your curriculum do you teach religion?" The teacher replied: "We teach it all day long. We teach it in arithmetic class by accuracy. We teach it in language by learning to say what we mean. We teach it in history by honesty. We teach it in geography by breadth of mind. We teach it in handicraft by thoroughness. We teach it in astronomy by reverence. We teach it on the playground by fair play. We teach it by kindness to animals, by courtesy, by good manners, and by helpfulness in all things. We teach it by showing the young that we, their elders, are anxious to help them at all times."

—Thomas B. Mather

Ellen Smith of The Christian Temple was installed as president of the Eastern Virginia Senior High Pilgrim Fellowship at the summer rally at Lynnhaven Colony June 16. Her pastor, Dr. Frank Hamilton, led the installation service.

Damascus church (near Chapel Hill) will observe Homecoming Day July 7, according to announcement received from Mrs. Paul Long. Rev. W. M. Loy, the pastor, will be the 11:00 a.m. speaker. A picnic lunch will be served on the church lawn. The afternoon service will feature group singing. The annual revival will be held July 7-12 with services at 8:00 p.m.

DIRECTOR OF CHURCH RELATIONS AT ELON COLLEGE

Dr. W. T. Scott, pastor of Oakland Christian Church, Chuckatuck, Virginia, for the last three years, has resigned to become Director of Church Relations for Elon College, effective September 1. He and his family will really be moving "back home," for they lived at Elon College for fourteen years while he was superintendent of the Southern Convention. Both Dr. and Mrs. Scott and their three children are alumni of Elon College, and Mrs. Scott is currently serving as the first woman president of the Alumni Association.

Eastern Virginia Conference Executive Committee Resolutions

The Executive Committee of the Eastern Virginia Conference of Congregational Christian Churches, a Conference of the Southern Convention of Congregational Christian Churches, Incorporated, and an Acting Association of the United Church of Christ, meeting in official session at Suffolk Christian Church, Suffolk, Virginia, June 24, 1963, and acting for the Conference ad interim, unanimously voted the following resolutions:

"FIRST, that this Committee recommends to the Executive Board of the Southern Convention that said Board authorize an evaluation of the role of The Christian Sun by a responsible committee to be named by the Executive Board, and that a report be ready for presentation at the next session of the Convention.

"SECOND, that this Committee recommends to the Executive Committee of the Executive Board of the Southern Convention that the President and Superintendent of the Southern Convention; the Chairman of the Southern Convention segment of the Steering Committee, Dr. Frank R. Hamilton; and the Chairman of the Steering Committee sub committee on institutions and agencies, Rev. Max B. Vestal, together with the Board of Publications present to the Executive Board of the Convention at its next meeting, a clearly outlined recommended policy relating to The Christian Sun on the following questions:

1. Where does editorial liberty in The Christian Sun end and staff support of Convention actions begin?
2. What is the role of The Christian Sun in the realignment process?
3. Should unsigned articles be printed on the pages of The Christian Sun?

"THIRD, that the Executive Committee of the Eastern Virginia Conference by this action here declares that it is its considered judgement, in light of recent articles and editorials appearing in The Christian Sun, causing confusion and misunderstanding regarding realignment — and regarding the union itself — The Christian Sun editor should refrain from printing further articles and editorials regarding realignment until they have been previously cleared with a Committee consisting of the President and Superintendent of the Southern Convention and the Chairman of the Southern Convention segment of the Steering Committee; and we further recommend that the Board of Publications with the support of the Executive Board, or its Executive Committee, invoke this recommendation immediately.

"FOURTH, that the Executive Committee of the Eastern Virginia Conference requests the President, Secretary and Superintendent of the Southern Convention to issue a public statement, transmitting a copy of same to the churches, ministers, officials and heads of institutions of said Convention, setting forth that the policy of that body is arrived at through the action of said Convention in duly called and orderly meetings; and that with regards to realignment — the only official action affecting the Convention, its Conferences and churches was taken by the Southern Convention in official session at Bethlehem Church, Suffolk, Virginia, May 1-3, 1962, when the Convention committed itself to realignment as follows:

'All the churches of North Carolina and all the churches of Virginia south of a line drawn north of Richmond, Virginia, would form a United Church of Christ Conference"; (and that) "the Executive Board of the Convention is hereby authorized and empowered to appoint three members of a Steering Committee to work with a similar group from the other organizations involved (Southern Synod and Convention of the South), and to expedite plans for the new Conference as rapidly as may be feasible. When plans are ready for adoption, the Executive Board will report back to the Convention either in a regular session or in a special session called for the purpose.' (Voted 17-C/62-64)"

The Executive Committee of the Eastern Virginia Conference further recommends that ministers, institutions, conferences, Convention elected officials, and employed staff of the Convention, including the editor of The Christian Sun, be requested to observe this stated policy and action of the Southern Convention.

"FIFTH, that the Executive Committee of the Eastern Virginia Conference here reaffirms and endorses the action taken by the Southern Convention in session May 1-3, 1962, and said Executive Committee feels these actions should not be changed; that the Executive Committee, further, does not regard the expression of the unofficial action of a small group of ministers in Convocation at Bricks, North Carolina, in May 1963 as expressing the opinion of the Eastern Virginia Conference nor of the Southern Convention; and further, the Executive Committee of the Eastern Virginia Conference feels strongly that no consideration should be given to the proposals conflicting with the official action of the Southern Convention of May 1-3, 1962 (namely, the proposals for a North Carolina State Conference; a Virginia State Conference; or a Tri-State Conference composed of Virginia, Maryland, District of Columbia), but that we urge the duly appointed Steering Committee to proceed with its work as directed by the Southern Convention, the Southern Synod, and the Convention of the South.

"SIXTH, that copies of these Resolutions and Recommendations be forwarded at once to the Executive Board members, to all officials, heads of institutions, and the Chairman of the Board of Publications of the Southern Convention; to Dr. Banks J. Peeler, Chairman of the Steering Committee; to Dr. Frank R. Hamilton, Chairman of the Southern Convention segment of the Steering Committee; to Rev. Max B. Vestal, Chairman of the Steering subcommittee on institutions and agencies; and that a copy of it be printed in The Christian Sun at the earliest possible date."

June 24th, 1963
Suffolk, Virginia

W. H. Baker, President
Earl T. Farrell, Secretary
Eastern Virginia Conference
Executive Committee

On Father's Day at Bethlehem church in the Valley of Virginia, Miss Ella Pickering provided flowers in memory of her father, J. W. Pickering and Mrs. Pauline Shope and her daughters provided flowers in memory of their father and grandfather, Homer Brown.

The Southern Christian Convention

By Dr. L. E. Smith

Prior to the merger of the Christian Church with the Congregational Churches the Southern Convention was comprised of 700 Conferences; the Alabama Conference, the Georgia and Alabama Conference, the Eastern North Carolina Conference, the North Carolina and Virginia Conference, the Western North Carolina Conference, the Virginia Valley Central Conference and the Eastern Virginia Conference. Some years after the Christian and Congregational Churches merged the Alabama Conference and the Georgia and Alabama Conferences withdrew from the Southern Convention and united with the State Conferences in that region. The remaining 5 Conferences at present constitute the Southern Convention of Congregational and Christian Churches.

At the moment there seems to be apparent plans and purposes to separate these Conferences and dissolve the Southern Convention; the Valley Conference to be associated with the Washington Synod of the E & R Church; the Eastern Virginia Conference and the local churches of the Convention of the South located within the bounds of that Conference to constitute the Virginia State Conference, and the 3 North Carolina Conferences together with the local churches of the Convention of the South located in North Carolina to constitute the North Carolina State Conference. SOUNDS GOOD, DOES IT? "Yes", answers Dr. F. C. Lester, Dr. William J. Andes and the Reverend Carl Wallace according to editorials and letters in the Christian Sun. Now they tell us, as reported from the recent "Bricks" Conference, that the North Carolina pastors voted unanimously (?) favoring the two suggested state conferences, and that many of the churches and Convention officials agreed.

Now listen to this bit of "jargon" if you please! When Carl Wallace, according to the Christian Sun of May 14th, adds yes to others who are clamoring for two state conferences to be carved out of the Southern Convention of Congregational Christian Churches, and the Convention of the South makes this statement: "Socialogically the two states have different histories, and different orientations". In plain English language Mr. Wallace is trying to say that the members of the Christian Church in North Carolina and Virginia have different backgrounds, different histories, and have allowed themselves to be differently orientated. This statement amazes me, especially coming from my good friend, Carl Wallace. Evidently, he has been associating with different people, and reading different church histories to any that I have heretofore known or heard of. He goes on to state other reasons such as "geographically". Certainly, there are State lines between the Conferences in question, but they are for demarkation, and not for broad separation.

Well, let's take a new look at the whole question. I am afraid that those who are agreeing and agitating for two State Conferences have not thought very far or very clearly. Have we stopped to count the cost of time, effort, money and consecrated lives in bringing the churches in the above mentioned Conferences into one compact organization, so that together we might affect organizations and build institutions so vital and necessary to a progressive and forward looking church.

Could the Christian Churches in North Carolina have founded and supported the Christian Sun which has been a messenger and leader for the permanency and progress of our church? Could the churches in North Carolina alone have build and supported our College; Elon College? Could they have built and supported by themselves our Christian Home for Children? Or could the churches in Virginia alone have built, supported and brought the above institutions to their present state of efficiency and effectiveness? We all know that it took the combined efforts and resources of all of our churches, of all of our people and their friends to affect and support these institutions that have meant progress and solidarity for our church in the South.

Do those who are advocating and clamoring for the dissolution of the Southern Convention, and the setting up of the two separate State Conferences think for a moment that these proposed separate Conferences can or will give the same support to these Convention institutions?

Then there are some other questions to be faced if the Convention is to be dissolved. The first question to be faced and resolved is the financial question. Aside from the religious and spiritual questions of the Convention the financial is perhaps the most vital and most difficult, but if we are to have separate State Conferences, and dissolve the Convention, there is no way to evade the financial question.

In this connection there are two questions that are rather puzzling. First, that all the invested funds of the Convention, and they run considerably into the millions, with the exception of one parsonage, are located in North Carolina and administered by officials from North Carolina. Second, the financial interest. It would be interesting to figure, and it could be done without too much difficulty, to determine the amount of money that has gone into the institutions owned and controlled by the Southern Convention from Churches and individuals in Virginia, and the money that has come from the Churches and individuals in North Carolina.

Would those who are clamoring for separate State Conferences be willing to divide the financial resources of the Convention on a pro-rata basis between the churches in North Carolina and Virginia?

Should any business corperation or partnership decide and agree to dissolve their interest they would be required by law to appropriate the finances of the corporation or partnership on a pro-rata basis.

If we consider our church paper, our college and our Christian Home for Children worthwhile and necessary the only way to preserve them is to stick together. Together we succeed, separately we fail. This has always been true, and it shall ever remain so.

Editor's Note — By request of the author, this article is printed without editing.

From Bayside. Rev. Julius Rice, a former pastor, will preach at Bayside July 14. He is now living in California. His family will be with him on the trip east. On this same Sunday, the Sunday school is planning to have an **All Church** cook out, eat out, and play out! This will be held at the church. Vacation Bible School is being held June 21-28 for ages 3 years through 6th grade.

Americans, Allies Or Enemies Of God?

By Dr. Arthur L. Teikmanis

At the First Congregational Church, Winter Park, Florida

Text: **Only take care lest this liberty of yours somehow become a stumbling block to the weak.** 1 Cor. 8:9.

A statement that all Americans are either allies or enemies of God would be as silly as the one that the moon is made of green cheese. There are Americans who are as good as gold who would be willing to go not only the second mile but also the third one to help their countrymen in need. A member of our Board of Trustees told me that he knows a man in Winter Park who would give away his last shirt to help a needy person. Clearly, such people are on God's side. They are his allies.

There are others, however, whose highest good is nothing more than either fame, power, wealth, or success; who would not hesitate to exploit even the noblest principles of religion for selfish gains. Americans they still are; yet, by no stretch of imagination could they be claimed to be God's allies.

There are noble Americans who are dedicated to the progress of knowledge, the promotion of justice, and the realization of human brotherhood. There are Americans who are Nobel prize winners, who are decorated with service medals and brotherhood awards, Americans, who have gambled with their own lives as did Dr. Dooley, to save others. We are rightly proud of such people. They are God's allies.

Yet, there are others, unfortunately who are narrow nationalists and racists, who are irreligious as any Communist in the Red Square of Moscow, who are as arrogant and rude and hateful as he who bangs his shoe on the table of the United Nations. There are some so vain as to believe that any progress beyond our status quo is an un-American progress, that any attempt to avoid a military mass explosion is equal to senseless unilateral disarmament; that any effort in international cooperation is equal to our giving in to the Communist conspiracy. Tragically enough, Americans they all are; yet, clearly, they are not on God's side.

On this Fourth of July Sunday we dare not forget that there are noble Americans; there are great institutions in our land; there are wonderful churches in our country; there are faithful men and women dedicated to serve their God and their country, even beyond the call of duty. Today, we gather together to praise them and thank our God for such people.

Liberty Which Is Rooted In Our Faith In God

Now, liberty has often been understood merely as freedom of thought, freedom of expression, and freedom of action. No doubt, without these no one is a sovereign, independent, and autonomous being; without these no one is a true and full citizen. To the extent to which this freedom —freedom of expression, freedom of thought, and freedom of action is denied to human beings, they are in slavery, regardless of what their nationality, what their age, what their education, what their status, or where ever they may be living.

Yet, when liberty encompasses nothing more than a demand for such rights as these, however precious they be, it is not a true liberty. As Merrimon Cuninggim has put it: "If any man demands such rights for himself alone, he means not to live in a free society but to be the governor in an enslaved society." (Page 21, **Freedom's Holy Light**.) True freedom demands an acceptance of certain duties, responsibilities, ideals and values. Only that liberty is truly sweet which is concerned with the well being of all.

After a careful analysis it is clear to me that freedom is ultimately founded upon a religious orientation which in the Declaration of Independence is stated in these words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness."

These rights are evident only to the people who have faith in God. When such a faith is pulled out of the foundations of our liberty, it then has no foundation at all. True liberty depends upon our recognition of the sovereignty of God. When this sovereignty is not recognized in the whole of life, or when it is denied, we can have at best only national idolatry. When the laws of God are ignored, when they are substituted by men-made laws, we are then in deep waters of troubles, for we are then at enmity with God, at enmity with the ground and the power and the structure of life and being. No nation on the face of the earth can ever afford that.

To warn us from this tragic loss of freedom, the Apostle Paul has given us these words upon which to ponder: "Only take care lest this liberty of yours somehow become a stumbling-block to the weak."

In the second place, we are on God's side only when we are for

Liberty Bound Together With Justice For All

It is not self-evident what that "justice for all" really means until we turn to our religious foundations. For, only when we examine our Judeo-Christian tradition, we know that justice for all means first of all: "Thou shalt not call thy brother evil names such as 'heretic', 'idiot', 'S.O.B.', 'jungle beast', or the like. Thou shalt not accuse thy brother on suspicion alone to be a communist, a fascist, a Bircher, or an atheist. Thou shalt know that these are expressions of hate, malice, anger, prejudice, and stupidity. They are destructive of our national and our religious freedom."

There must be thousands, yea millions of Americans who are frightened as I am by the language that is often used today in the name of liberty as men are speaking of others whose views they do not approve.

Only when we turn to our religious foundations we know that justice for all means: "Thou shalt not exploit thy brother; thou shalt not take more than thy share; thou shalt not affix the scales or the prices to cheat thy brother; thou shalt not misrepresent, lie and deceive thy brother whether in business, in industry, in labor, in management, or in politics."

I do not know what you think and how you feel when you read in the newspapers statements about some of the evil practices so widespread today. I cannot help but recall the words of Amos, the Prophet, speaking for God: "I hate, I despise your feasts; I take no delight in your solemn assemblies. Even though you bring me burnt sacrifices, I will not gaze on them with favor; neither will I accept your meal offerings, nor look upon your peace offerings of fattlings. Take away from me the noise of your songs; to the melody of your harps I refuse to listen; let justice roll forth as a fountain of water and righteousness as an ever flowing stream." (Amos 5:21-24.)

Only as we look into the religious foundations of our freedom do we know that "liberty and justice for all" implies a commandment: "Thou shalt not covet thy neighbor's possessions, his automobile, his bank account, his social status, his summer home, his reputation, his education, his power of influence, his possessions or his wife. Thou shalt love thy neighbor as thyself."

I would be a blind preacher, an evil compromiser, a victim of spiritual corruption if I did not shout out loud on this Fourth of July Sunday: Americans here and everywhere, beware of covetousness, it is destructive of freedom, it is destructive of justice, it is an enmity to God!" And so again I turn to the words of Apostle Paul: "Only take care lest this liberty of yours somehow become a stumbling-block to the weak."

Finally, we are on God's side only when we are for

Liberty Which Rests Upon Firm Ethical and Moral Standards

The great empires of the world did not collapse because they had no weapons with which to fight their enemies, or because they did not have enough food to feed their citizens, or because they did not have enough entertainment for their people — shows and plays and music and dancing. These empires collapsed because of their inner turmoil, because of their inner disorder, because of their inner disintegration, because of their lack of ethical and moral strength.

This may be indicative of an old age; yet, I must confess that with great dismay, if not with great alarm, I am watching the development of a very clear and outspoken de-emphasis on ethics and morality in our land, all in the name of freedom. At the same time, our praise for total, unrestricted, unguided, and uninstructed permissiveness and moral license have grown to enormous proportions. It is no secret to anyone that immoral practices have quietly crept into our life, our show business, entertainment, and famous resorts, to perform the functions of spiritual and moral cancer. Such terms as "payola," "fixed quiz programs," "strip teasing" by those who are not "artistically qualified" to do so, are well known to all of us who have followed Senator McClellan's Committee hearings.

It is no wonder at all that this growing disrespect for moral and ethical standards has led us to an increased corruption in public places — bribing by means of all kinds of gifts — deep freezers, oriental rugs, multi-hundred dollar suits, holidays at expensive hotels and other favors, as reported in our newspapers. If all of the laws of morality are merely man-made, one wonders "why worry about any corruption or dishonesty?" Someone has said, "These things are done everywhere. They are bad only when people are caught." What a frighteningly twisted sense of moral life!

On July 5, 1960, the Time magazine reported that on the preceding day, at the Aquaduct Track in New York, 57,141 fans wagered $4,406,345.00. To me, this kind of mania can never be called an innocent form of gambling. I do not believe that such an activity, of which kind there are thousands in our land, can ever strengthen the moral fiber of our citizens.

Anti-religious propaganda, of course, cannot be officially carried out in our country as it is done in the Soviet Union. Yet, it looks as if quietly it is making some inroads even in our own society. And so, when you hear the next time a small, unruly, selfish and vocal minority shout: "Keep religion out of politics, out of business, out of education, out of economic life; abolish the requirements for religious learning; declare that every kind of prayer, even a totally nonsectarian one is unconstitutional, recognize that organized religion, with its static moral and ethical principles (which principles are those of honesty, integrity, and moral purity) are in the way of progress, learning, and freedom, you can be sure its real purpose is not the strengthening of the moral tone of our people. Its real purpose is the promotion of either licentiousness, atheism, or special religious favors for a very small minority, at the expense of the rest of the citizens.

I am sure that the Supreme Court of our land, in its recent decision on "official" or "prescribed" prayers in schools did not intend to suggest in any way that local governments should favor an outlook of a religious vacuum or cater to atheism. (Both of these orientations are basically religious.) Yet, the decision of our Supreme Court may be easily misinterpreted to imply just that. If such were the case, and I emphasize that I do not believe it is, then we would have to revise our Constitution to leave out God entirely, change our inscriptions on money (in God we trust), rewrite our National Anthem, rewrite My Country 'Tis of Thee and others, reword our pledge of allegiance, and reverse several decisions of the same Supreme Court. Let us not get excited! None of these things will ever be done as long as we are a democratic country.

I do not want to sound negativistic on this birthday of our government; yet I sincerely believe that you cannot build this sweet land of liberty on empty allegiances. You cannot strengthen it by ceremonial phrases about God. You cannot build our land of freedom on moral impurity, as defined in Can-Can: "It is o.k., it is o.k., it is o.k. with me." With deeds of darkness you cannot increase the holy light of freedom. With licentiousness you can only destroy that liberty for which our forefathers lived and fought and died. There are laws which undergird our life — physical, spiritual and moral laws, laws which were given by God. These laws we must obey in business, in industry, in politics, in government, and in social life also if our freedom is to shine on.

If we are to be God's allies rather than his enemies, with a burning passion we need to arise, stand up, be counted, and fight for the liberty which is founded on love and concern for the general welfare of our people, liberty which rests upon the principles of the Hebrew-Christian morality, liberty which is anchored in God.

We cannot ponder too often over the words of Paul: "Only take care lest this liberty of yours become a stumbling-block to the weak."

Amen.

Unique "Peace Corps"

A Protestant mission board and a small Ohio college have linked forces to provide their own "Peace Corps" in a corner of the world where dugout canoes take the place of jets and giant stones are used for money.

Heidelberg College in Tiffin, (enrollment, 956) has agreed to staff a crash program of education in Micronesia for the United Church Board for World Ministries.

The cooperative mission board-college venture was announced recently by Heidelberg president Dr. Terry Wickham and the Rev. Dr. Alford Carleton, New York City, executive vice president of the United Church Board for World Ministries.

Heidelberg College has agreed to recruit a team of educators which the Board will put to work in its half-million dollar program to help Micronesians make the leap from a coconut and fish economy into the mid-twentieth century.

Micronesia is a 3,000 mile expanse of the Pacific fenced in by a map maker's dotted line. Scattered across it are hundreds of islands and atolls — points of volcanic land which bear such names as Saipan, Truk, the Marshalls, Kwajalein.

The Board, which has had missionary work on the islands since 1852, has 9 elementary schools and four junior high schools in operation at the present time.

The Rev. Paul Gregory, the Board's Pacific area secretary, has emphasized that what is needed are people with teaching skills. "We aren't recruiting evangelists, much less religious zealots. But we haven't anything to talk about if a candidate fails to see the Christian world view as something that has profound implications for human relationships and international relations.

"We want teachers who have been involved in the life of the Church here at home," Mr. Gregory continued, "and understand their Christian faith as something worth sharing, something that's a 'must' for the world's present needs.

"Service will not be limited to members of our Church Church of Christ," Mr. Gregory added.

The teachers are recruited for 3-year terms, though Mr. Gregory confessed, "We'd welcome candidates for a five-year hitch to lend continuity."

(Continued on Page 15)

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Africa

July

7—**Mr. and Mrs. Robin Leroy Markham** are missionaries assigned to the Currie Institute in Dondi (Angola) although Mrs. Markham does not work full time. She is a missionary nurse and trained teacher. Mr. Markham is in charge of industrial and trade work and his students come from all over Angola. Mrs. Markham and children returned to the U. S. in 1961.

8—**Margaret Louisa V. Neumann** began her missionary career after 24 years as an elementary school teacher in California. She is a teacher in the School for Missionaries' children in Dondi and teaches grades 1 through 8. This is an important work as some missionaries would be unable to stay if this school were not in operation.

ELENDE

Mission station. Schools, children's clinic, dispensary and church located here.

9—**Miss Mary W. Hurlburt** spent 38 years as missionary to Africa and retired October 1, 1962. She taught in several schools and mission schools, was "supervisor of rural district education and religious work for the Elende Church." She served an area the size of several New England states with more than 200 village schools, 9 regional schools and 10,000 church members. Elende is considered one of the most progressive and active churches in Angola and this is due in large part to Mary Hurlburt's efforts.

NOVA LISBOA

Population about 50,000. Important urban center.

10—**Mr. and Mrs. Gladwyn Murray Childs** have charge of the Mission at Nova Lisboa with about 50 students. He is official representative of the Mission and has much to do with the schools of the church in their relations with the authorities in Angola. He also keeps a hand in the work of the Nova Lisboa parish.

GHANA

11—**Work in Ghana was begun in 1847. As the result of World War I, the Mission was orphaned. In June 1945 the E & R Mission Board received a call for help from Presbyterian churches. In 1946, the first missionaries arrived in Ghana and since that time the staff has increased to 38.**

12—**Miss Mary Jane Fogal** was appointed in October, 1961 as a missionary nurse to Ghana. Experience in nursing, church organist, church school teacher and camp counselor make her well qualified for the work she is presently doing.

13—**Mr. and Mrs. Jack Seiberz Lesshafft, Sr.** were appointed in 1961 as career missionaries assigned to Ghana where he serves as hospital administrator. Formerly, he was in the retail drug business and served as Representative in the Kentucky State Legislature.

14—**Mr. and Mrs. Robert Riddle McAbee** were appointed Service Representatives for a three year assignment in West Africa through Church World Service in May of 1962. His specific task is to establish and administer a program of relief and possible refugee resettlement in Ghana, Nigeria and Liberia. Mrs. McAbee assists with a cooperative nursery school.

ACCRA

Capital city of Ghana; population, 100,000. Modern facilities and educational institutes plus churches of various denominations located here.

15—**Mr. and Mrs. Bruce W. Mosher** are responsible for the operation of a hostel for the children of the missionaries in Ghana. He is also mission treasurer and has plans to return to the U. S. to complete his training (two years) for the Ministry.

Miss Smith writes her first letter to the ministers of the United Church of Christ.

Concerning Lay Life And Work

Helen Huntington Smith
Teacher of "Re-Thinking Adult Education" at Catawba Conference June 18-21

Dear Friends:

Ever since the first of the year when I assumed responsibility on the staff of the Council for Lay Life and Work, I have wanted to write you. The development of this new Council has come about largely because of the pioneering of many of you. Out of the new concept of the laity, as well as my earlier missionary experience, there has come the strong conviction that there is **one** Church and **one** Mission. What Bishop Brent said years ago is even truer for us today — "The world is too strong for a divided witness." So the local churches, the associations, the conferences, the national instrumentalities, men, women, young adults, clergy, laity are all partners in mission — servants of the Servant Lord. This wholeness can be achieved only when every part of the church is enabled to participate fully in its life.

Separateness is an obstacle to mission. Another obvious cause of ineffectual witness is the false dichotomy between the secular and the sacred. I often wonder where we went off the beam at this point. Perhaps a layman gives us a partial explanation when he said, "The easiest place to hide from God is in the church." The world is where we spend most of our working hours, and as laymen this is where we are sent on mission. We are painfully aware of how inadequate we are to make the decisions demanded of us in this highly complex and rapidly changing life. This is where we turn in deep need to you, the ministers, for "the equipping of the saints for the work of ministry." George W. Webber says it succinctly, "The work of the ordained clergy is within the life of the Church for the sake of the world, while the work of the laity is primarily in the world for the sake of the Church."

The primary responsibility of the Council, as I see it, is to stimulate lay persons to see their responsibility for mission in the world and to help them become more effective witnesses in every area of life.

I am sure you realize that our concern is not primarily with organization. Contrary to the rumors you may have heard, we are not suggesting "doing away" with any group. I **am** personally haunted by Oliver Powell's question, "Are we organized for mission or just organized?"

We recommend the specific guides in "Program Opportunities for Adults." The resources in this looseleaf notebook came primarily from a joint consultation with the instrumentalities of the church. We hope that every church will find it useful for all areas of adult work and study.

The Council, the staff and I anticipate hearing from you, not only reports on ventures which have proved valuable for your churches, but suggestions which will help us all as we move ahead together — partners on mission.

Most sincerely,
Helen H. Smith
Executive Secretary

ADIDOME

Rural village about 65 miles from Accra, Southern Ghana.

16—**Dr. and Mrs. Richard C. Braun,** arrived in Accra, Ghana, on March 6, 1957, Independence day, or the first day of the new nation of Ghana. Here they worked as a doctor and nurse team in many operations and he was in charge of the hospital at Worawora, carrying administrative as well as medical duties. After a furlough in 1960-1961, they returned to Worawora; then were transferred to Adidome where Dr. Braun is probably the only doctor in the area.

17—**Miss Joyce M. Erdman** is a missionary nurse serving Ghana, who was first assigned to the Worawora hospital and was later transferred to the hospital at Adidome. At times here it is necessary to work around the clock in an effort to keep abreast of the tremendous needs of the many patients.

18—**Mr. and Mrs. Albert A. Schwenke** have served in Ghana since 1953. In 1960, they were transferred to the hospital at Adidome, where Albert became business manager. He has had architectural training and has been able to help many congregations with drafting and building. Mrs. Schwenke has helped provide leadership for the Women's Bible Class and sewing classes in Adidome. At present Mr. Schwenke is completing his theological training.

19—**Miss Dorothy Williams** is a registered nurse and midwife. She served as missionary in the Belgian Congo for 15 years prior to 1955 when she transferred to West Africa. She has been stationed at Worawora Hospital and at present is assisting Dr. Elmer Whitcomb in a new mission hospital in Adidome.

HO

Population 35,000; 100 miles north of Accra.

20—**Mr. and Mrs. David F. Desmond** arrived in West Africa in 1952 and began work in Mawuli Secondary School in Ho, which institution now has about 400 students. Mr. Desmond is supervisor of the science department where his duties include teaching, supervising the care of science equipment and ordering new equipment, supervising water purification system and supply, and overseeing electrical supply to the campus. Mrs. Desmond does part time nursing and works with the Women's Bible Class.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

SOMETHING'S COMING

By Ellen Smith

As we crossed the state line into North Carolina, I felt a streak of regret, excitement, and trepidation "run through my blood" all at the same time. We had been on the road since dawn, and although I was quite weary from the long trip, I was quite aware of the feeling in my heart that told me "something's coming." In a few hours I would be facing a completely different life in a completely different state; I felt the anxiety build up inside of me. But when we stopped at a gas station and saw the friendliness of the Carolina natives, I knew then that only something good and wonderful could happen during these few summer weeks that I would spend at Moonelon, my church camp.

I was fourteen years old at the time and the youngest in the group of friends going to camp. Although I knew that I would be the youngest teen-ager at the particular camp session, I was determined not to let my age handicap me in any way.

Many of my friends had told me what a wonderful place Moonelon was and how many wonderful friendships had been formed there in the years past. I knew the art of making friends came easily to me, yet I had my doubts as we drove down that last dirt road to camp.

When we arrived at Moonelon, I still had the taste of dust in my mouth from that bumpy ride on that dirt road. The sight of a cinder block dining hall and dorms and an old two-story house used as sleeping quarters for the staff made me wonder what kind of primitive life I would be leading for the next few weeks. Yet when I saw those stately trees on sloping hills, a shimmering, peaceful lake with its tiny foot bridge, and the serene "Vesper Hill" with the sun glistening on its stone altar and pine cross, I quickly forgot my doubts and fears, realizing that only here could I find my true self and be happy.

The fun, fellowship, and people were "out of this world," not to mention the food. But what influenced me most was the people and their friendly Christian ways. There was no age barrier between the forty-five different young people, for we all held one ideal in common — "To become Christian youths through the love we all had for Camp Moonelon."

In the past two years I have formed a great many lifelong friendships, found my purpose in life, and met my true self. Now I am president of the Eastern Virginia Pilgrim Fellowship. These and many more things I attribute to my summer weeks spent at Camp Moonelon.

EA. VA. P. F. OFFICERS

At a meeting held at Lynnhaven Colony Church, June 16, the following officers were elected and were installed by Dr. Hamilton: President, Ellen Smith; Vice-President, Don Smith; Recording Secretary, Peggy Beale; Corresponding Secretary, Penny Dollar; Treasurer, Russell Turner; Faith Commission Chairman, Suzy Philips; Action Commission Chairman, Judy Weaver; Fellowship Commission Chairman, Betty Lou Mizelle; Members - at - large, Carolyn Byrd, Donnie Miller, Edwin Brittle, Benji Steverson; Advisors, Mrs. R. E. Brittle, Bob Sidenstricker, Bill Simmons.

The retiring officers would like to take this opportunity to thank you for helping to make their administration a very successful and enjoyable one. Thanks again!

EASTERN VA. P. F. TREASURER'S REPORT

June 16, 1963

Disbursements	
April 9	
Ellen Smith — Bulletins for April 17 Rally	$ 6.75
May 14	
Rosemont Christian Church Drinks for April 17 Rally	12.60
June 11	
Southern Convention P. F. Apply to S. C. Budget	700.00
Total Disbursements	$ 719.35
Deposits	
May 6	$ 55.00
May 20	45.00
June 11	221.53
Total Deposits	321.53
Balance on April 17, 1963	$ 724.47
Total Deposits	321.53
	$1,046.00
Total Disbursements	719.35
	$ 326.65
Balance on hand, June 16, 1963	$ 326.65

Jesse L. Weaver, Treasurer

"Are Children Important?" was the theme of the Children's Day program at our Asheboro church June 2. Mrs. Ray Beane was responsible for the service, Mrs. John Davis directed the children's and youth choirs, and Johnny Griffin was pianist. Children participating in the service were Linda Cox, Patricia Cox, Chris Griffin, Betty Sue Allred, Susan Williams, Vaughan Hall, Charlotte Beane, Claudia Marley, Nancy Upton, Suzanne Davis, Marilyn Williams and Teresa Holloway.

Don't get discouraged. It is often the last key on the bunch that opens the lock.

Aid Is Offered Sunday School Teachers

Richard N. Rinker

Within the Southern Convention area, in a month-long period of workshops interpreting the United Church Curriculum to local church school workers, a dozen people have ministered to upwards of one thousand people. A broader picture of this task, revealing the full program of the United Church of Christ in this area, includes between thirty-five and forty individuals in fifteen workshops (with more coming) serving nearly two thousand church school workers. These curriculum interpretation workshops were staffed mostly by members of Christian Education Associates.

With the general introductions behind us now, a larger task remains for the CEA's: narrowing down the focus of the interpretive work to local churches and small groups of local churches. Some churches with representatives at the area workshops have expressed a need for more specific help in using the new curriculum materials. Other churches, unable to have individuals at any of the workshops, have caught the enthusiasm of those who have seen and thought about the United Church Curriculum and have sent requests for interpretive teams to come into their church school teachers' meetings for the purpose of helping them to see the value and tremendous potential inherent in this material. The many demands which have come in, for July there are already six small area or local church meetings set up for CEA's, mean that more CEA's are going to be needed. This need will increase as more and more churches discover how much they miss when they fail to study seriously the new curriculum and put it to work for them in their church schools.

Teams of four CEA's will be used extensively in the coming months. These four will sometimes be concerned with broad age groups (preschool, children, youth, and adults) and other times with basic aspects of Christian education (theology, education principles, Bible, methods of teaching, worship, et al). There will be calls for single CEA's to speak at morning worship services, to meet with various kinds of church groups and share the foundational concerns of Christian education with people becoming more and more interested in the total impact of education in the local church, to hold conversations with teachers in churches seeking help for particular problems. Presentations will always need to be adapted to meet the needs of the various kinds of churches: town and country, urban and suburban, organized, highly organized, and too-highly organized, small and large, and all other shapes and sizes.

Three kinds of training are provided for CEA's. First, personal study is a vital part of their preparation to serve. In broad areas as well as in their chosen fields of age groups or other aspects of education in the fellowship of the church, CEA's continue to feed their minds on important and stimulating resources, some of which are provided and others of which they find for themselves. Regular study is of primary importance.

Second, area and convention-wide training sessions with national or area leadership are scheduled regularly. Such an opportunity for CEA's will be coming up in the fall. It will have two concerns: an emphasis on interpretive work with town and country churches, and practice in teaching the teaching methods basic to the new curriculum. It now looks as though national leadership will be on hand to lead this weekend workshop for CEA's.

Third, practical, on the firing line, workshop experience as leaders asking to help church school workers use the materials well and gain a real understanding of the educational mission in which we are engaged. The exposure thus obtained, in meeting with those having definite problems and sometimes unique situations for teaching, helps CEA's remain down at the level of real service and not "up in the clouds of theory."

Few, if any, of the present CEA's are experts. It is not the purpose of the Christian Education Associates program to create "experts." The hope is to make use of the many talented and interested individuals who are willing to continue learning and growing in their knowledge and commitment in the area of Christian education, to direct local churches to an ever-increasing awareness of the availability of these concerned and capable workers, and to make it possible for both churches and CEA's to share together in a mutually strengthing ministry which will better build the educational structure and more effectively administer the educational mission of our fellowship.

Therefore, if you are willing to give of yourself in personal study, in the participation with others at training sessions as a learner, in the sharing of your insights with others as a leader, and in growing commitment and ability to serve, you are invited to contact the CEA coordinator, Rev. G. Harold Myers, 2809 Forest Drive, Burlington, North Carolina. If you would like to talk with someone who has already been involved in CEA work before commiting yourself, you may write, phone, or speak with any of the following folks in the Southern Convention: Mrs. Robert Bew, 841 Beryl Drive, Virginia Beach, Virginia; Miss Dorothy Ballinger, 400 Radiance Drive, Greensboro, North Carolina; Rev. Richard N. Rinker, Box 336 (The Southern Convention office), Elon College, North Carolina; Mrs. Mark Andes, Box 307, Winchester, Virginia.

This is now a serving and witnessing ministry within the area. It can become more effective with growth. Christian education needs this kind of leadership.

TWO STRANGERS

Two strangers attended the same church several Sundays, and no one spoke to either. Said one to himself, "If nobody speaks to me next Sunday, I'll never go again!" The other resolved, "If no one speaks to me, I'll speak to someone." By chance the usher seated the first man near the second. No one greeted either of them, but as the first was about to stalk out of the church forever, the second said, "Good morning. I'm glad to see you. Fine sermon, wasn't it?" No doubt many persons are lost to our churches through coldness and indifference. Your friendly greeting may prevent someone from dropping out.

"Be not forgetful to entertain strangers."

—Pilgrim's Progress,
Harwich Port, Mass.

The God Who Acts

Background Scripture: Genesis 1 and 2.

Devotional Reading: Psalm 33:1-12.

Memory Selection: **Hast thou not known? hast thou not heart, that the everlasting God, The Lord, The Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.** Isaiah 40:28.

Ever since man appeared upon the earth and began to think, he has asked questions about the world and himself. How did this big world — how little he really knew about how big this universe is — come into being? What forces created it? What power sustained it? How did he himself come into being? Where and how and when did all these things come to pass?

Now men have been asking these questions through the centuries. And they are still asking them. And many answers have been given to these questions in our day as well as in that far-off day. The Egyptians, Babylonians, Phoenicians and other ancient peoples all had their theories as to how the world was formed. Only recently I read an excellent book on The Earth which presented modern theories of how the world came into being. Even today scientists do not agree in all details as to when and how this great universe was formed or came into being.

The writer of Genesis set out his view of how the world came into being. He does it in a simple, direct, short way. He says "In the beginning, God created the heaven and the earth." There it is in one short, stabbing sentence. He spells it out in more detail in the verses that follow, showing how God the Great Creator brought cosmos out of chaos, and through recurring stages brought into being the firmament, the sea, the earth, living things, and finally as the crown of creation, man. He was not writing as a scientist. He did not know as much science as a junior high school boy, limited as he was by the immature and undeveloped science — if it could be called science — of those days. He was not writing a scientific text-book. With inspired insight, he was saying that the world was created by God, the Original First Cause, and by him alone. He was saying that the earth is not the product of Chance, but of a Living, Personal Will; certainly not the result of forces inherent in matter, but of Wisdom. Guided by the Holy Spirit, the writer has but one object in view: to assert the truth of **The Unity of God**, and the **Derivation of All Things from God.**

But in spite of the fact that the man was not writing a scientific textbook, he did write scientifically. To be sure it is not scientifically correct to think that God created the world in six days of twenty-four hours each. But the man is not thinking in those terms, as a matter of fact. He is saying that through various stages of time and in an orderly way God developed the world from the simple to the complex, and that each stage of creation grew out of the previous stage. First, there was the inamimate or the material world, then plant life, then animal life, then human life. He intimates that the first life was found in the sea, a view held by scientists today. One cannot laugh the story in Genesis out of court, even though it is not, strictly speaking, a scientific work or essay. And whatever scientists may say about how the world came into being, they are forced to assert or admit that there was a "FIRST CAUSE." And many of the world's greatest scientists frankly say that this "first cause" was God the Creator. The writer of Genesis simply says that this FIRST CAUSE was God.

Now of course it takes faith to believe this. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" says the author of Hebrews. (Hebrews 11:3.) And some folks, more or less sophisticated, say that such a belief is asking too much. They say it is credulity, childish, baloney. But come to think about it, it makes more sense than to believe that this marvelous world just happened! That is like saying that Tennyson's poems were written by a cat walking across the keys of a typewriter, or that Beethoven's music was created by a monkey striking at random on the keys of a piano. Modern science at its best agrees with the author of Genesis — in the beginning God created the heaven and the earth.

If this be true then it all tells us something about God and his nature and character.

1. **God is a God of Power.** The Statement of Faith of the United Church says "He calls the worlds into being." Think of the stark power that was involved in creating and maintaining a universe like ours! Our God is a God of infinite power. He is a Great God.

2. **God is a God of Wisdom.** The universe reveals minds and intelligence as seen both through the microscope and through the telescope. There is order and law and purpose in it and through it. "How marvelous are thy works O God. **In wisdom has thou created them all."**

3. **God is a God of Love.** This is a good earth. There is every provision for the needs of men in it. And in a bounty beyond measure. But more, God created man in his own image, in his own likeness. That means that man has the capacity to think and feel and will, to remember and imagine, to live and sacrifice, and to have fellowship with the Creator. Love lies at the heart of the universe. Beneath and above and in it and through it there is the love of God. We can well sing, not only "How Great Thou Art," but "How Good Thou Art."

SUNDAY SCHOOL LESSON
JULY 7, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Asheboro church had Vacation Bible School June 10-14. The average attendance was 57 children, with 46 having perfect attendance. Offerings amounted to $38 which will be used for additional banquet tables. The closing program was held Friday night.

The Christian Temple held its annual church school picnic Friday, June 28 at 6:00 p.m. at Lakewood Park. This followed the vacation Bible school June 24-28 with classes from beginners through juniors. Mrs. R. E. Brickhouse was the superintendent.

In The Image Of God

Background Scripture: Genesis 1 and 2.

Devotional Reading: Psalm 8.

Memory Selection: **What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor.**—Psalm 8:4, 5.

Here was a marvelous and mysterious and, yes, a miraculous world. God had created it, and he saw that it was good. But it was not good enough. There was nothing in it with which God could have fellowship or communion. His great heart longed for a creature to whom he could reveal himself, with whom he could have fellowship, with whom he could cooperate in his redemptive purpose. So he decided to create such a creature, make a human being and a companion for him. "Let us make man in our own likeness," he said.

What Is Man?

There are various answers that can be given to that question. He is of the earth, earthy. His body has the same elements in it which are to be found in inanimate and animate life, so much phosphorous, calcium, iron, and other chemicals or elements. As such he is worth, perhaps, a couple of dollars in terms of material substances. He is an animal, even though a higher animal than the beast of the fields — he has much in common with them. But there is something that sets man apart and above animals. He is a living soul, created in the image and likeness of God himself. "God breathed into his nostrils and man became a living soul." This sets him at the crown of creation, and makes him greater than other created things.

We do not know how man was created — not in all the details. We do not know what the first man looked like — certainly he did not look like the average American. He did not spring from a monkey or a baboon, but he undoubtedly was somewhat primitive and undeveloped. But even at that he was made in the image and likeness of God. He had the capacity to think and feel and will, to imagine and reason, to love and to sacrifice, to have communion and fellowship with God. He could pray and aspire and sin and suffer. He had God's likeness stamped upon him.

What color was the first man? He was probably not a white man. Science seems to agree that human life first appeared in the East, and Eastern people are of dark skin in hue. Primitive people all believe that the first man was created with the color of their tribe or race. Nobody knows, and it makes no difference except to those deeply prejudiced people who think that God is a white man and is concerned only with white folks.

Every Man In the Image and Likeness of God

Let it be remembered that God created man, every man in his own image. There is no respect of persons with God. And no second-class citizens in God's sight. Every man has stamped upon him the image of God, he is a child of God, made in his own likeness. That is what gives dignity and worth to every human being. When an eminent French surgeon was about to perform an operation on a Cardinal Minister of France, the Cardinal said, "You know, you must not expect to treat me as you treat those miserable wretches of yours in the hospital." To which the surgeon replied, "Your Eminence, every one of those 'miserable wretches,' as you choose to call them, is a Prime Minister in my eyes." Well said! He might have added also "in God's eyes as well." Many of the troubles that plague our nation, and the nations of the world, are due to the fact that men do not accept all men as equally precious in the sight of God, and respect the dignity and worth and personality of men of other colors and classes and creeds and cultures. There are many people who do not like this Scriptural teaching about the sacredness of personality and the equal worth and dignity of all men. But acceptance of this truth, and an effort to implement it with personal and social action will go far toward solving many of the problems that "plague both our houses."

SUNDAY SCHOOL LESSON
JULY 14, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Made to Work

Eden, or Paradise, is regarded as the ideal situation. As we would say, "Boy, this is the life!" But there was work to do in the Garden of Eden. God told Adam to "till it and dress it." An ideal world is not a world in which there is no work. Work is not a penalty but a privilege. God himself works, Jesus worked, and man finds meaning in life and develops character by work.

Made to Have Dominion

"And let them have dominion . . ." Man was to have dominion over the living things of the earth. But not over his fellowman. And much of man's trouble stems from the fact that he has abused his power over nature and misused natural forces. He has, for instance, mastered the secret of flight and gravitation and in addition to developing planes to carry people and cargoes, he develops them to carry bombs. He has harnessed the power of the atom, and most of the emphasis until recently has been devoted to making atomic and nuclear bombs. Man is but a steward — God owns, and man simply possesses. Man is to conquer the forces of nature, but he is to use them for good and not evil and for God and not for himself.

Divine Provision

"Behold I have given you every herb . . . every tree . . . to you it shall be for meat." God made generous provision for man's physical needs. There is enough and to spare for all if production and distribution were brought under proper control. By the way, it seems as if the first folks were vegetarians — nothing is said about meat for their food.

And God provided for his dumb creatures, too. "To every beast . . . every fowl, to everything that creepeth, and wherein there is life, I have given every green herb for meat." How good is God!

The pastor of the new Central Church in the Valley of Virginia, Rev. Bland Leebrick, expresses appreciation to the various organizations in the Southern Convention which have given money for this project through the years. He says they would appreciate any memorial gifts from organizations or individuals. They will need all types of church and church school equipment, since very little of what is now in Wood's or Wissler's Chapel can be used in the building for the combined group.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Thanks For Help In Vacation Time

Dear Friends:

This is the time of year that always gives us much concern here at the Children's Home. Individuals are taking vacations and the programs of the church are somewhat laxed at this time of the year. The summer season is always a difficult time for us financially.

We found it necessary again this year, as last year, to send out a spring appeal to our mailing list, asking for assistance on our program. We have been very much pleased with the response this week, as you can see. Our bills for the last month or two have been running well in excess of our receipts, so we will need a number of such weeks before we can hope to be anywhere near where we would like to be in our financial status.

We are most appreciative of all gifts, whether they are large or small. You will notice in our report gifts from Vacation Bible Schools; these help to make up the total. Whether large or small, all gifts are greatly needed by our Home at this time of the year.

I must also say that we are appreciative of gifts of a kind such as the soap and tooth-paste the Piney Plains Vocation Bible School sent us recently. When you stop to think about 70 or 75 children bruishing their teeth two or three times a day, then multiply that by a week, and that by months and get a year, you realize the large amount of toothpaste we use in a year's time.

Support of our Home is needed the year around. If you have not remembered your Home for Children recently, we hope you will remember us this week.

Our boys and girls are just before entering their vacation time. Most of our children will be away the first two weeks in July. Some have already had their vacation and others will go later in July and early in August. We are most grateful for the response of relatives, sponsors, and friends, in helping us with vacations.

REPORT FOR JUNE 24, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 49.00	
Eastern Virginia Conference	92.34	
Eastern North Carolina Conference	84.00	
Western North Carolina Conference	52.93	
North Carolina and Virginia Conference	86.00	
Total		$ 364.27

SPECIAL OFFERINGS

Protestant Chaplains' Fund, Fort Gordon, Georgia	18.44
Employees of a Greensboro Construction Co., Greensboro	1.87
Molly Savage Circle, Bethlehem Christian Church, Suffolk, Virginia	20.00
Mr. & Mrs. R. O. Browning, Burlington, N. C.	20.00
William E. Sellers, Burlington, N. C.	10.00
Mr. & Mrs. C. A. McIver, Burlington, N. C.	20.00
Ed M. Hicklin, Burlington, N. C.	25.00
Dr. Henry V. Murray, Burlington, N. C.	5.00
Buchanan's Record Shop, Sanford, N. C.	5.00
A Friend — High Point, N. C.	10.00
Hanford Brick Co., Inc., Burlington, N. C.	25.00
Clarence Hooper, Burlington, N. C.	25.00
C. M. Euliss, Burlington, N. C.	10.00
Dr. J. E. Danieley, Elon College, N. C.	10.00
A Friend — Burlington, N. C.	1.00
Amelia United Church of Christ, Clayton, N. C. (Bible School)	10.00
Miss Nellie May Holt, Burlington, N. C.	10.00
Mrs. Pauline J. Phillips, Newman, Georgia	10.00
Wm. B. Croxton, Burlington, N. C.	5.00
Mrs. Lucile Cullers Herr, Front Royal, Va.	5.00
W. K. Holt, Jr., Milledgeville, Georgia	10.00
A Friend — Burlington, N. C.	2.00
Dr. A. J. Ellington, Burlington, N. C.	3.00
Henry J. Snipes, RFD 2, Burlington, N. C.	10.00
J. W. Cates, Inc., Burlington, N. C.	5.00
Huey's Sea Food, Inc., Burlington, N. C.	10.00
Mr. & Mrs. J. G. Toler, Brown Summit, N. C.	10.00
Mr. & Mrs. Emmett H. Rowell, Suffolk, Va.	25.00
Ladies Bible Class, First Congregational Church, Henderson, N. C.	25.00
Mr. & Mrs. W. Craig Furr, Tryon, N. C.	100.00
Mr. & Mrs. Horace W. Phillips, Hardeeville, South Car.	10.00
Rev. Robert A. Knowles, Westfield, Mass.	10.00
P. W. Isley, McLeansville, N. C.	6.00
John T. Kernodle, Richmond, Va.	10.00
Lineville United Church of Christ, Harrisonburg, Pa.	10.00
Mrs. R. L. Williamson, Charlottesville, Va.	5.00
Mrs. Ruth S. Field, Springfield, Mass.	1.00
Joe P. Barbour, Burlington, N. C.	10.00
Liberty Christian Church, Nathalie, Va.	25.73
Mrs. G. H. Gibson, Burlington, N. C.	10.00
The Congregational Church of Putnam, Inc., Putnam, Conn.	90.45
D. Presley Duke, Jr., Suffolk, Va.	5.00
O. H. King, Burlington, N. C.	10.00

Sorry, but balance of this report and picture from last week must wait until later. F.C.L.

Dr. Roy Clifton Helfenstein – An Appreciation

L. E. Smith

In the death of Roy Helfenstein of Ormond Beach, Florida and of Dover, Delaware, the Congregational Christian Church loses a great soul and a man of wide influence in Protestantism. Dr. Helfenstein was well prepared for his profession. He was graduated from Yale University and from Edinburg University, Scotland. As a young man he entered the gospel ministry as a dedicated pastor, filled with great enthusiasm.

I first met Roy Helfenstein at the Quadrennial Session of the General Convention of the Christian Church meeting in Urbana, Illinois. At this meeting we became good friends and met at all following meetings of that body and at most of the following Biennial Sessions of the Southern Christian Convention. Dr. Helfenstein was on the roster of the Federal Council of Churches in America as an exchange minister with the Congregational Churches in Great Britian and Scotland. He was a delegate from the General Council of the Christian Church in America to the International Council of Congregational Churches meeting in Baurnemouth, England in 1930. He was a delegate to the joint session of the Congregational and Christian Churches meeting in Seattle, Washington and was helpful in effecting the merger of the two churches into one united church.

The Helfenstein family, from the beginning of the Christian denomination in America, was a potent factor in the organization and the building of the Church. Roy's grandparents were warm friends of the Rev. James O'Kelly, the founder of our Church.

Dr. Roy Helfenstein died in a rest home near Dover, Delaware, on May 10. He passed to his reward at night in his sleep, apparently without a struggle. The funeral services were conducted in the Dover Congregational Christian Church, where he had served as minister for more than sixteen years. It was here that he probably did his most outstanding work in the pastorate. The church, under his leadership, completely overhauled the sanctuary, rebuilt the basement into a beautiful diningroom and social hall for all occasions, erected a new educational building, with a recreational department outfitted with all modern facilities, including bowling alleys, extended the church tower and installed a full set of Deacon Tower Chimes.

Following the services in the church, the body was laid to rest in the Municipal Cemetery of Dover. The services in the church and the grave-side were conducted by the writer, assisted by the faithful pastor of the Dover Church.

Roy was the son of Dr. David Hinshall Helfenstein and Mrs. Isabella Honck Helfenstein. His brother, Perry, and sister, Anna, preceeded him in death. Miss Anna was a member of the faculty of Elon College, N. C., 1906-1909. Roy's devoted wife, Harriett Bass, died in Ormond Beach, Florida, May 1, 1957. She was of great help and comfort to Roy in his ministry. He never seemed quite himself after this irreparable loss. His only son was killed in Germany near the close of World War II.

Dr. Helfenstein is survived by a brother, Alva, and a sister, Mrs. Ethel O'Connel, and three daughters and their families: Mrs. Wilson S. Kingsboro, Columbus, Ohio, Mrs. William H. C. Warner, Philadelphia, Pennsylvania, and Mrs. James G. Ryder, Norwalk, Ohio.

SMALL BUT STRONG IN FAITH

Guy H. Veazey, Interim Pastor

Zion United Church, Route 7, Burlington, is not strong numerically, but is strong in faith. The faithful few are carrying on a full program. The Churchmen's Brotherhood meets monthly, on the first Saturday night. The Woman's Fellowship meets on the first Monday night in each month. Midweek prayer meeting is held every Wednesday night at 7:30. The Youth Fellowship meets each Sunday evening at six o'clock.

A very successful Vacation Bible school was held in June under the leadership of Mrs. A. H. Bowes and other local talent. Sixty-two pupils were enrolled. They gave a public program as closing exercises on the final evening.

The entire work of the church is very encouraging at this time.

Flowers on the altar at Southern Pines June 23 were in memory of Dr. Robert Lee House, pastor 1949-52.

Among the nine high school graduates from Bayview, Norfolk, several are going to college: David Pegram (son of the pastor) graduated from Blair Academy in New Jersey and is going to Oberlin; Tim Gifford graduated from Frederick Academy and is going to Elon; Leo Strong is going to Bullis Prep looking toward Naval Academy; three honor graduates, James Schneider, David Mutter and Julia Riggin, are going to Old Dominion.

UNIQUE "PEACE CORPS"

(Continued from Page 8)

The first group of teachers will be replaced by other Americans when their term is finished, but the ultimate aim is to train Micronesians for the teaching staff. The Board anticipates sending promising graduates of its high school to colleges in Hawaii, Samoa, the Philippines — or maybe Heidelberg.

Instruction in the schools in Micronesia is in English. It's the simplest common denominator in a situation where nearly every island has its own language or dialect.

Teachers who volunteer for the program will have their transportation, medical care, insurance and housing provided.

The salary offered is only $1,548 a year, but in Micronesia that will buy a lot of breadfruit.

In Memoriam

HOOPER

February 20, 1963, Bethel United Church of Christ, Route 3, Burlington, North Carolina, lost one of its oldest and most loved members, Mrs. Rosa Rainey Hooper.

We feel deeply our loss, yet we realize her life was a benediction and a blessing to all of us and we shall strive to emulate her Christian spirit as we honor and cherish her memory. We are grateful for the influence of her untiring faithfulness and the devotion to her church and all its organizations.

Therefore Be It Resolved:

That in this loss we bow in humble submission to the will of our Lord.

That we extend our heartfelt sympathy to her family.

That a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication, and a copy be filed in the church records.

The Members of Bethel
United Church of Christ

Wisdom For Independence Day

	WASHINGTON	LINCOLN
On Democracy	"I never say anything of a man that I have the smallest scruple of saying to him."	"As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy."
On Victory	"My brave fellows, let no sensation of satisfaction for the triumphs you have gained induce you to insult your fallen enemy. Let no shouting, no clamorous huzzaing increase their mortification. It is sufficient for us that we witness their humiliation. Posterity will huzza for us."	"With malice toward none; with charity for all; with firmness in the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan — to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."
On Faith	"The propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right which Heaven itself has ordained."	"I can see how it might be possible for a man to look down upon the earth and be an atheist. But I cannot conceive how a man could look up into heaven and say there is no God."
On Politics	"I have never made an appointment from a desire to serve a friend or relative."	"Honest statesmanship is the wise employment of individual meanness for the public good."
On War	"A great and lasting war can never be supported on this principle (patriotism) alone. It must be aided by a prospect of interest, or some reward."	"Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it."
On Personal Worth	"Labor to keep alive in your breast that little spark of celestial fire, conscience."	"Die when we may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower, when I thought a flower would grow."
On Patriotism	"The name American must always exalt the just pride of patriotism."	"I like to see a man proud of the place in which he lives; and so live that the place will be proud of him."

PRAYERS FOR OUR NATION

Dear God, our country needs thee
  To help and heal and bless,
To give the rulers wisdom,
  To grant to right success,
To feed her many millions,
  To keep her always free,
To lead them in the way of Christ,
  Where they may walk with thee.

—Author Unknown

Through all the waiting land proclaim
  Thy gospel of good will;
And may the joy of Jesus' name
  In every bosom thrill.
O'er hill and dale, from sea to sea,
  Thy holy reign extend;
By faith and hope and charity,
  America befriend.

—Henry Van Dyke

Elon College Library

The
CHRISTIAN SUN

Vol. 115 July 16, 1963 No. 28

A Religious W[illegible]y for Christian Homes

Elon College Library X

BEATITUDES FOR A WOMEN'S FELLOWSHIP LEADER

Blessed is the leader who has not sought high places, but who has been drafted into service because of her intelligence and her willingness to serve.

Blessed is the leader who knows where she is going, why she is going and how to get there.

Blessed is the leader who knows no discouragement and who presents no alibi.

Blessed is the leader who knows how to lead without being dictatorial; true leaders are humble.

Blessed is the leader who seeks for the best for those she serves.

Blessed is the leader who leads for the good of the most concerned, and not for the personal gratification of her own ideas.

Blessed is the leader who develops leaders while leading.

Blessed is the leader who marches with the group, interpreting correctly the signs on the pathway that leads to success.

Blessed is the leader who has her head in the clouds, but her feet on the ground.

Blessed is the leader who considers leadership an opportunity for service.

—Author Unknown

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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Summer Conference Leaders

Four of the leaders of the recent Women's Summer Conference at Catawba College are pictured in front of one of the buildings on the campus. They are: Mrs. Aubrey Hedrick, president of the Southern Synodical Women's Guild; Mrs. Carl Daye, chairman of the Summer Conference; Mrs. Van Grimes, Bible study leader; and Mrs. Robert Kimball, president of the Southern Convention Women's Fellowship and co-chairman of the conference. Their smiles indicate that the joint meeting was a success.

A feature report prepared by Mrs. Victor Hayes, public relations chairman for the Southern Convention Women's Fellowship, is found in this issue, page 5.

EDITORIALS

We Gave Our Church Away

WE gave our church away.

Yes, we did. Just a short time after we had finished paying for our new building, we gave it away.

No one objected. That's what we had planned to do all along. And we looked forward to the day when we'd have it paid for — so we could give it away.

We're not quite so free as an independent businessman in our decisions. We always have to consult the new owner. How are the building and its facilities to be used? Who may worship in its sanctuary and study in its classrooms? What ideas, purposes, and programs will be associated with the church? Before we have any real right to speak on these things, we have to consult the new owner.

Don't judge us too hastily as being foolish. You probably gave your church away too — or are looking forward to the day when you may.

We gave our church, of course, to Christ. It is His. It is the Lord's House. His table is here. His people meet here for renewal and strength. His word is taught and preached here. His praise is sung here. His followers are Christened, baptized, married — and buried here. In life's high moments of joy and crisis we come here — into His House, the House of the Lord.

When this New Owner seems to cramp our style, we find that our style needs cramping. When we differ with Him, He has always been right.

Best of all, He is never an absentee Landlord He always meets us here — any moment, day or night — when we call Him. He never misses a meeting — if He is invited.

We're glad we gave our church away — to Him. He does so much more with it than we alone.

Max Vestal

WE OR THEY?

A person's loyalty and devotion to his church can be expressed or betrayed by the pronoun he uses to refer to its membership.

One man, referring to his church, always uses "they." They elected the wrong deacon. They called the wrong pastor. They bit off more than they could chew. He has disassociated himself from his fellow members. He has chosen to stand aside and observe what "they" do. Pray for this man, for he has, in effect, removed himself from the membership of the church.

Another man always uses "we" when referring to his church. "We" are having a good time — or a bad time — at our church. It makes no difference in the loyalty of this man. He is a part of the Body of Christ, whatever the times. He says, "We" have a great task, a big job, a high calling. Thank God for this man. On him the church depends.

What do you say when you talk about your church? Is it "we" or "they"? M. V.

Relax With Max

Perhaps, since this is the vacation month of July, you'll forgive me for reviving RELAX WITH MAX, a **Sun** fun section that has been dead for twelve or thirteen years. Nobody asked me to revive it — but then, nobody asked me to stop those many years ago, either.

* * * *

Two men were flying down one of these super highways at 70 mph. After a time the passenger said to the driver, "Say, I believe we are going in the wrong direction."

"Yes, I know," came the reply, "but we're making such good time."

* * * *

Speaking of driving, what would the Steering Committee do without its back-seat drivers? Or with them? If we carry the analogy too far, I can understand complaints. Who wants to ride with a committee steering?

* * * *

A woman, hailed into court for smashing her car into the rear of another, was asked, "Why didn't you apply your brakes?"

She replied, somewhat indignantly, "Sir, I always drive with my emergency brake on."

* * * *

Being a member of our Steering Committee, I shouldn't be discussing this; but having this opportunity to edit is too great a temptation. The opinions expressed are strictly my own. Now — the two little stories seem to be parables of our situation. Some persons don't wish the Steering Committee to steer anywhere — unless it's back to where we've been. They'd like us to run with the emergency brake on. Others urge, "Speed, speed," but are not too sure of the direction. Either extreme, it seems to me, would be disastrous. The United Church of Christ in our area is much too precious to be wrecked by stalling or by speeding.

* * * *

If that's not a sneaky way of working in a sermon, I've never seen one.

* * * *

I've noticed that Editors sometimes have a rough time too. Get your complaints in early — I'll only be here three weeks (If I last that long).

* * * *

I don't know about pens that write over butter, but some seem to wade through acid pretty well. Since the pen is mightier than the sword, I'd like to propose a disarmament conference. Suggested theme: A Soft Answer Turneth Away Wrath.

Dr. H. Shelton Smith has retired after 32 years on the faculty at Duke Divinity School, according to information in the N. C. Council of Churches' Bulletin. He was tendered a testimonial dinner at Duke, at which he was honored by a presentation of his portrait to Duke University.

Rev. Lowell Smoot has accepted a call to serve the Sanford Congregational Christian Church. The Smoots will be moving to Sanford in early September. They will succeed Dr. and Mrs. David Shepherd, who will be moving to New Port Richy, Florida, where he will take up his duties as pastor.

BOWERS RESIGNS IN PORTSMOUTH

The Rev. Daniel A. Bowers, pastor of the First Congregational Christian Church, Portsmouth, Virginia, announced his resignation June 23, effective August 15. Mr. Bowers will become pastor of the White Memorial Congregational Church of Milroy, Pennsylvania.

Mr. Bowers is a division chairman of the Virginia Council of Churches, chairman of the Social Action Committee of the Eastern Virginia Conference of the United Church of Christ, and a member of the Social Action Committee of the Southern Convention of Congregational and Christian Churches.

He is a former Executive Director of the Virginia Council on Human Relations.

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Rev. F. C. Lester, *Editor*
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Please send form 3579 to the office at Elon College, N. C.

Mr. William B. Terrell, Alumni Secretary of Elon College and a very active layman in his own church and throughout the Southern Convention, was the guest speaker at our Asheboro church on July 7 and 14, while the pastor, Rev. Walter Hall was attending General Council and General Synod.

JULY SERMONS AT ROSEMONT

July 7—Many or One—United or Untied — Psalms 86:11.

July 14 — Heavens and Heavens Glories — Heb. 11:10.

July 21 — Can You Recommend Your Religion? — Psalms 66:16.

July 28 — Church Membership Costs Something — Acts 12:1 and 2.

ACTIVITIES AT OAKLAND

William T. Scott, Sr.

Oakland Church Vacation Church School was held June 10-14, with an enrollment of 103 and an average attendance of 101. "Living with Jesus" was the theme. The children contributed about $50.00 in their offerings for "Food for the Hungry people of the World."

Oakland Sunday School had a Church-Family picnic at Planters' Club on June 25 beginning at 4 p.m. and closing with a vesper service conducted by the pastor. Swimming, games, recreation, a bountiful picnic supper, and Christian fellowship made everyone who attended very happy.

CORRECTION

In the article "The Southern Christian Convention" written by Dr. L. E. Smith, and published in the July 2nd issue of The Christian Sun, the following mistakes appeared:

1. "The Southern Convention was comprised of 700 Conferences."

2. "Could the churches in North Carolina alone have build and supported our college; Elon College?"

These statements should have read:

1. "The Southern Convention was comprised of 7 Conferences."

2. "Could the churches in North Carolina alone have built and supported our college; Elon College?"

These were typographical errors, and the typist regrets deeply that they occured in this article.

SANFORD AREA YOUTH RALLY

A. S. Hassell, Director of Personnel Services at Elon College, was the guest speaker at the Sanford Area Pilgrim Fellowship Rally, held June 30, at Shallow Well Church.

Mr. Hassell told the 50 youth assembled that preparation for college is becoming increasingly important and should not be delayed until junior and senior years in high school.

Sandra Clifton, vice-president, presided in the absence of David Pridgen, president, who has moved from the area.

The Northview youth led the opening worship service; recreation was planned by the Sanford Church youth. The host young people registered those attending and served refreshments.

The next rally will be held on September 29, at the Eutaw United Church of Christ, Fayetteville.

Dr. Duane Vore has been chosen interim Conference Minister and chief executive of the Michigan Conference of the United Church of Christ which completed its organization May 22, and Rev. Henry Kroehler was appointed Associate Conference Minister. The Conference organization was approved by a vote of 373-48 for the Congregational Christian group and 134-1 for the E. and R. Synod. A special session of the new Michigan Conference will be held September 17.

BIBLE SCHOOL AT EURE

Bible School began in Eure Christian Church June 10, and closed June 14. Average attendance was 103, for one of the best Bible Schools we have had. In appreciation to those who gave their time and talents to make it such a good V.B.S. we would like to give them special recognition in The Sun: Nursery, Mrs. Horace Williams, Mrs. Tommy Askew; Beginners, Miss Sandra Williams, Mrs. Gertrude Smith, Mrs. Clinton Williams, Mrs. Darden Askew, Miss Doris Eason, Miss Lydia Eure, Miss Carolyn Eure; Primary, Mrs. Bonnie Felton, Mrs. Amy Eure, Mrs. Virginia Felton, Miss Lillie Rae Askew, Miss Sylvia Yelton, Miss Faye Felton; Juniors, Mrs. Linwood Askew, Mrs. Kathleen Smith, Mrs. Elmo Allcox. Refreshments were served by Mrs. Ruth Felton and the Pianist was Mrs. Alva Felton.

Southern Convention Women's Fellowship Officers

1963 - 1965

President — Mrs. Robert Kimball, 522 Parkview Drive, Burlington, N. C.
1st Vice President & Chairman of School of Missions — Mrs. Kenneth D. Register, 721 North Church Street, Burlington, N. C.
2nd Vice President & Chairman of Report Blanks — Mrs. Bill Simmons, Post Office, Box 15126, Chesapeake, Virginia.
3rd Vice President & Public Relations Chairman — Mrs. Victor C. Hayes, 6 Tuckahoe Drive, Newport News, Virginia.
Recording Secretary — Mrs. W. J. Andes, Elon College, N. C.
Corresponding Secretary — Mrs. Sybrant Pell, 1410 Habersham Drive, Fayetteville, N. C.
Treasurer — Mrs. W. B. Williams, 1025 Wickham Avenue, Newport News, Virginia.
Historian — Mrs. Robert Ray, Box 1442, Burlington, N. C.

Department Chairmen:

Education — Mrs. Harold W. Tribble, Jr. 739 Hunterdale Road, Franklin, Va.
Christian Education — Mrs. Jacob Woodward, Box 1561, Suffolk, Virginia.
Missionary Education — Mrs. Dwight Moore, Box 168-A, Halifox Road, South Boston, Virginia.
Friendly Service — Mrs. J. H. Booth, Jr., 143 Winchester Drive, Hampton, Va.
Spiritual Life — Mrs. Lafayette Wilkins, Route 2, Liberty, N. C.
Stewardship — Mrs. Clyde Fields, Box 546, Elon College, N. C.
Social Action — Mrs. Ray F. Gordon, 218 Grace St., Suffolk, Virginia.

Members of Nominating Committee:

Mrs. Winfred Bray, Route 2, Burlington, N. C.
Mrs. Garland Spratley, Dendron, Virginia.
Mrs. E. G. Middleton, 1439 Sweet Briar Rd., Norfolk, Virginia.
Mrs. John Briggs, 1402 Richardson Drive, Reidsville, N. C.
Mrs. T. W. Good, Broadway, Virginia.

Summer Conference

Theme: **The Growing Christian In Our Changing Culture**

Questions! Questions! Questions! Here we are packing for a conference that takes us from our homes and families in Virginia and North Carolina to Catawba College. What does this United Conference have in store for us? As representatives of our churches, what will we be able to bring home to further the work of God's kingdom here on earth?

Careful planning is evident throughout the conference. Our theme, "The Growing Christian in Our Changing Culture," is ever before us. Gradually it becomes a part of us and we realize that every Christian does have a task and a particular gift for doing it.

Daily we came together and really thought seriously how God sent His Son, Jesus into the world and not just into the church. We began to realize that it was time to re-think our adult education program in our church. The discussion groups that followed gave us new perspectives in the ways we serve and witness in the world. They also gave us new ideas of the true mission of the church.

Time passed and we began asking ourselves, "Are we reaching people? Do we love people? Do we care enough about people to listen? Are we brave enough to get involved in the total mission of the church?" When we have answered "Yes," we can call ourselves the church in the world.

We were given tools for our next year's program planning. Several church groups prepared and presented programs for the group. A series of episodes on the changing city made us realize that more concern is needed in this area. Our missionary and native college student gave us a new look at the needs and desires of our friends in South India. Unique ways of doing our Bible Study, **Mission . . . By Royal Authority,** were shared with the group. Our leader so ably kept before us the question, "What is **your** mission today?"

Long periods of silence experienced in vespers came to have new meaning. As we disciplined ourselves to forget worldly trivials and listen to the beautiful music, these moments meant true worship and renewal of faith.

When the last session has ended, we go back to our first question. "What can we take back to our church?" Our answer is this, "We can be changed individuals in our actions, in our attitudes, and in our witness." This has been the real contribution of this conference.

Elsie Bonds
Louise Gadd

SOPHIA REPORTS

Ken Hollingsworth

Two recent projects undertaken by the Sophia Congregational Christian Church (United Church of Christ) have been paving of the parking area at the church and the annual Bible School.

The paving of the parking lot was sponsored by the Young Adult class of the Sunday School. The class raised money for this project by donations and holding suppers.

The Bible School, held June 3-7, had as the theme for this year "Traveling God's Highway." The junior class had as its special theme "Walking and Talking." The juniors were taught by Mrs. Hazel Pierce. Robert Staley and Larry Rich assisted Mrs. Pierce. "Boats of the Bible" was the theme for the primary class. Mrs. Mable Webster and Mrs. Louise Hayes taught the primaries. Theme for the beginners was "The Good Shepherd." Mrs. Hera Farlow and Miss Ruth Hayes led the beginning group of scholars.

Sunday, June 9, Bible School Commencement was held during the assembly of the Sunday School hour. Scripture was read by Steve Kennedy, then the departments sang songs that they learned during the previous week. Bible School Certificates were then presented.

Mrs. Myrtle Hollingsworth directed the music. Mrs. Hollingsworth was assisted by Mrs. Peggy Hall.

Sophia Church and the Sophia Community were saddened by the death of Mrs. Lucille Pickett. Mrs. Pickett was a beloved member of our community and the Sophia Sunday School.

Helen Huntington Smith Calls To Mission

Marjorie Hayes
Public Relations Chairman

"The church is not sure what it is all about." "We are going 'great guns' but we are not sure we are on the right track," said Miss Helen Huntington Smith, Executive Secretary for the Council of Lay Life and Work, as she presented a study on "Re-Thinking Adult Education in the Church" at the summer conference for women, held at Catawba College, Salisbury, June 18-21. Her study, in three morning addresses was concerned with the ministry of the laity, the mission of the church and how the work of the church is to be accomplished.

Miss Smith said that laymen and women must take seriously the call to be ministers. No longer can we pay the minister to do our work or simply raise money to send a missionary to India. We must reconstruct the early idea of the church of the apostles. From that time forward through history, the laity has shared in God's ministry. "Each of us ordained into the church has a personal responsibility..." went on Miss Smith, "the responsibility of reconciliation. This is the beginning and end of the church. God sent his Son to reconcile the world. Christ came to make us whole in body and soul and make us one with each other."

"There has been a false division drawn between the world and the church. The world was created by God. It is his and he seeks to redeem it. The laity has a responsibility to minister and ministry means service, service in the world, meeting and accepting other people in our homes, communities and nations."

"Ministry usually refers to leadership" said Miss Smith, "but servanthood is the word we are looking for." Quoting Roger Hazelton, she said " 'Christian leadership is a contradiction in terms, unless it means servanthood... a servant is one who has learned to make others' good his own. Again and again his life is bent into the shape of someone else's need.' The church is the servant of the world, not a thing to be served."

"The center of the church is the ordinary Christian at his daily work ... his daily life is the church's worship. Worship is not meaningful unless we are living a life of authenticity. The real test of the church is not whether it has beautiful buildings and elaborate programs, but are we reaching people? Do we care enough about people to listen to them? Do we care enough to be involved? Are we brave enough to participate? Involvement is not easy. The problems are often complex. We must use every bit of our ability and minds. We need to study sociology as well as the Bible. We need to know what Christianity is able to say to these problems. It is not a matter of stating the problem and saying, this is the Bible's answer. We must be willing to follow where our study leads us."

Christian Education, Miss Smith explained is not just disseminating knowledge or instilling moral concepts. To learn about love we need to love and be loved. Knowledge comes through experience. "The church should be the embodiment of divine love in human relationships," she said.

Speaking of ways in which people will have the opportunity to grow in Christian love, Miss Smith said that people tend to prefer to come together in small groups rather than in mass meetings. There is a need to be understood, to be accepted by others and by ourselves — just as we are. "We cannot accept others until we accept ourselves. Then we are free from ourselves to accept other people and surround them with understanding and love."

Complete honesty is essential in the church. Everyone has the right to say what he thinks honestly and clearly, pointed out Miss Smith. "The church has been too critical — we have excluded people — we have not been honest, perfect — we do not have the last word. Some people outside the church have something to contribute to us. In order to be the reconciling body in the world we must have reconciliation within the church. Our knowledge grows as we experience it in relationship. The church is mission, knowledge and the experience of it in our lives."

In summarizing Miss Smith said that each of us is called by God to minister. "Ours must be an ever renewed obedience to the living will of God in the changing circumstances of life." We must be continually re-examining our purposes. The message of the church must be presented based on the knowledge of what God's love has done for man, which knowledge is experienced in our lives. "The church must be organized for mission, not just organized."

In discussing the Council for Lay Life and Work, Miss Smith pointed out that the aims of the Council are to co-ordinate the existing church groups, to re-examine the effectiveness and purposes of the church and to catch up the eighty percent of people who are not presently involved in the mission of the church. Speaking of ways of accomplishing these aims, she suggested co-operative planning, unified budget, self study programs. Giving several examples she re-emphasized the value of small short term study groups.

Turning to "Program Opportunities for Adults" she said that this material represented the efforts of the Council to provide as wide a range of resources and helps as possible, from which the local churches could draw on material they consider relevant to their situation. Covering the five sections she gave advice on the best use of the material.

SEEDS FOR ANGOLA

After "many bureaucratic annoyances" a large shipment of maize seed has now been distributed for planting to Angolan refugees in the Congo. In the presence of a delegate of the UN High Commission for Refugees and the Rev. Hans Schaffert, director of the Congo Protestant Relief Agency in Leopoldville, a large crowd in Kibentele received the first allotments of the seed purchased in Angola.

Two distributions eight days apart were planned, each family of five receiving 10 pounds of seed each time. This procedure means they can plant the first quantity, tackling the second when it comes, and the temptation to eat a portion of the seeds is less great.

There have also been distributed 1,500 hoes and 600 machetes, and plans are under way to distribute kidney beans and peanut seed at the beginning of the rainy season in October.

Opinions Voiced

A VOICE FROM THE WILDERNESS

James L. Rosser

One of the most frequently discussed topics among ministers of the Southern Convention within the past few years has been concerning the shortage of young persons entering the Christian ministry. It seems that each year fewer competent young men and women are dedicating their lives to full time church vocations. Why? Could it be that the Christian vocations are not challenging enough? Could it be that our youth have seen something in us that we have not been aware of and decided that the ministry is not for them? Could it be that we have lowered the standards of our profession and have caused our best qualified young persons to turn to other professions? In my observation of our ministers in the Southern Convention over the past few years I have discovered many dedicated men, but I have also discovered other brethren who have become lazy in their work and others who do not measure up to the standards which are set forth in the constitution of the United Church concerning the requirements for ordination. This latter group has forgotten that they have been entrusted with the Gospel of Jesus Christ. It is indeed a privilege and an honor to have a share in proclaiming the "Good News;" therefore, we should take pride in serving the One who called us. So much pride that before ever considering ordination we should have behind us many years of hard, dedicated study and preparation.

We are serving the Son of God, Jesus Christ who died a cruel death for sinful man. We are the messengers for the Almighty God; something that we should never forget. And this is something which not any Tom, Dick or Harry can do. Why make a mockery of the Gospel and toss around ordination, which signifies that a person is fully qualified to be that messenger, like it can be picked up at any five and dime store. God have mercy on those who have not given the sacred office of the ministry the honor and holiness which it deserves. This, my friends, I believe is the basic cause for our shortage of ministerial students. Raise the standards of the ministry or rather live up to the requirements for ordination as set forth by the United Church, and then there will be no shortage of ministers in the Southern Convention.

PRAYER AND PUBLIC SCHOOLS

Supt. Clyde L. Fields

The Supreme Court, in striking down Maryland and Pennsylvania laws requiring The Lord's Prayer and the reading of Bible verses in public school classes feels it has faced up to an historic fact — the fact that a majority cannot conduct religious exercises without punishing the nonbelieving minority in subtle ways. If this is a fact, then it is a sad fact, but not the occasion for despair.

Perhaps the Supreme Court is right in that the State does not have the right to require Bible reading and religious devotional services in the public schools of the State. The Supreme Court did not speak with reference to the right of local schools to continue Bible reading, prayers, and devotional services on a voluntary basis. We applaud the governor of North Carolina, who has declared that the State of North Carolina would continue to allow the reading of the Bible and the recitation of The Lord's Prayer on a voluntary basis in the schools of the State. North Carolina does not have any law requiring religious exercises in its public schools.

The most alarming thing, in the writer's opinion, in regard to the recent action of the Supreme Court with regard to prayer is that the Supreme Court feels that the United States of America is neutral to religion. It is my firm conviction that our founding fathers were not neutral to religion, but neutral among religions. It was not the intention of our founding fathers to give preference among sects or major religious bodies, but to permit the free exercise of each and all. If the Supreme Court now is correct in its recent ruling that the United States of America is neutral to religion, it is a sad day for society.

A recent editorial in the Greensboro Daily News on "The Neutrality Doctrine and Religion" is of such importance that I quote a paragraph from that editorial:

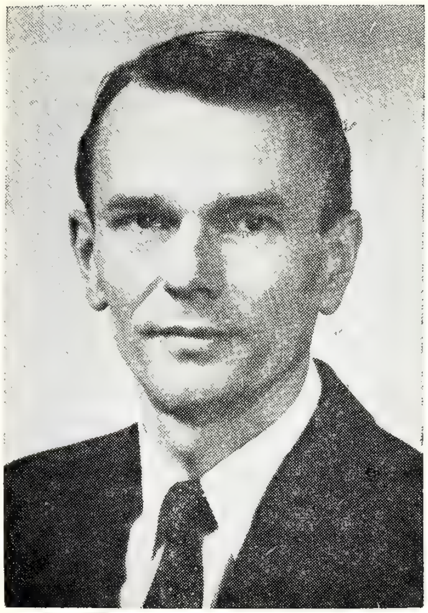
"It also follows from the 'neutrality' position that the Supreme Court itself as an arm of the State would partake of that neutrality and thus remove itself from the very arena of struggle into which it continually steps. Why, if the State were 'neutral' in religion, would the Court be obliged to decide if the children of an atheistic lady in Baltimore, Maryland, may constitutionally be required to attend classes where prayer or Bible verses are enjoining by State law? Justic Clark is proposing on the face of it a kind of rule of the jungle in religious rule — that is, all against all, with the devil taking the hindmost."

HOW DEMOCRATIC ARE WE?

William T. Joyner

There are some people within the bounds of the Southern Convention who are "naive" enough to believe that this ecclesiastical body should operate according to democratic principles and that persons within the same should be free to present their ideas, beliefs, and suggestions in an open forum of opinion. Dr. F. C. Lester, editor of The Christian Sun is a case in point. Somewhere he has gotten the idea that he was elected to his position for the purpose of leading and influencing public opinion among our churches (a grave and unorthordox error). He has consistently refused to simply regurgitate the opinions of others without independent comment of his own. Apparently he does not feel that he is just supposed to follow and report the thinking of others, but to occassionally do some thinking of his own and exercise leadership in the formation of public opinion.

According to several resolutions appearing in the July 2, 1963 issue of The Christian Sun (page 4), some people in the convention would raise questions about the kind of freedom Dr. Lester has been practicing. The resolutions imply that our editor has allowed dangerous and unacceptable material to seep into The Sun. What is his crime? Why, he has permitted the publication of letters which dared to express opinions contrary to prevailing policy and has even expressed



Dr. David Stowe, secretary for interpretation of the United Church Board for World Ministries, has been named executive secretary of the National Council of Churches' Division of Foreign Missions, effective July 1. In his new capacity, Dr. Stowe will be chief administrator of an agency providing consultation and service facilities for the foreign mission boards of 30 Protestant denominations in the United States.

At present Dr. Stowe and his family are in the Near East, as readers of The Christian Sun are aware. The Stowes served in North China as missionaries (1945-50) until forced to leave at the outbreak of the Korean War. He was chaplain and chairman of the religion department at Carleton College, Northfield, Minnesota 1950-56, when he became educational secretary of the American Board.

SUNDAY SCHOOL CONVENTION

The 94th annual meeting of the Eastern Virginia Sunday School Convention is scheduled for Tuesday, July 16, in our Suffolk Church. The program begins with the serving of dinner promptly at 6:30 p.m., with the session concluding by 9:30 p.m.

For the first time last year the Convention changed its schedule to have the annual meeting an evening occasion, beginning with the serving of a dinner. This pattern is again followed this year.

Fear always springs from ignorance. — Emerson

such opinions himself. (Goodness!)

While such severe questions are being raised about our editors right to have and express original ideas, perhaps it is an appropriate time to raise an equally severe question about our entire Southern Convention organization. Namely, how democratic are we? Naturally we like to think that we consistently practice that virtue. But do we always- How willing are we for a really genuine exchange of ideas to take place either in our convention life or in our official church magazine? One must answer from his own experience. This writer discovered shortly after his introduction to the official life of the Southern Convention how "unacceptable" it is for one to say what he thinks and believes. This writer has subsequently found reason to be profoundly grateful for many persons in the convention such as the editor in question who try consistently to make our church organization more democratic and Christian. Much progress has been made in that direction and it seems likely that much more will be made. God forbid that we should now decide that democracy, which surely entails liberty of expression, is dangerous and unacceptable in our only convention publication.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Africa

HO

Population 35,000; 100 miles north of Accra.

July

21—**Mr. and Mrs. Henry Hofman Diehl** were appointed for a three year term as educational missionaries in October, 1961. Mr. Diehl teaches mathematics in Hawuli Secondary School in Ho. Mrs. Diehl formerly taught accounting.

22—**Mrs. Vivian Florin Hazel** sailed for West Africa in 1955 to serve as housemother and teacher of home economics at Hawuli Secondary School. At present she is head of the home economics department, teaches Bible and serves as senior housemother. The latter means being "mother, friend, counselor and nurse to 100 girls." Mrs. Hazel is the widow of Congregational Christian minister, Dr. W. J. Hazel.

23—**Mr. and Mrs. Earl John Lischer** have been missionaries to Ghana since 1962. Mr. Lischer teacher physics at the Mawuli Secondary School.

24—**Miss Pearl M. Snitker** teaches chemistry and is housemother at one of the girls' dormitories at Mawuli Secondary School. Furlough year for Miss Snitker, 1962-1963 is being spent studying at Eden Seminary.

ODUMASE-KROBO

Medium sized town near Accra. Presbyterian Secondary School located here.

25—**Rev. and Mrs. Alfred Krass** are associated with the Ghana Mission of the United Church of Christ. Mr. Krass is chaplain and instructor in religion and French and Mrs. Krass serves as part time teacher of Latin and history.

PEKI BLENGO

Estimated Population, 15,000.

26—**Rev. and Mrs. Eugene E. Grau** were the first missionaries sent to Ghana after the mission was "orphaned" after World War I. They are now stationed at Peki Blengo where he is president of the mission conference and principal of the Evangelical Presbyterian Seminary. He also has several other representative jobs with the Evangelical Presbyterian Church Synod Committees. Mrs. Grau is active in various women's groups, conferences and leadership training courses.

27—**Miss Esther May Reimold** is stationed at Peki Blengo, Ghana, from which point she carries out a wide ministry in the field of Christian education. She works with problems in the Sunday church school, youth work and teaches at the Seminary in Peki Blengo. She also is one of the leaders for the Middle School Camp each year and sends out Christian education materials to 132 centers of Christian activity in Ghana each quarter.

Dr. William T. Scott Will Join Elon College Staff

Elon College, June 27 — Dr. William T. Scott, Sr., of Chuckatuck, Virginia, who was formerly superintendent of the Southern Convention of Congregational Christian Churches, has been named as Director of Church Relations for Elon College. He will assume his new duties on or about September 1.

Dr. Scott resigned his present position as pastor of the Oakland Christian Church in Chuckatuck, Va., on Sunday, June 23, and he and his family will move to Elon College within the next few weeks. His return to Elon College will be a sort of "homecoming" for both him and his family, for the Scotts resided in the college community for 14 years while he was Southern Convention superintendent.

Both Dr. Scott and his wife, along with their three children, are alumni of Elon College, and Mrs. Scott is now serving as president of the Elon College Alumni Association, the first woman ever to hold the post.

The veteran Congregational Christian minister is a native of Randolph County, N. C., but he spent his youth in Greensboro. He is a graduate of Elon College and the Yale University Divinity School and did further graduate work at Columbia University and the Union Theological Seminary. He holds the honorary Doctor of Laws degree from Elon College and the honorary Doctor of Divinity from Piedmont College.

In serving as Director of Church Relations for Elon College, Dr. Scott will be dealing with long-time friends, for he has served the Congregational Christian churches in many capacities. He has held pastorates in Ohio, North Carolina and Virginia and for seven years was superintendent of the Southeast District of the churches' Board of Home Missions in addition to his former long tenure as superintendent of the Southern Convention.

Dr. J. E. Danieley, president of Elon College, has expressed his pleasure in Dr. Scott's acceptance of the post as church relations director. The college, which was chartered by the North Carolina Legislature in 1889, is preparing to observe its 75th anniversary year during the upcoming 1963-64 term, and Dr. Scott will play a leading role in this observance.

HISTORICAL SOCIETY

A valuable leaflet relating to The Southern Convention of the Congregational Christian Churches has been prepared by Rev. William T. Scott, Sr., D.D., Historian, under the title **Some Historical Highlights**, issued this year in recognition of the Carolina Charter Tercentenary and to encourage interest in local Church History. From the front page, which contains the Cardinal Principles of the Christian Church, to the last page which refers to The United Church of Christ, it is a comprehensive and attractively printed story of a significant religious movement. Congratulations to Dr. Scott, and greetings to our Southern Comrades. A few copies are available at our Boston office.

From the **News Letter**

"INTRODUCTORY KITS" OF NEW CURRICULUM AVAILABLE

Robert W. Roschy

The Southern Synod (Acting Conference) has available for the use of local Churches — Three "Introductory Kits" containing First Semester materials of the new United Church Curriculum from primary through adult. They are located as follows:

1. Rev. Van Grimes
   Faith, North Carolina
2. Mrs. Allan Rohrbaugh
   3100 Robin Hood Road
   Winston-Salem, North Carolina
3. Rev. Robert W. Roschy
   210 Tarpley Street
   Burlington, North Carolina

These persons are Christian Education Associates and are available to meet with local churches to help introduce the United Church of Christ Curriculum. The Rev. Harold Myers, Coordinator for the CEA program in Southern Synod, Convention of the South, and Southern Convention, 2809 Forest Drive, Burlington, North Carolina, can give you further assistance. Please contact him.

Also, two "Audio-Visual Kits" used with the United Church of Christ Curriculum are available for the use of local churches. Contact the Southern Convention Office, Elon College, North Carolina. Attention: Miss Ruth Dunn. These have been placed in the audio-visual depository.

EASTERN NORTH CAROLINA SUNDAY SCHOOL CONVENTION

The Eastern North Carolina Sunday School Convention met on June 25, at the New Hope Church. Rev. Bill Willett, president of the Convention and host pastor, presided.

Leading the workshops which constituted the program for the day were Mrs. Martha Wilkins, Rev. Harold Meyers, Rev. Richard Rinker, and Rev. Max Vestal.

The Convention adopted a constitution, which has been mailed to each church for study.

New officers elected for the coming year are J. Henry Todd, president, of Shallow Well Church, Sanford; Carl Ray, vice-president, Rt. 1, Louisburg; Mrs. J. Lee Lassiter, secretary, Henderson; and Mrs. Olive Foster, treasurer, Rt. 1, Henderson.

A DIFFERENT BIBLE SCHOOL

Ruth Aiken

Had you happened to stop at Pleasant Hill United Church of Christ during the recent Vacation Bible School, you might have listened to the native song of a young Filipino woman and her daughter, or have been instructed in the proper use of chopsticks by a teacher attired in the dress of a Japanese lady. You might have seen a bright red firetruck in the parking lot, and a fireman getting acquainted with the boys and girls. Had you visited the nursery department, you might have seen a trained nurse paying a visit to the smallest children. Had you attended the open house after the program, which was held at night for the first time, you would have taken an imaginary tour to all the countries which were studied throughout the week.

107 were in attendance, with 17 serving as teachers, song leaders, and helpers. A record system was developed and an evaluation meeting was held to make plans for next year's Vacation Bible School. Many of the teachers had attended one of the vacation church school workshops in preparation for teaching. Many visual aids were used in the classes. A taped devotional was prepared by the junior high department and was used in the closing program.

Congratulations to Rev. and Mrs. Winfred Bray upon the birth of a daughter, Darla Jo, on Wednesday, July 3rd. Rev. Bray is pastor of the Union Ridge Church, Burlington, N. C.

This Interested Me

Emily C. Lester

(Denver, Colorado, July 9)

Sixteen people from the Southern Convention journeyed to "cool colorful Colorado" for the sixteenth (and last, as such) General Council of the Congregational Christian Churches and the fourth General Synod of the United Church of Christ. We received a warm welcome for the temperatures were in the nineties! Governor John Love, whom former President Eisenhower presented to a Denver audience this week as "one of the young, new and vital leaders of the Republican party," brought more than perfunctory greetings to the General Synod, since he is an active layman in the Broadmoor United Church of Christ in Colorado Springs. At the opening session every Conference was represented by 680 delegates, and 709 of the 710 possible delegates were present when it came time to elect officers.

Our Colorado churches are celebrating their centennial this year — the first Congregational church service being held in a room over a saloon in Central City in 1863 during the booming Gold Rush days. The metropolitan area of Denver, which according to Colorado Conference Minister Rev. Robert Inglis, is larger than Rhode Island, has 28 churches of our faith and order. Out here, where there are 17 people to the square mile as over against 3500 in New York, ours is the only Protestant church in some counties. In one 3,000 square mile area (larger than Connecticut) there is only one church — and it is of our denomination. The "highest" church in the United States is one in the San Juan mountains at 9,200 feet. The beautiful conference center, LaForet, is known to some Southern Convention ministers who have attended summer schools here. Superintendent Inglis closed his remarks by reminding us that "General Synod has never been nearer to heaven than now; therefore we should be sensitive to the call of God who is in heaven."

One answer to this came in the plea of President Herbster at the opening day's session that the delegates "mobilize the manpower and means of the Church for racial justice." His suggestions were adopted in the form of resolutions which included a call to end segregation in churches and church-related institutions, financial aid to institutions which lose support when they adopt "open" policies, support for civil rights legislation, and asked the churches to receive a special offering in the fall to support this work. An 11-person committee was appointed to implement this phase of our denomination's activity, including Rev. Arnold Slater of Chattanooga, formerly pastor at Albemarle and Holy Neck, and Mrs. Albert Bartholomew (the only woman) who spoke at our Women's Fellowship Conference sessions in the fall of 1961.

An increasing number of churches (476 additional) have voted to become a part of the United Church of Christ within the last two years, until now our membership is 2,056,696 in 6,894 local congregations. Twenty-eight "acting conferences" have completed the realignment and reorganization process and are now regular conferences of the United Church of Christ, including the Nebraska Conference where Rev. Fred Register is chief executive and Michigan, where Rev. Duane Vore serves in a similar capacity. Interestingly enough, the west leads the way with every conference west of the Mississippi reorganized except one which legally cannot do so until next May although in the meantime to all intents and purposes it has been unified.

Judge Donald Webber of Maine presided over the sessions with efficiency and humor — there was seldom a dull moment during the intricacies of amendments to motions, voting to reconsider items voted at midnight the previous day, and keeping track of which person at which microphone should have the floor next. One item which produced much discussion was the selection of a site for a national headquarters — New York won out over Philadelphia by a vote of 419 to 171. Moderator for the next biennium will be Dr. Gerhard Grauer, a Chicago minister who was chairman of the committee which produced a constitution for the United Church of Christ. Assistant moderators will be Mrs. Robert C. Johnson of Birmingham (the first Negro woman elected to such a position in any major denomination) and Elmo Fischer of Texas, young administrator of Eden Home for the Aged.

Progress has been made on many fronts—membership, unity, finances, new curriculum—and President Herbster declared "I believe the United Church of Christ was sent into the world at this particular juncture in history to demonstrate what a whole people can do when they are completely devoted to Christ and Christ's mission."

TO TURN THE TIDE

In a recent issue of **Christianity Today,** Rev. Dr. John Sutherland Bonnell, addressed himself to this question: "What can we Christians do to turn in our favor the tide that has been running with such strength toward **Communism?**" In reply, he stressed the following steps as essential: (1) "We should seek to recapture the spirit of first-century **Christianity** with its passionate proclamation of Christ's inevitable triumph." This was the spiritual dynamic which inspired the early Christians to stand defiantly before governors, magistrates and kings; (2) "We ought to choose carefully the battleground on which we will meet our adversary." **Christian Democracy** rests upon belief in the dignity and worth of man, the priceless value of human freedom and the brotherhood of man — the God-given, inalienable rights of the individual; (3) "We must insure that in our lives and in our national life we do not contradict the very precepts we proclaim."

CIRCLE PLANS JOINT MEETING

The Cassie Crutchfield Ladies Missionary Society of Bethlehem United Church of Christ held its June meeting at the home of Mrs. Elmo Brown. The meeting was called to order by the president, Mrs. Joan Kernodle. A very inspiring devotion was rendered by Mrs. Emogene Wallace, after which Mrs. Evella Sutton presented the program.

During the business hour plans were made for a fellowship supper at the church the following week and for the cook-out which is to be a combination of the Laymen's Fellowship and the Ladies Missionary Circle picnic. Families will be invited.

Miss Jamima Sutton was enrolled as a new member. The hostess, assisted by Mrs. Polly Rudd, served refreshments to the group.

WHICH IS WORSE?

The following was gleaned from a sermon in the July-August issue of Pulpit magazine. It seemed to this reader the perfect reply to an often voiced complaint:

". . . some of you will go out of church this morning whispering to your neighbor, 'He went over my head today.' My reply must be that one pulpit sin is worse; namely, treating you as if you had no heads to go over." R. Benjamin Garrison

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

P.F.'ERS RETREAT

Richard N. Rinker

North Carolina Field Secretary

Dear P.F.'ers

Several items of concern to you need to be brought to your attention for your serious consideration. First, **the Youth Ministry plan** which is rapidly developing within the United Church of Christ should be studied by your group in whatever way fits best into your methods and programming. Ample helps are available for guidance in this respect. Leadership for a presentation-discussion may be obtained in the persons of our Convention Pilgrim Fellowship officers and myself. Several of your group should plan to attend **the 1963 Pilgrim Fellowship Officers' Retreat** to be held at Camp Moonelon from August 18-26.

The P. F. Officers' Retreat will have several outstanding features this year. Among them are the theme, the leadership to be present, and the real opportunity to discover what others are doing in the area of youth work. The theme will be "the U in the yoUth ministry" and it will center around The Youth Ministry of the United Church of Christ as it reaches into the youth programs of local churches. We shall have the **Rev. Scott S. Libbey** with us for the first half of this Retreat. Mr. Libbey is on the Youth Ministry staff of the Division of Christian Education of the United Church Board for Homeland Ministries.

It is extremely important that your group has **both** young people and adult leaders on hand. This is a chance for adults to learn along with the youth. Here is where some basic study and work will be done toward a better understanding of the Youth Ministry in the local church.

A second item of concern: **the North Carolina Ecumenical Youth Assembly** to be held at Guilford College from August 12-17. This interdenominational youth meeting will be sponsored jointly by the Youth Department of the North Carolina Council of Churches and the United Christian Youth Movement. It will provide time for young people to share together in study and fellowship. Outstanding leaders will be on hand, **including Bob Knowles**, formerly Minister of Christian Education here in the Southern Convention. This meeting is open to young people from ninth grade through college juniors. Try hard to get some of your young people to this important ecumenical gathering.

OAKLAND P. F.

By Alfred Bradshaw, Reporter

The members of the Oakland Youth Fellowship were guests of Mr. and Mrs. Cecil Rawls on June 16, at their home near Smithfield.

Swimming was enjoyed by all the P. F. members in the Rawls' pool, and a picnic supper followed.

The regular monthly meeting was called to order by the vice-president, Bradley Simpson. Bennie Dailey presented an interesting program on Fellowship, after which several of the members took part in an open discussion.

The meeting was closed with a prayer led by Rev. William Scott.

The P. F. members are all grateful to Mr. and Mrs. Rawls for their invitation to visit their home. Everyone had a most enjoyable evening.

More than a million hymnals (Sambika), published by the Publication Department of the Kyodan, have been distributed in Japan since its revision eight years ago!

THE NORTH CAROLINA ECUMENICAL YOUTH ASSEMBLY

August 12-17, 1963

Guilford College, N. C.

Theme: **"The Sound of Many Voices"**:

The Church

The World

The Churches

The Voice of the Church: The Church exists as the fellowship of those who have been called to proclaim the Gospel to the world. We are to be His ambassadors, His servants, His witnesses to the ends of the earth. Here we examine the church at the point of its highest unity — Pentecost. Here we find many voices, but the differences were differences of language so that the Gospel might be more easily proclaimed abroad. Though there were many voices, the Spirit was one.

The Voices of the World: The world which challenges the Gospel is a world which is man-centered. It rejects God and establishes all sorts of new gods. The world cries out to persons with many voices asking for allegiances to its many gods and ideologies. The raucous noise of these voices have in many places drowned out the voice of the Church.

The Voices of the Churches: Divided, the Church possesses many voices and in this regard is hard to distinguish from the voices of the world. Not speaking clearly above the din of the world, the divisiveness of the church is largely responsible for its lack of effectiveness in converting the world. These voices indicate a divided spirit.

So there is the sound of many voices: but are they of Pentecost or of Babel? (From the Pamphlet.)

Where Art Thou?

Background scripture: Genesis 3:1-11.

Devotional Reading: Romans 5:12-21.

Memory Selection: **All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.**
Isaiah 53:6.

This is one of the most vivid and picturesque stories in the Bible. It is told in simple language and familiar words. It is a strange story — it tells about a serpent that walked and talked, about a tree the fruit of which gave one the power to live forever. It tells about God coming down and walking and talking with a man and a woman. It is a strange, mysterious, mystifying story. How shall we take it? As literal truth, every detail to be accepted as historic truth? Or as a parable, a pictorial representation of spiritual realities? Let every man be fully persuaded in his own mind. In any event the story has the stamp of veracity on it, not so much in literal correspondence to a particular event in history, but in its fidelity to the presentation of moral and spiritual truth.

For it shows with an insight and accuracy that testify to its **divine inspiration** several phases of the moral processes in operation every day in the year. It is as fresh as today's edition of a modern newspaper. For in it we see:

1. The stealthy approach of evil.
2. The peril of tarrying in its presence.
3. The weakness of untried innocence.
4. The danger of mistrusting the wisdom underlying the moral imperatives or prohibitions.
5. The shame and sense of guilt wrought by disobedience.
6. The final loss incurred by evil doing.

The Story In Brief

The scene is laid in a Garden, a harmonious, happy place. The principal characters are a man, a woman, and a serpent. The action moves steadily to a climax. The serpent's insinuation and cynicism, the woman's answer, the woman's action, the involvement of the man, the final result — it is all told simply, swiftly, surely. Read it again and again and get the picture as a whole. It is a masterpiece of truth in pictorial form.

Some Lessons From the Story

A. **The place of prohibitions in life.** Even in Eden or Paradise there were prohibitions. There was a "Thou shalt not." God is interested in the moral education and character of his children, and he knows that there can be no character without discipline. Society would have no security, and individuals would have no happiness if there were no divine prohibitions written into the structure of the universe. There is a need for the Ten Commandments.

B. **The Psychology of Temptation.** Here is a profound insight into the psychology of temptation and the wiles of the devil. He presents it in an attractive, alluring way — the tree was good for food, pleasant to the eyes, desired to make one wise. Temptation usually comes in one or the other of these guises. The devil further insinuates that one can escape the penalty for his sin. He makes us think we are smarter than our fellowmen who get caught.

C. **The Power of Evil to Make Us Tempt Others.** Eve was first tempted, then in turn she tempted Adam. This is one of the tragic things about evil — it has power to make us tempt others, even those we love most dearly. Jesus himself said that a man's foes could be those of his own household.

D. **The Tendency to "Pass The Buck."** Eve said to God later "It was the serpent." Adam said "It was the woman thou gavest me." How true all this is of us! We blame others for our sins — our heredity, our environment, our companions. But ultimately we cannot shift our personal responsibility. If we are honest with ourselves and with God we will say "I have sinned."

SUNDAY SCHOOL LESSON
JULY 21, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

E. **The Difference Between Sin in Prospect and in Retrospect.** Seen in prospect, sin seems to be the most desirable, delectable thing in the world. It promises happiness, it seems to be the one thing we must have to make our lives complete and to bring happiness. But seen in retrospect — well that's a different matter. "The morning after the night before" is often a disillusioning thing. The tragedy is that seen too often and indulged in regularly, it loses its ugly face, and what we once hated we come to love. But life's beauty turns to ashes and sin loses its luster when we have yielded to it.

F. **The Sense of Shame and Guilt that Follows Sin.** After Adam and Eve had sinned, they became ashamed and afraid. Here is one of life's supreme tragedies. Phillips Brooks, that prince of preachers put it thus: "To keep clear of concealment, to keep clear of the need for concealment, to do nothing that he might not do out on the middle of Boston Commons at noonday — I cannot say how more and more that seems to me to be the glory of a young man's life. It is an awful hour when the first necessity of hiding something comes. The whole life is different thenceforth. When there are questions to be feared and eyes to be avoided and subjects that must not be touched, then the bloom of life is gone. Put off that day as long as possible. Put it off forever if you can."

G. **The Final Loss Incurred By Evil Doing.** Life for this man and woman had become different, the bloom of innocence faded away, the happiness and peace of the Garden were gone. Sin with its curse had entered the world and had begun to infect the human race with its taint and contamination. The way of the transgressor is hard. Be sure your sins will find you out. Whatsoever a man soweth, that shall he also reap.

IN JAPAN

Rev. Alden Matthews has been elected English Secretary of the Council of Cooperation, as successor to the Rev. Darley Downs who has resigned due to impending regular retirement. The Council co-ordinates the work of the United Church of Christ in Japan, related schools, social work and the co-operating overseas denominations.

Thanks For Help In Vacation Time

Continued from Issue of July 2

J. E. Branch, RFD 1, Garner, N. C.	50.00
Mayland Christian Church, Broadway, Va.	10.00
Baker-Crammack Hosiery Mills, Inc., Burlington, N. C.	10.00
Barker's Tire Service, Burlington, N. C.	10.00
L. D. Tucker, Burlington, N. C.	10.00
Pepsi-Cola Bottling Co., Burlington, N. C.	10.00
Carolina Tank Lines, Inc., Burlington, N. C.	10.00
Thomas O. Jones, Burlington, N. C.	20.00
South Atlantic Bonded Warehouse, Greensboro, N. C.	10.00
Hamilton Congregational Church Women's Guild, Beverly, Mass.	5.00
Women's Fellowship, Rutherford Congregational Church, Rutherford, N. J.	10.00
Mr. & Mrs. Oscar W. Hines, McLeansville, N. C.	20.00
B. Everett Jordan, Saxahapaw, N. C.	50.00
Pet Dairy Products Co., Burlington, N. C.	10.00
Dr. James W. Johnson, Burlington, N. C.	10.00
Mr. & Mrs. A. H. Rogers, Burlington, N. C.	25.00
Mrs. Walter R. Sellars, Burlington, N. C.	10.00
D. C. McLennan, Greensboro, N. C.	25.00
Mrs. Mamie K. Perkinson, South Hill, Va.	10.00
Charles V. Sharpe, Burlington, N. C.	6.00
Mrs. Gilbert Burns, Asheboro, N. C.	10.00
Mrs. W. H. Ayscue, RFD 1, Henderson, N. C.	10.00
7th Grade Sunday School Class, First Congregational Church, Litchfield, Conn.	15.00
Helen S. Knott Memorial Fund (First Congregational Church) Michigan City, Indiana	320.00
Mrs. Allen E. Gant, Burlington, N. C.	100.00
Center Church of Christ, Church School, Hartford, Conn.	50.00
Colonial Stores, Inc., Raleigh, N. C.	10.00
Miss Georgia Bradley, Mebane, N. C.	10.00
Mrs. Elbert Joyner, Henderson, N. C.	10.00
Boone Furniture Co., Gibsonville, N. C.	10.00
Beverly Hills Christian Church, Burlington, N. C. (Bible School Offering)	14.32
Miss Jennie C. Middlebrook, Bethel, Conn.	10.00
Women's Association, First Congregational Church, Danbury, Conn.	10.00
Mrs. Lola M. Moore, Graham, N. C.	2.00
J. M. Moore, Graham, N. C.	2.00
Miss Ruth L. Miller, Burlington, N. C.	5.00
Mr. & Mrs. Merritt Wilson, Jr., Graham, N. C.	10.00
King Electric Co., Burlington, N. C.	10.00
Good Hope Christian Church, Wake Forest, N. C.	10.00
George L. Carrington, Burlington, N. C.	10.00
Dr. Mary Frances Thelen, Lynchburg, Va.	35.00
Centerville Congregational Church, Waverly, Va.	10.00
In Memory of Miss Ruth Aldridge	
In Memory of Mrs. Hallie Williams Spaulding	
In Memory of Carol Woodin	
In Memory of Mr. J. Irving Corbett	
In Memory of Miss Virginia Williamson	
Total Memorial Gifts	27.00
Special Gifts	175.00
Total	$ 1,845.81
Total for the Week	$ 2,210.08

(In Memory of Mrs. James L. Foster, Sr.,
for **The Doll Fund** — 4 Memorials — $20.00.)

Pictured on the opposite page are three of the young ladies who are quite thrilled over the additional building for our Home. They have been living in the White Building which we know has been inadequate and actually unsafe for quite some time. Reading from left to right they are Brenda McFatter, Patsy Beamon, and Sue Medlin.

Brenda has been with us for nearly three years and is from Burlington. She came to the Children's Home at the death of her mother.

Patsy is from Durham and has been with us for six years. Patsy is with us because of the fact that her home is broken at this time.

Sue is from Sanford and has been with us two years. She came to us a few months after her mother passed away.

VACATION SCHOOL AT BETHLEHEM

Mrs. Blanches S. Ross

The annual Church Vacation Bible School was held June 9-13 at Bethlehem United Church of Christ. The program for the week was centered around "Widening Human Relationships in the World." The teachers were: Mrs. Lois Simpson and Mrs. Jane James, primary; Mrs. Alice Simpson, Mrs. O. T. Beckom and Miss Jamima Sutton, kindergarten; Mrs. Imogene Wallace, juniors; music was taught by Mrs. Linda Lashley; refreshments were provided by Mrs. Nancy Ross and Mrs. Ruby Madren. Crafts were taught by Mrs. Eunice Kernodle and Mrs. Wilda Ross; recreation was led by Mrs. Katharyn Gwynn and by the pastor, Rev. Charles Bell.

Approximately 60 children attended the vacation church school. Highlight of the week was a picnic held on Friday with many of the parents present. The following Sunday the children presented a summary of their week's activities during the church school hour.

It is better to take many injuries than to give one.

Give some people an inch and they think they're rulers.

REPORT FOR JULY 1, 1963

Southern Convention Churches and Sunday Schools

NO REPORT THIS WEEK

SPECIAL OFFERINGS

Dr. & Mrs. John G. Truitt, Elon College, N. C.	$ 10.00
Mrs. Elsie Newmarker, Rockville, Conn.	25.00
Bethlehem Cong. Christian Ch., Altamahaw, N. C.	150.00
Class No. 15, Cong. Christian Ch., Reidsville, N. C.	15.00
Congo Church Charity Circle, Russell, Kansas	10.00
County Motor Company, Graham, N. C.	10.00
Miss Celeste Penny, Raleigh, N. C.	10.00
Miss Norma King, Spokane, Washington	10.00
Miss Bessie Thomas, Burlington, N. C.	10.00
Mrs. Hilda E. Hiller, Belmont, Mass.	5.00
Mrs. R. J. Bates, Forest Grove, Oregon	1.00
Dr. Alex F. Goley, Burlington, N. C.	10.00
Mr. & Mrs. Tommie C. Farrell, Pittsboro, N. C.	10.00
New Hope Christian Church, Roanoke, Alabama	5.00
Laymen's Fellowship, Western Conf., Albemarle, N. C.	50.00
Pilgrim Congregational Ch. School, Milwaukee, Wis.	42.55
Carolina Christian Ch., RFD 3, Burlington, N. C.	10.00
I. H. Vickery, Sr., Henderson, N. C.	100.00
Pisgah Congregational Christian Ch., Pisgah, Alabama	15.00
Christian Chapel Church, Moncure, N. C.	25.00
New Hope Christian Church, Louisburg, N. C.	15.00
Mt. Auburn Christian Church, RFD, Manson, N. C.	50.00
Laymen's Fellowship, Asheboro C. C. Ch., Asheboro	10.00
Philathea Class, Suffolk Christian Ch., Suffolk, Va.	10.00
Hampshire Colony Cong. Church, Princeton, Ill.	25.00
Bridge Bible Class, C. C. Ch., Chesapeake, Va.	25.00
Wildmere Beach Congregational Church, Milford, Conn.	44.37
Hanks Chapel Church, Pittsboro, N. C. (Bible School Offering)	77.30
Mary Sue Brittle S. S. Class, Bethlehem C. Ch., Suffolk	5.00
Junior Class, Concord, United C. of C. Sunday School, RFD 2, Elon College, N. C.	5.00
In Memory of Mrs. D. E. Sellars (17 Memorials)	
In Memory of Mrs. Dorothy Morrison (1 Memorial)	
In Memory of Mrs. Birdie Stansell (1 Memorial)	
Total Memorial Gifts	203.00
Special Gifts	373.91
Total	$ 1,367.13

CHURCH MUSIC CONFERENCE

Rev. Nevin H. Feather

A Church Music Conference, sponsored by the Committee on Christian Education of Southern Synod Acting Conference, will be held at the Blowing Rock Assembly Grounds on Friday and Saturday, August 3-4. The conference will begin with registration at 2 p.m. on Friday and close with lunch on Saturday.

Three groups will be given special emphasis during this conference. The group for church organists and pianists will be under the leadership of Miss Gene Cook from Concord; the group for choir members will be under the leadership of Mrs. Nevin Feather from Claremont; and the group for all people who are responsible for music in the Church School will be under the leadership of Mrs. Hiram Davis from Landis. In this latter group, special attention will be given to the musical aids and suggestions that are a part of the United Church of Christ curriculum for the Church School.

The schedule will be as follows:

Friday, August 2

2:00- 3:00 p.m. registration
3:00- 3:15 opening services
3:15- 4:15 workshop period
4:15- 5:00 group singing and learning new anthems
5:30-evening meal
6:30-vespers

Saturday, August 3

8:00 a.m. breakfast
9:00-10:00 workshop period
10:00-10:45 group singing and learning new anthems
11:00 a.m. closing service
12:00 noon-lunch

Cost for the conference will be:

$2.00 registration fee
3.75 meals
1.50 lodging

$7.25 total cost

We solicit the support of all church music lovers to attend this conference. Advance registrations will be accepted and should be mailed to: The Rev. Nevin H. Feather, Route 1, Claremont, N. C.

APPLE'S CHAPEL

The Rev. Carl Wallace, pastor of the United Church of Christ, Southern Pines, N. C., is the guest evangelist for revival services, July 14-19.

Rev. Collie Seymour, pastor, reports that the foundation of the new church is about complete.

Report Of Eastern Virginia Women's Fellowship

Quarter Ending May 31, 1963

Apportionments	$1,463.15
Love Gift	85.00
Minutes for Missions	44.00
Beds Moonelon (Churches)	510.10
Rally Offerings-Suffolk	143.00
Rally Offerings-Norfolk	75.10
Rally Offerings-Waverly	26.00
Women's Gift	2.59
Life Memberships	270.00
Memorials	60.00
Special Love Gifts:	
Barbaros College Fund	25.00
Sterling Whiteners'	15.00
Total from Women	$2,718.94
Juniors-Apportionment	$ 71.95
Cradle Roll-Offering	42.21
Total	$2,833.10

Receipts and Disbursements

Receipts

Balance Brought Forward	$ 171.32
Apportionments	1,531.15
Love Gifts	85.00
Minutes for Missions	44.00
Beds for Moonelon (Churches)	510.10
Rally Offerings:	
Suffolk District	143.00
Norfolk District	75.10
Waverly District	26.00
Women's Gift	2.59
Juniors	71.95
Cradle Roll	42.21
Life Memberships	270.00
Memorials	60.00
Special Love Gifts:	
Barbaros College Fund	25.00
Sterling Whiteners'	15.00
	$2,901.10
Total	$3,072.42

Disbursements

Mrs. Harold Tribble, Postage etc.	$ 5.40
Mrs. Jennie Spratley, Postage etc.	2.70
Mrs. M. K. Hassell, Rally Expenses	15.00
Mrs. Frederick Hyber, Rally Expenses	8.23
Central Distribution Service	8.00
Mrs. W. B. Williams, Conv. Treasurer	2,833.10
Total	$2,872.43

Total Receipts	$3,072.42
Total Disbursements	2,872.43
Balance	$ 199.99

May 13, 1963

Apportionment

Antioch	$ 25.00
Bayside	25.00
Berea	25.00
Bethlehem (Dispt.)	5.00
Bethlehem (Nans.)	87.50
Central	20.00
Christian Temple	125.00
Cypress Chapel	55.00
Damascus	25.00
Dendron	10.00
Eure	15.50
Franklin	100.00
First, Port's	30.00
Great Bridge	40.00
Holland	45.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	15.00
Liberty Spring	55.00
Lynnhaven Colony	18.75
Mount Carmel	22.50
Mount Zion	7.50
New Lebanon	20.00
Newport News	62.50
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	85.00
Richmond	15.00
Shelton Memorial	30.00
South Norfolk	60.00
Suffolk	250.00
Hunterdale	60.70
Wakefield	9.10
Warwick	20.00
Waverley	15.00
Windsor	37.50
Total	$1,531.15

Love Gift

Liberty Spring	$ 10.00
Newport News	50.00
Warwick	25.00
Total	$ 85.00

Minutes for Missions

Great Bridge	$ 44.00

Beds for Moonelon

Bayside	$ 50.00
Bethlehem (Nans.)	25.00
Cypress Chapel	30.00
Damascus	10.00
Dendron	8.75
Eure	5.00
Franklin	25.00
Holland	18.50
Holy Neck	25.00
Liberty Spring	25.00
Newport News	25.00
Oak Grove	5.00
Oakland	10.00
Rosemont (Jrs.)	5.00
Richmond	5.00
Shelton Memorial	15.00
South Norfolk	60.00
Suffolk	112.85
Hunterdale	10.00
Wakefield	5.00
Warwick	25.00
Windsor	10.00
Total	$ 510.10

Juniors

Bethlehem (Nans.)	$ 10.00
Christian Temple	27.25
Eure	1.35
Franklin	7.50
Holy Neck	5.00
Liberty Spring	6.85
Mount Carmel	1.50
Oakland	2.50
Hunterdale	10.00
Total	$ 71.95

Cradle Roll

Damascus	$ 17.51
Eure	1.35
Franklin	2.00
Mount Carmel	3.65
Oakland	17.70
Total	$ 42.21

Women's Gift

Warwick	$ 2.59

Life Membership

Bethlehem (Nans.)	$ 100.00
Cypress Chapel	40.00
Damascus	10.00
Eure	10.00
Great Bridge	30.00
Hopewell	10.00
Isle of Wight	10.00
Mount Zion	10.00
New Lebanon	10.00
Suffolk	20.00
Hunterdale	10.00
United, Port's	10.00
Total	270.00

Memorials

Suffolk	$ 50.00
United, Port's	10.00
Total	$ 60.00

Special Love Gifts

Hunterdale	$ 25.00
Warwick	15.00
Total	$ 40.00

Mrs. Loren Waldo, Treas.

GOING SHOPPING

One of these days I must go shopping. I am completely out of self-respect. I want to exchange the self-righteousness I picked up the other day for some humility which they say is less expensive and wears longer.

I want to look at some tolerance which is being used for wraps this season. Someone showed me some pretty samples of peace. We are a little low on that and one can never have too much of it.

And by the way, I must try to match some patience that my neighbor wears; it is very becoming to her and I think it might look good on me. I might try on that little garment of long-suffering they are displaying. I never thought I wanted to wear it, but I feel myself coming to it.

Also I must not forget to have my sense of appreciation mended and look around for some inexpensive everyday goodness. It is surprising how suickly one's stock of goodness is depleted!

"The Friend" quoted in
Pilgrim's Progress,
Harwichport, Mass.

DENTIST'S VACATION

Dr. Harold Auler, Sr., UCBWM missionary in Honduras, wrote in a recent letter: "Dr. Howell of Alliance, Ohio, was with us last week. On vacation for a few weeks, he plans to work in several areas. This week he is in Mangulile, Clancho. The total number of patients at Concepcion del Norte was 135, with 674 teeth extracted. At Pinalejo he examined 145 people with 665 extractions. Nice way to spend a vacation! Dr. Howell brought his 12-year old son along. Brent had a good time shooting at lizards with my air-rifle. The cost for extracting teeth was 25 cents (U. S. money) and for the 'have-nots' two eggs."

SOMETHING TO PONDER

If we accept the verdict of science and the Christian religion, we must admit that either all men are brothers, or no men are brothers. Either God is the Father of all men, or he is the Father of none. Either the lives of all children are sacred or the life of no child is sacred.

—Benjamin E. Mays quoted
in Shelton Memorial bulletin

This poem was written by Mr. Charles Stewart, a member of the Shelton Memorial Church. It appears in a collection of Mr. Stewart's poetry published in 1960. He also writes music regularly and has written one anthem which is used by the Shelton Memorial Church choir.

THE SOUL OF MAN

The soul of man lives on and on
Secure, as on the day when born.
The stars may fall and fade away,
And nature sink in years of age and play.
From unbounded elements that dash and whirl
Its wreck of matter on this weary world.
Yet the soul of man lives on.
Man may delve into the vast unknown,
Harness the rays and atoms for his own,
Then in a weaker moment may decide
This monstrous phantom o'er the earth shall ride,
And turn this orb into a fiery hell,
So dreadful, none will live to tell,
Yet the soul of man lives on.
Some unknown power this earth may crush,
And lay the lofty mountains into dust,
Rushing waters o'er the sinking plain,
Crushing life, never to rise again,
And send this planet flying into space,
An atom there, around the sun to race.
Yet the soul of man lives on.

—Mr. Charles Stewart

In Memoriam

SAWYER

A keen sense of loss attended the death of Harvey L. Sawyer on January 9, 1963. Although a young man he had made a very definite place for himself in the life of the First Congregational Christian Church of Portsmouth.

At the time of his death he was a faithful member of the choir — assistant Superintendent of the Sunday School, and a nominee for the office of Deacon. His keen sense of humor, ready wit and cheerful attitude made a central place for him in every meeting he attended. As a member of the Official Board of this church his judgment was mature and his opinions sound.

The Official Board of the First Congregational Church of Portsmouth, Virginia, hereby goes on record as officially and publicly expressing our sense of loss because of the death of Harvey L. Sawyer. We further direct that this Memorial be made a part of the permanent records of First Congregational Christian Church and that copies be sent to appropriate news media as well as his family.

We feel enriched by the years Harvey L. Sawyer was with us and it is our belief that his life proved the adage "that life is measured not by its length but by its Christian quality."

Done in official session this third day of June, 1963.

W. Harrell Byrd, Chairman
Daniel A. Bowers, Pastor

MORRISON

Mrs. A. S. Morrison, Sr., a member of Rosemont United Church of Christ, South Norfolk, Virginia, died June 8, 1963. She had served her church as a Deaconess, always putting her church in the center of her loyalties. The following poem written by one of her Sunday School class members is a tribute of love to Dorothy:

She was a most gracious lady
Her smile was slow and sweet.
Her presence a benediction
To her friends whene'er they'd meet.
She was modest and retiring
With a charm in her face,
She has gone away and left us
For a higher, brighter place.
Her health was a heavy burden
Almost more than she could bear.
Gallantly she rose above it
She took it to the Lord in prayer.
We shall miss her, how we'll miss her
But our loss is heaven's gain.
Dorothy you've been a blessing
And we know you live again.

In memory of her passing, we offer these resolutions:

First, that we bow in humble submission to our Heavenly Father who doeth all things well.

Second, that we extend our heartfelt sympathy to the members of her family.

Third, that a copy of the memorial be sent to the family, one to be placed in the church records, and one to be sent to the Christian Sun for publication.

The Board of Deaconesses of
Rosemont Christian Church
Mrs. Elsie Hewitt, Secretary.

Beatitudes For Teachers

As we draw closer to the introduction of the total "new curriculum" which will affect our whole program which involves the Church School, the youth program, and all other activities in which our people are involved, we come again and again to the recognition that the Gospel stands and falls largely with the adults who share their Christian experience and lives. The following "Beatitudes for Teachers of Children" well expresses our appreciation and our anticipation as we recruit more of you to serve in the coming year.

Blessed are you when your church says, "Teach our children," for then are you numbered among those who follow the great command, "Go . . . teach."

Blessed are you when children think of you as a trusted friend, for in establishing this relationship with the children you have attained one qualification of a good teacher.

Blessed are you when, with the children, you see beauty, love, truth, and live in righteousness, for as you teach you also will learn and grow.

Blessed are you when you are able to think of the needs of every child as you plan your work, for understanding, affection, and security are essential to Christian life and growth.

Blessed are you when other teachers seek your counsel and help, for comradeship is a source of mutual strength, and confidence to those who share a common purpose.

Blessed are you when fathers and mothers recognize your sincerity of purpose, for Christian teaching is doubly sure when the home and church are in partnership.

Blessed are you when you are not satisfied with your ways of teaching children, for self-improvement is always possible for those who earnestly desire to become better friends and guides of children.

Blessed are you when zeal for the kingdom of God fills your heart, for he who guides children in the way of love, good will and righteousness is already building the kingdom of God.

—Michigan Conference News

Elon College Library

The CHRISTIAN SUN

Elon College Library X

Vol. 115 July 23, 1963 No. 29 A Religious Weekly for Christian Homes

SOMETHING TO THINK ABOUT

To this fact, that we are each a secret to the other, we have to reconcile ourselves. To know one another cannot mean to know everything about each other; it means to feel mutual affection and confidence, and to believe in ane another. A man must not try to force his way into the personality of another . . . for there is a modesty of the soul which we must recognize, just as we do that of the body. The soul, too, has its clothing of which we must not deprive it, and no one has a right to say to another: "Because we belong to each other as we do, I have a right to know all your thoughts." Not even a mother may treat her child in that way. All demands of that sort are foolish and unwholesome. In this matter giving is the only valuable process; it is only giving that stimulates. Impart as much as you can of your spiritual being to those who are on the road with you, and accept as something precious what comes back to you from them.

Albert Schweitzer,
The Light Within Us
(Quoted in
Tryon Church Chimes)

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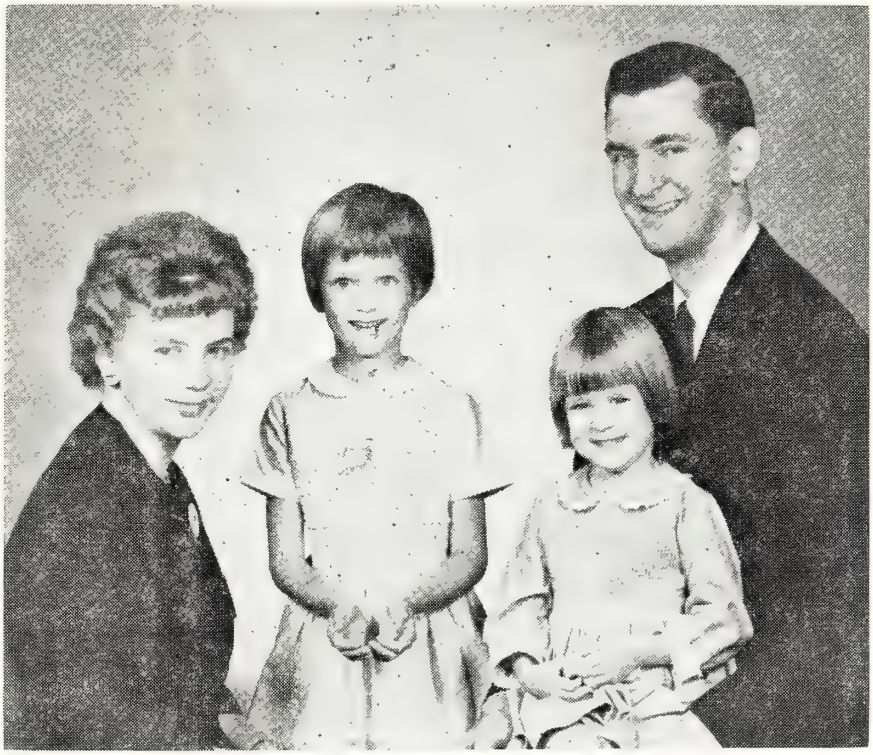

NEW MINISTER AT FRANKLIN, VIRGINIA

Rev. and Mrs. St. Elmo Nauman, Jr., and two daughters will arrive in Franklin, Virginia, in time to begin their ministry at the Franklin Congregational Christian Church on August 1, 1963.

Mr. Nauman is a native of Arizona, where he was born in Phoenix in 1935, and is a son of a ministerial family. Mr. Nauman was graduated from the University of Chicago in 1954, and from the Berkeley Baptist Divinity School in California in 1957. He has done post graduate work at Andover-Newton Theological School and Boston University.

Mr. Nauman was ordained in St. Paul, Minnesota, in 1957, and served as a pastor of a Congregational Christian Church in Lowell, Mass., and as Associate Pastor of the First Congregational Church of Berea, Ohio.

Mr. Nauman is married to the former June Anderson of St. Paul, Minnesota, and is the father of two daughters — Constance, born in 1955, and April, born in 1959.

EDITORIALS

Pulse And Temperature

"Just as the Christian should not be constantly feeling his spiritual pulse, so, too, the Christian community has not been given to us by God for us to be constantly taking its temperature." — Bonhoeffer, **Life Together.**

All of us have grown up in a day of criticism and evaluation. No group has sought to examine its own heritage, motives, and methods as has the Christian Church. This is good. Jesus warned that no one should try to pick a splinter from his brother's eye while he himself is blinded by a log in his own.

Having said this, we must recognize that it is equally dangerous for the Church to become obsessed with its own health and well-being, so that its mission never quite gets under way. Christ did not await the day when His disciples were perfect before sending them out in His name. He could not defend their actions on many occasions. Yet, they began the mission, and "out-did" themselves more than once. Paul explained it by writing: "It is no longer I who live, but Christ who liveth in me."

Our churches engage in self-study. This is fine — if this self study results in greater service of the Master. Our Southern Convention, believe it or not, has a committee to study committees. Even this is all right — if we are enabled to serve more efficiently.

But God forbid that we become hypochondriacs, so concerned with our illnesses that we waste our health — so concerned with our sins that we forget God's grace — so preoccupied with our faults that we forget God's forgiveness. But worst of all — so concerned with ourselves that we forget Christ and His mission to the world.

An occasional check-up is fine, but let's stop taking our temperature and checking our pulse long enough to get underway with the work of the Kingdom. It may even help our pulse and temperature — but best of all, help us forget them.

Max Vestal

Congratulations:

SOUTHERN SYNOD AND DR. PEELER

The Southern Synod of the Evangelical and Reformed Church installed a new president last Sunday evening. He is Dr. Banks J. Peeler — a warm, kindly, able Christian leader. Dr. Peeler has served over the past year as chairman of the Steering Committee, seeking to pave the way for the new United Church of Christ Conference. His patience, his insight, and his ability to work well with others has been felt by all his associates.

We, therefore, congratulate the Southern Synod upon the installation of its new president and Dr. Peeler upon his entry into this important office.

M. V.

Relax With Max

Let me list for you what I call "Half Truths that Hinder," and what we really mean when we say them:

* * * *

"Charity begins at home." We mean that it ought to end there too.

* * * *

"It doesn't make any difference which church you go to." We mean, "I'm not very much interested in any church."

* * * *

"The church ought to stick to spiritual matters." We mean that we don't want Christ upsetting the apple cart of our daily lives.

* * * *

Watch out for these and other half truths. They are more dangerous than lies, for they have a certain attractiveness about them. There is enough truth in them to soothe the conscience.

A Call For Demonstrations

Don't jump to conclusions! The call is not for street demonstrations, necessarily — certainly not for the violent type. What should be called for, from all concerned, are demonstrations of love, patience, understanding, justice, humility, and responsibility.

Christians have always been called upon to demonstrate their faith — "faith without works is dead." "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven."

We need to stand up and be counted among those who seek solutions for all social unrest in the light of the Gospel of Christ. We must not forget Christ's wrath against wrong, as on the day when He stormed the money-changers. Neither must we forget His love for the lost, as from the cross He prayed for His executioners.

It seems especially appropriate to call, at this time, upon the peacemakers to demonstrate their spirit and skills. Tempers are reaching the boiling point. Violence has broken out in many areas. Even church bodies are passing resolutions with more warmth than illumination, filled more with remonstration for us Southern sinners than with the demonstration of the love of Christ, which can redeem all sinners, Southern and Northern.

Peacemakers will, as always, be "caught in the middle." They will be accused of thwarting the struggle for justice. They will be called Communists. They will be called many things by many people. But, if they are real peacemakers, Jesus has called them, "The sons of God."

M. V.

VACATION CHURCH SCHOOL AT SANFORD

Vacation Church School was held at Sanford Congregational Christian Church, the week of June 24-28, with 57 children enrolled, and 15 teachers and workers. Using the suggested theme, "Widening Relationships," classes were held each day for children from the Kindergarten ages through the Junior Highs. Throughout the week, interest was high, and there was a great deal of enthusiasm for the material used.

During the closing exercises on Friday evening, the offering, to be given for the Migrant Ministry in North Carolina, was presented by a representative from each department, and dedicated by the pastor, Dr. Shepherd.

The children, parents and friends enjoyed a picnic supper together following the program.

In an appraisal of the school at the end, it was felt that in over-all consideration, it was the best school in recent years.

CONFERENCE FOR TEACHERS OF ADULTS

The Conference for Teachers of Adults will be held at Moonelon, August 9-11. Each church has been asked to send two of their adult teachers for this very important conference. Send your registration to: Miss Ruth Dunn, Box 336, Elon College, North Carolina, 27244, **before August 1st.**

Leaders for this conference include: Miss Leila Anderson, Rev. R. W. Roschy, Rev. Harold Myers, Rev. Terrell Shoffner and Dr. W. J. Andes. Mrs. Van D. Grimes is serving as Coordinator.

Vol. 115 No. 29

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Rev. F. C. Lester, *Editor*
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INSTALLATION SERVICE FOR PRESIDENT-ELECT OF SOUTHERN SYNOD

Dr. Banks J. Peeler was installed in the office of President of Southern Synod, Acting Conference of the United Church of Christ, Sunday, July 21. The ceremony was held at the First United Church of Christ, Salisbury, N. C.

Dr. Lonnie A. Carpenter, chairman of the Nominating Committee, was liturgist; Dr. Clyde L. Fields, Superintendent of the Southern Convention, preached the sermon; Dr. Harvey A. Fesperman, retiring president of Southern Synod, read the ritual of installation.

Music for the occasion was provided by the First Church Choir, augmented by members of choirs from Churches in the Synod that Dr. Peeler has served as pastor.

"CHORALE MASS IN THREE VOICES," WILL BE TELECAST

A modern religious choral work, the "Chorale Mass in Three Voices," composed by Donald Johns, will be presented by "I Believe" on the NBC-TV Network Sunday, July 28 (1:20-2:00 p.m. EDT). Dr. Johns is instructor in composition at the University of California's Riverside campus.

Dr. John Tietjen, pastor of Calvary Lutheran Church, Leonia, N. J., and editor of The American Lutheran, will be host on the program and will interview Johns after the performance. Dr. Tietjen said, "This musical composition is written in the harmonies and rhythms of today, and illustrates the Church's never-ending task of expressing its age-old faith in contemporary forms. The work combines the old with the new — new because it is the product of the talent and skill of a modern composer who writes in a contemporary idiom, old because it employs the traditional structure of praise developed by the Church throughout the centuries."

EASIER TO READ

This note and many of the articles of this issue are set in a neat, new type, called Star News with Gothic. Some of the articles were already set in the old type, called Ideal News with Gothic. After a short transitional phase, all of the **Sun** will have the new, easier to read, appearance.

LAY LIFE AND WORK WORKSHOPS

A Lay Life and Work workshop will be held in the Durham Congregational Christian Church, Sunday afternoon, July 28th, from 2:30-5:30 p.m.

Program leaders are Mrs. Carl Wallace, Southern Pines; Miss Pattie Lee Coghill, Henderson; Mrs. Ralph Cline, Sanford; Mrs. W. D. Gay, Raleigh, president of the Women's Fellowship of the Convention of the South; Rev. Merle Sollinger, Raleigh; Dr. Earl Danieley, Elon College; and Rev. Max Vestal, Sanford.

All leaders of both Women's and Men's Fellowship in the local churches of the Durham area should be present. Program materials for the year's work will be introduced.

Other workshops are being held at the same time in Parkway U. C., Winston-Salem; Calvary E. & R., Thomasville; Grace E. & R., Newton; 1st E. & R., Greensboro; Shiloh E. & R., Faith; 1st Christian, Burlington; Tabernacle, Suffolk; 1st Church, Norfolk.

AT A CHURCH SERVICE

Grace Noll Crowell

God bless all those whose membership is here:
Thy people, Lord, who love thy house and Thee.
And may we find in thy great book at last,
Each name recorded for Eternity.

God bless the strangers gathered in our midst:
Lonely, perhaps, and far from home they need
The blessed comfort of their Father's house,
The proffered bread of life on which to feed.

God bless the one who here propounds thy truths.
Be in his heart, speak thru the words he speaks,
That every listening, eager one may find
The wisdom and the comfort that he seeks.

And when at last, the benediction is said,
May we go, strengthened for the days ahead.

EASTERN NORTH CAROLINA CHURCHMEN'S FELLOWSHIP MEETS

The Churchmen's Fellowship of the Eastern North Carolina Conference met for its quarterly rally at McCuller's Ruritan Hall, Sunday evening, July 14th.

Guest speaker for the evening was Dr. W. J. Andes, pastor of the Elon College Community Church, who spoke to the men about the opportunities and problems of merger and realignment in our area.

Vice president Dewey Tillman presided at the meeting, substituting for Gordon Wicker, president, who was assisting his home churchmen, from Shallow Well, in serving a delicious barbecue supper.

Proceeds from the supper, added to a special offering received, were donated to the Trinity United Church of Christ, Garner. The laymen are attempting to reach a goal of $2000 in aid to this new church in Garner. Rev. Rosser Lee Clapp, pastor of this church, thanked the men and invited them to come and observe the progress being made in the construction of the new buildings for the church.

The next meeting of the Churchmen's Fellowship will be held on October 13th, with the Eutaw United Church of Christ, Fayetteville, as host. The regular meeting place is the McCuller's Ruritan Hall.

THE CHURCHMAN'S FELLOWSHIP

What is a Churchmen's Fellowship? It is a part of the Church and the Church is mission — God's people going into the world.

The Churchmen's Fellowship is:

1. The Church as it confronts the world.
2. The Church as it invites the casual Christian or doubter into fellowship.
3. A function — not a society or club.
4. In the Church — not beside it.
5. Open to all men — not just laymen.
6. Not extra-curricular.
7. Intellectual in its approach, but also determined to "be itself."
8. Theological — not institutional.
9. A give and take dialogue in the whole area of the church.
10. A responsibility community with a specific contribution to make today's culture.

That's "30" as we conclude this form of communication.

Dale Peak
—Churchmen's Fellowship

A Minister And God's People

Rev. William T. Joyner

You, as a congregation, are not "my people." You are God's people. It is his Church, and we are all — ministers and laymen alike — his people. This recognition of whose Church it is and whose people we are is the first prerequisite for a healthy relationship between a minister and a congregation.

Neither the minister or the congregation is free to do whatever they like with the church. They are both obligated to the Lord of the Church and are responsible to him for their every action and decision. If their desires and purposes for the church differ and conflict with those things which are clearly revealed to be the purposes of God, then they have no choice but to abandon their own plans in favor of his.

The concept of the minister as a shepherd helps us to see that the minister is in a guiding capacity. The comparison is very weak, however, when we think about the difference between the shepherd and the sheep. The sheep are completely dependent upon the shepherd, a relationship which is very appropriate if we are thinking of ourselves as sheep and God as the Shepherd. But church members are not (or certainly ought not to be) completely dependent upon the minister. He is less than a shepherd and church members are more than sheep.

Another frequently used, but also somewhat inadequate concept of the minister's relationship with the congregation, is that which views the minister as the "servant of the congregation." This is true in only a limited sense. The minister is surely not subservient to the congregation. He is not a sanctified errand boy to be used or abused by members of the congregation for the development of their own plans. He is basically and primarily a servant of God "in the service of men."

The best picture of the pastoral relationship is that of a family. If we think of an ideal family situation where there are definite divisions of responsibility within a framework of loyalty and respect, we have a fairly adequate idea of what the Church should be like. Church members and minister are related as members of the same family, sharing a common purpose and enjoying a common fellowship.

NEWS FROM AUBURN

Mrs. Bobbie Marcom, Reporter

The past few months have been busy at Auburn and have brought much fellowship together.

On April 9 and April 11, the Women's Fellowship sponsored the study course on the book "The Meaning of Suffering." This was taught by our Pastor's wife, Mrs. C. F. Cornelius, and all women of the church were invited.

On May 2, a picnic supper was held for all families of the church. This was also sponsored by the Women's Fellowship and was in observance of Family Life Week. Rev. W. W. Snyder from the Home for Children was a special guest. After the meal, he showed slides and spoke to us about the Home. This was a most enjoyable evening for all who attended.

June 3 our Daily Vacation Bible School began, under the leadership of Mrs. J. C. Ford, Director. The total enrollment for the week was 80. This represented 19 workers and 61 pupils, and the average attendance percentage for the week was 97 per cent. Our Bible School Commencement was held on Sunday morning, June 9 in the form of a Children's Day program, after which a picnic lunch was enjoyed by all.

Our revival was held June 9 through June 14, with the Rev. Franklin Pierce, Pastor of Catawba Springs Christian Church bringing the message. Mr. Joe Stephenson of Fuquay Springs led the singing.

While the Rev. Carroll W. Lewis and family are vacationing in August, guest preachers at the Rosemont Church will be the Rev. Wayne Jarrett and the Rev. Ted Bashford, who will preach on August 11 and August 18, respectively.

ONLY FOR GOURMETS

I just heard of a backwoods country doctor who keeps a record of his overweight patients' tonnage and measurements. He has it filed under **"Fatistics."**

Shanty Al

A MEDITATION

John G. Truitt, D.D.

+ + +

LEFT-OVERS FOR THE LORD

"If ye offer the lame and sick, is it not evil?" Malachi 1:8.

My mother wanted some of the most beautiful honey taken from the beehive to be given to Uncle Tom for his kindness to her in times of need, or if there were exceptionally large and luscious watermelons brought in from the field a couple of the most beautiful she wanted us to give to him. No inferior honey, or anything less than a most excellent melon, would do for a gift to one so thoughtful and kind.

It made an impression beyond its original use, and especially do I remember it as I read and study God's Word, and meditate on His goodness to me. Malachi must have seen some of God's people taking "scrubs" — sick, or lame, or blind — from their flocks for their sacrifices on God's altar. "Ye say the table of the Lord is contemptible." They did not rightly reverence the altar, "the table of the Lord," anything would do! How low can the tide of one's appreciation get!

"A son honoreth his father, and a servant his master... Where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise (belittle) my name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, it is not evil, and if ye offer the lame and sick, it is not evil?" So there! How about that! Left-overs for the Lord!

The best I can be, and the best the Lord can make of me, is none too good for him! The best I have to him I must give, in study, in work, in steadfast devotion.

The firstfruits, too, the firstfruits of my talents, my time, my labors, must I lay upon his altar. Love offers the best it has. God so loved, and God so gave. Let us not impoverish ourselves or others by giving left-overs to the Lord. Amen.

About * * *

THE GREAT WALL OF CHINA

Scientists say that if man ever reaches the moon and is able to get a good view of the known world, he will be able to distinguish only one work of man — the Great Wall of China.

In magnitude no other piece of engineering construction in the history of the human race has surpassed this mighty fortress. But its builders did not see that one day it would be possible for the enemy to fly over in a few minutes what it took thousands of men almost a century to build.

The Great Wall of China is about 2,500 feet long, touching the shores of the Pacific at one end and the mountains of Tibet at the other. The wall is 25 feet thick at the base, rises from 15 to 30 feet high, and has 25,000 towers from which watchers could observe enemy movements. Construction began about 240 B. C., as a protection against invaders, especially the Mongols.

Before the Great Wall was constructed similar ideas had been entertained and partly carried out. Northern China had often been overrun and ravaged by the Mongols, and a few fortresses in the passes of the mountains lying between the plains of China had served to some extent to stop invaders. The idea of the Great Wall was to connect these two points.

Three hundred thousand men were assigned to the project, and later this force was augmented by all condemned criminals and paupers of the empire. Some were, however, not directly engaged in construction work but farming to help produce food to feed the workers.

The Mongols who conducted raids on China were horsemen, so the Great Wall was to be too high for a horse to climb. In addition, a triple ditch on the outside of the wall was provided. The ditch nearest the wall was filled with water and others with entanglements.

One of the most interesting things to construction engineers about the Great Wall is that the foundations were built of cut-stone blocks and joined together with surprising skill. Another marvel to the building world was the achievement of obtaining most of the foundation stones from a single quarry, since their movement in some instances required a distance of more than 2,000 miles.

Only a superficial study of Chinese history will reveal that its nearly 3,000 years of known existence has been almost a continuous period of struggle against enemies. And ironically, there is much evidence that its present wall of silence is being imposed by the worst enemy of all.

C. B. Riddle

WHICH ARE YOU?

Are you an active member—the kind that would be missed,
Or are you just contented that your name is on the list?
Do you attend the meetings and mingle with the flock,
Or do you stay at home and criticize and knock?
Do you take an active part to help the work along
Or are you satisfied to be the kind that "just belong?"
Do you ever go to visit a member who is sick?
Or leave the work to just a few and talk about the clique?
There's quite a program scheduled that I'm sure you've heard about,
And we'll appreciate it if you, too, will come and help us out.
So come to the meeting often and help with hand and heart,
Don't be just a member, but take an active part.
Think this over, member, you know right from wrong,
Are you an active member, or do you just belong?

In **Ridgelife**

EASTERN NORTH CAROLINA CONFERENCE APPORTIONMENT PAYMENTS TO JULY 9, 1963

Church	Appor.	Paid	Balance
Amelia	$ 997.00	$ 500.00	$ 497.00
Antioch	317.00	100.00	217.00
Auburn	729.00	385.00	344.00
Bethel	177.00	10.00	167.00
Bethlehem	327.00	100.00	227.00
Beulah	754.00	303.00	451.00
Chapel Hill	1,320.00	330.00	990.00
Christian Chapel	228.00		228.00
Christian Light	671.00		671.00
Clayton	459.00	42.00	417.00
Damascus	461.00		461.00
Ebenezer	791.00	100.00	691.00
Fayetteville	931.00	77.58	853.42
Fuller's Chapel	737.00	492.00	245.00
Garner, Comm.	650.00		650.00
Good Hope	280.00		280.00
Hayes' Chapel	518.00		518.00
Henderson	2,276.00	739.90	1,536.10
Hope Mills	245.00	122.52	122.48
Lee's Chapel	411.00	125.00	286.00
Liberty (Vance)	1,893.00		1,893.00
Martha's Chapel	169.00		169.00
Moore Union	429.00	68.00	361.00
Morrisville	232.00	165.00	67.00
Mt. Auburn	754.00	454.00	300.00
Mt. Carmel	336.00		336.00
Mt. Gilead	441.00	85.00	356.00
Mt. Herman	418.00		418.00
New Elam	892.00	500.00	392.00
New Hope	931.00	200.00	731.00
Niagara	106.00	25.00	81.00
Oak Level	530.00	225.50	304.50
Piney Plain	918.00		918.00
Pleasant Hill	262.00		262.00
Plymouth	546.00	50.00	496.00
Pope's Chapel	455.00	214.00	241.00
Raleigh	2,056.00	500.00	1,556.00
Sanford	2,093.00	524.00	1,569.00
Shallow Well	1,887.00	1,000.00	887.00
Southern Pines	2,562.00	1,300.00	1,262.00
Turner's Chapel	547.00	120.00	427.00
Wake Chapel	2,494.00	1,371.89	1,122.11
Wentworth	621.00	25.54	595.46
Youngsville	267.00	100.00	167.00
Totals	$35,118.00	$10,354.93	$24,778.07

WESTERN NORTH CAROLINA CONFERENCE APPORTIONMENT PAYMENTS TO JULY 9, 1963

Church	Appor.	Paid	Balance
Albemarle	$ 1,969.00	$ 984.18	$ 984.82
Antioch (C)	424.00	152.00	272.00
Antioch (R)	451.00		451.00
Asheboro	2,068.00	250.00	1,818.00
Bailey's Grove	180.00		180.00
Bennett	65.00		65.00
Big Oak	537.00	30.00	507.00
Biscoe	144.00	50.00	94.00
Brown's Chapel	508.00		508.00
Ether	451.00		451.00
Flint Hill (M)	269.00	45.00	224.00
Flint Hill (R)	274.00		274.00
Grace's Chapel	693.00	94.80	598.20
Hank's Chapel	1,782.00		1,782.00
High Point	600.00		600.00
Liberty	767.00	91.00	676.00
Mt. Pleasant	551.00	250.00	301.00
Needham's Grove	534.00	356.00	178.00
New Center	229.00		229.00
Pleasant Cross	446.00	228.00	218.00
Pleasant Grove	1,274.00	585.00	689.00
Pleasant Hill	1,717.00	700.00	1,017.00
Pleasant Ridge	1,538.00	424.00	1,114.00
Pleasant Union	420.00	230.00	190.00
Providence Chapel	191.00		191.00
Ramseur	1,008.00	500.00	508.00
Randleman	1,251.00	478.62	772.38
Sanford (N'view)	383.00	100.00	283.00
Seagrove	531.00	200.00	331.00
Shady Grove	236.00		236.00
Shiloh	245.00		245.00
Siler City		25.00	
Smithwood	684.00	171.00	513.00
Sophia	623.00	325.00	298.00
Spoon's Chapel	363.00		363.00
Union Grove	605.00	375.00	230.00
Zion	931.00	250.00	681.00
Totals	$24,942.00	$ 6,894.60	$18,163.40

FROM THE SUFFOLK CHRISTIAN CHURCH

Captain George A. Wright, Chaplain in charge of the Fifth Naval District, will be our Guest Minister during the month of August. Chaplain Wright holds 13 medals for his service in World War II, and holds one of the top Chaplain's posts in the Navy. We shall look forward to the inspiration of his presence as we continue the worship of God in our Sanctuary at the stated hour of 11:00 A.M. on the Sabbath mornings during August.

UNITED CHURCH CURRICULUM WORKSHOP

Hood College, Frederick, Maryland. will be the setting for a United Church Curriculum Workshop, August 4-9.

All teachers, youth workers, superintendents, directors of Christian education, and pastors are invited to attend. There will be learning opportunities for leaders in all age groups and for administrative personnel.

The purpose of the workshop is to acquaint you more fully with the United Church Curriculum. Those interested in Children's Work will see their materials being used in demonstration-observation classes. Workers with youth and adults will study and examine methods, content and interpretation of their materials in seminars.

The total cost for the Workshop will be $36.00. Requests for registration forms and completed forms should be sent to:

Rev. LaMar Bender
341 Lincoln Way East
Chambersburg, Pa.

Dr. Herbster Urges . . .

DENVER—Rev. Dr. Ben Mohr Herbster, president of the United Church of Christ, warned his denomination today against measuring its success by the standards of the world.

Preaching at a worship service for delegates to the United Church General Synod holding its biennial meeting here, Dr. Herbster declared, "It would be easy, comfortable and reassuring to judge ourselves solely by worldly standards, but this would be fatal."

By worldly standards, Dr. Herbster pointed out, the denomination can be proud of its increased membership, new congregations, new missions, and the stability of the union between Congregational Christian and Evangelical and Reformed Churches.

"We have stayed together although many people predicted that we would come upon bad days and tear ourselves apart," he said.

However, he asked the Synod delegates to face the fact that the church is "a fellowship of common people attempting an impossible task . . . a fellowship that fails again and again."

He warned against a tendency in the church to over emphasize methods and efficiency. "The one thing I fear is that this General Synod may put all of its emphasis upon plans and procedures and fail to see the primary importance of Spirit.

"Our hope is not in the programs we plan and in our skill, but our hope is in God."

Dr. Herbster warned also against the tendency to "exclusiveness" within the Christian churches.

"The church is too often only for our kind of people. It is not for people on the other side of the tracks, people whose skin is of a different color and people whose background does not include the 'society blue book'," he said.

Of United Church congregations specifically, he said, "the tendency is to become upper middle-class, white, white-collar, socially and educationally sophisticated."

Granting that people of the same economic class and cultural background tend to live in the same community, Dr. Herbster said, "The least we can do is welcome others when they come to us and seek to become a part of our fellowship. . . they will bring more to us than we can possibly give to them."

Dr. Herbster also deplored the divisions between denominations.

"If the Church is the body of Christ, then we are a sadly battered and bruised and fragmented body where competition is much more the prevailing spirit than cooperation."

As far as cooperation among Protestant denominations is concerned, he said, "we talk a better story than we live."

The United Church president urged the need for an increase in "willingness to work together . . . to subordinate our denominations to the Church and to the needs of the Cause of Christ."

"LOST AND FOUND" NEW SCRIPTURE SELECTION

The latest in an increasingly popular series of Scripture Selections has just been issued in English by the American Bible Society.

The new Selection, in leaflet form and titled "Lost and Found," contains the parable of the Lost Sheep, the Lost Coin and the Lost Son from the 15th chapter of Luke. Each narrative is accompanied by a large, full color illustration. The text is that of the New English Bible, printed in large, clear type.

"Lost and Found" is intended primarily for widespread use in evangelism. It is especially well suited for introducing the Scriptures to those who may not already be familiar with them. It may be given, for example, to an unchurched neighbor, or to the postman, the grocery clerk and others who serve the public. It is ideal for the school population who may not have any other access to the Scriptures.

A closing paragraph urges every reader to obtain and read a copy of the entire New Testament.

The Selection was first published in Spanish in 1961. By the end of 1962 over 3 million copies had been distributed, mostly in Latin America, and had been published in such additional languages as Arabic, Amharic, Armenian, Portuguese, Hiligaynon, Tagalog, Cebuano and Japanese.

Copies of "Lost and Found" may be obtained for $1.25 per hundred from the American Bible Society's headquarters office at 450 Park Avenue, New York 22, N. Y., or from its regional offices in Chicago, Los Angeles and Washington, D. C. Smaller quantities are sold by the Society at the rate of 4 copies for 5 cents. One copy will be sent free on request.

AT CHRISTIAN TEMPLE

Dr. H. S. Hardcastle is our pulpit guest during the minister's vacation period this year. On July 28 and the first three Sundays in August, he will conduct our Sunday morning worship. The last Sunday in August, the Rev. Lewis B. Simmons, Field Secretary, for our Eastern Virginia Churches, is our pulpit guest.

URBANIZATION THROUGHOUT THE WORLD

DENVER — The United Church of Christ's General Synod today voted to focus the denomination's attention for the next two years on the problems of urbanization throughout the world.

The 700 delegates approved a resolution calling upon the church to "discover through study and action why, how and where it is to minister in the name of Christ."

The resolution asked that every congregation "come to grips with God's demands to become more concerned with the world outside rather than itself."

The new emphasis on urbanization reflects a growing concern within the United Church to stem what has been termed a "retreat to the suburbs" on the part of leading Protestant, predominantly white churches in many American cities.

In a number of the major metropolitan areas of the United States the denomination has already begun work in inner city areas. Specially trained staff persons are at work in Boston, Providence, New York, Buffalo, Chicago, Cleveland, St. Louis, Los Angeles, San Francisco.

In some areas the work centers in an already established church. In others, it may be carried on through store-front churches. In still others a community center, or even the apartment of the urban church worker may be the focus for the work.

The resolution stressed that the emphasis was not limited to spiritual concerns. The Statement urged that the churches develop "a growing competence in dealing with the pressing problems and issues of our time so that the gospel is witnessed to by a rapidly-growing and sensitive laity whose ministry is in the market-place rather than in the institution, and who will learn to walk in this market-place with honest, dignity, compassion and humility."

The urban emphasis will be extended overseas as well as here through the work of the United Church Board for World Ministries.

CHRISTIAN CHURCHES FOREIGN MISSIONARY WORK

DENVER — The day of "exclusive" foreign missionary work by Christian churches is done, the Rev. Dr. Alford Carleton, who is executive vice president of the United Church Board for World Ministries and a member of the Central Committee and the Executive Council of the World Council of Churches, told the biennial meeting of the General Synod of the United Church of Christ.

He reported that 68 per cent of his Board's budget for missionary projects is spent through the World Council and the National Council of Churches on an interdenominational basis. Other projects are carried on with one or more other denominations.

"Nearly everything we do is done cooperatively," Dr. Carleton said. "Very little is our exclusive province."

The Board for World Ministries has some 530 missionaries, service workers and housing internes in 25 countries around the world, he reported.

"The United Church is part of a worldwide Christian fellowship," Dr. Carleton emphasized.

"When we use the pronoun 'we', it means we the Christians throughout the world who are in the work of mission together."

The new trend toward partnership in foreign missions was also emphasized by the Rev. Dr. William C. Nelson, Akron, Ohio, president of the World Ministries board.

"The partnership into which we are moving with other denominations and with the younger Christian churches of Asia and Africa is one of the most exciting and fruitful we have ever known," Dr. Nelson told the Synod.

He stressed also the growth of cooperation among Christian workers and those of other faiths overseas.

"Development of a partnership of men of all creeds and colors is our only salvation in the nuclear age," Dr. Nelson said.

"The missionaries sent overseas by the United Church of Christ work with some 16,000 nationals in 1,200 schools and colleges, 80 hospitals and clinics, 35 social service centers and 3,000 churches," Dr. Nelson explained.

He emphasized the need for teachers, doctors, nurses, trained agriculturalists and social workers to serve in mission projects abroad.

NEW CHURCH AT PEMBROKE MANOR

Dr. Charles Pegram has resigned his pulpit at Bay View Congregational Christian Church to become the organizing pastor of the Pembroke Manor United Church of Christ, near Virginia Beach. The first service in anticipation of the formation of a new congregation in the Pembroke Manor area was held at the Pembroke Manor School on July 14th. Rev. L. Bill Simmons, Field Secretary for Virginia, and a number of interested pastors in the area, together with laymen, are supporting the new mission project at Pembroke Manor. Rev. Earl Farrell, pastor of the Bayside United Church of Christ, is Chairman of the Sponsoring Committee for the new mission.

The new mission congregation in Pembroke Manor has been approved by the Mission Board of the Southern Convention and the Church Extension Division of the Board for Homeland Ministries of the United Church of Christ. A parsonage will be secured in the Pembroke Manor housing development at a very early date. Two acres of land have been purchased in the central part of the Pembroke Manor development to be used for the construction of the church building at a later date.

The members and pastors of Congregational Christian churches in the Norfolk-Virginia Beach area are to be commended for their vision in lending support to the new mission congregation at Pembroke Manor. Members of Congregational Christian Churches moving from other areas are invited to share in this new mission congregation.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Africa

PEKI BLENGO

Estimated Population, 15,000.

July

28—**Rev. and Mrs. George R. Snyder** became emeritus missionaries of the United Church Board for World Ministries, December, 1962 after forty-three years of service in China and Africa. They had fully expected to spend their whole lives in China but after 32 years of service were forced to leave. In 1952 they accepted a call to Ghana. Dr. Snyder's missionary career began in 1919; Mrs. Snyder's in 1920. During their decade of service in Ghana, they have won the love and esteem of the people there as well as their colleagues.

WORAWORA

Cocoa growing center; estimated population 20,000. Hospital and Nurses Training School located here.

29—**Dr. and Mrs. Richard W. Bick** are a doctor-nurse team at the hospital in Worawora. Mrs. Bick is also a teacher of nurses in training. Dr. Bick, while on furlough in 1961-62, took public health course and returned to Ghana in 1963.

30—**Miss Elsie L. Bock** is special term missionary nurse serving in Ghana.

31—**Sister Elfriede E. Bubigkeit** works during the day as widwife at Worawora hospital and is on call every night for obstetrical work. She also supervises the children's home, the laundry and sewing room in addition to midwife duties. During operations at the hospital she acts as anesthetist.

August

1—**Dr. and Mrs. Michael Gass** are serving in Ghana as medical missionaries, now assigned to Worawora. Both are children of missionaries; his parents to India, hers to Honduras.

2—**Miss Dolores Harkins** is matron in charge of all wards at Worawora hospital. She is a registered nurse and has done much to aid in the development of the Worawora hospital to its present status. She has been interested in working with children, both in nursing and in a Sunday church school for children in Worawora.

3—**Miss Judith Ann Hasselberger** is a nurse at Worawora Hospital, where she is serving as a special term missionary. She went to Ghana in 1961.

Ground-Breaking At Holy Neck

A ground-breaking service was held at Holy Neck Christian Church near Holland, Virginia, on Sunday, May 19, at 11:00 a.m., led by the pastor, Rev. Raymond Grissom. Mr. Robert Campbell of Holland, Virginia is the contractor for the new educational building which is to cost $35,000. Left to right, the pastor, Rev. Raymond Grissom, Delmar Felton, Sunday School Superintendent; Robert Campbell, contractor; Allen Piland, Chairman of the Board, and James Jones, Chairman of the Building Committee, and the church choir is to the left.

AM I A BUILDER?

I watched them tearing a building down,
A gang of men in a busy town
With a ho-heave and a lusty yell
They swung a beam, and the sidewall fell.
I asked the foreman, "Are these men skilled,
And the men you'd hire if you had to build?"
He gave me a laugh and said, "No, indeed!
Just common labor is all I need.
I can easily wreck in a day or two
What builders have taken a year to do."

And I thought to myself as I went away,
Which of these roles have I tried to play?
Am I a builder who works with care,
Measuring life by the rule and square?
Am I shaping my deeds to a well-made plan,
Patiently doing the best I can?
Or am I a wrecker, who walks the town
Content with the labor of tearing down?

—Author Unknown

HIGHLIGHTS OF WORLD TRIP

Dr. William C. Nelson
President, United Church Board For World Ministries

One of the significant experiences of this trip was the opportunity to share in very open, candid discussion of such matters as personnel, United Church merger proceedings, special project giving, and problems of mission administration in Berlin, Athens, Izmir, Uskudar, Tarsus, Aleppo, Bombay, Raipur, Tilda, Marathi stations, Hong Kong, Sendai and Tokyo.

One conviction that continued to grow through the trip was that the missionary by and large is the most "international" American living and working overseas. He (and she) knows the language better, has deeper awareness of the cultural and religious patterns in other countries, and has the highest motivation. It is vitally urgent that this fact become part of the "new image" of the missionary we present to the church at home and especially to those we endeavor to enlist in overseas service.

Another basic conviction that has been strengthened is that missionaries must be first Christians and secondly teachers, doctors, nurses, or agriculturists. By Christian I mean believers in Jesus Christ as the complete Incarnation of God. Humanitarianism is not enough motivation for missionary service. Almost invariably we serve in cultures that have other religions dominant and resurgent. The more resistant the culture is to the penetration of the Christian Gospel the more important it is that the Christian witness be deeply dedicated and Christ-centered, and that the usually small Christian community be sustained by a radiant and compelling faith.

NEW APPOINTMENT FOR THE BAKERS

Dr. Leslie Cooke, Director of the Division of Inter-Church Aid, Refugee, and World Service, has asked that thanks be conveyed to our Board for the contribution we are making in seconding Kenrick Baker to his staff as Secretary for Ecumenical Teams and Personnel. Mr. Baker will continue as the Board's representative on the Evangelical Council for Spain. We are searching for their successors at the Mission of Fellowship Center in Le Chambon, France. The Verne Fletchers, under appointment to India, have very kindly taken these responsibilities in 1963.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Daring Discussion In Your Youth Group

By William Gay

Encourage unorthodox discussion. Most of us have secret guilt feelings about not believing the things we think we are "supposed to believe." Such an attitude is compounded when we have made a commitment (as in joining the church) on the basis of immature understandings which we have since outgrown.

One senior high fellowship expressed deep dissatisfaction with the beliefs that they had thought they held when uniting with the church three years previously. Two members stated that people should make spiritual decisions only when completely ready, and mature in their faith. The leader then asked how they felt about joining the church in grade school (as was the custom in nearby churches).

A boy replied, "At that age, I was interested in cowboys and Indians; but not any more! And my faith has changed a lot since then, too!" Many people trapped with a child-sized faith, are as uncomfortable as they would be in a toddler's playsuit. Yet, because this is a "belief," they cannot reject it, even though it is laughably skimpy.

If this is true, the youth fellowship should give individuals many chances to expand, rework, and enrich their concepts, their devotion, their commitments. A puppy-love infatuation is a poor basis for marriage; so also a case of adolescent God-ward emotion is not a foundation for a lifelong faith.

We must share honestly if we are to dare to rethink our beliefs. The wise leader will avoid any suggestion that he has all the answers, or never feels any theological or ethical doubts. It is one thing to witness that God loves me and has proved it in my life; it is quite another to conclude that therefore I know everything about God's will, His mysteries, and His future plans.

If someone in the group has the courage to admit his problems and doubts, he has likely opened the door for a fruitful discussion and some real insight. The rule for all is "no faith scorned, no doubts derided."

ATTENTION!

All **new** conference and local group officers — Congratulations!

The Southern Convention officers wish you a most successful year; we also wish to express our desire to help or inform you in any P. F. matter. It has been suggested that you write to **us** (the older and wiser Convention officers) instead of waiting to gain information from the new Convention leaders, who will be elected at Officers Camp in August.

The addresses of your officers are as follows:

Bruce Hoffman, President
2609 Wade Avenue
Raleigh, N. C.

Connie Trueblood, Vice President
8025 Honeygrove Road
Virginia Beach, Virginia, 23455

Mary Ann Barnes, Secretary
Route 1, Box 169
Holland, Virginia

Jesse Weaver, Treasurer
Route 3, Box 476
Suffolk, Virginia

Paige March, Faith Chairman
Route 2
Holland, Virginia

Betsy Jones, Action Chairman
124 W. Lynch Street
Durham, N. C.

Alex Oliver, Fellowship Chairman
515 N. Broad Street
Suffolk, Virginia

Please use these addresses! We are still willing to serve you.

SENIORS AND GOD'S CALL TO SUCCESS

High school class presidents become lowly college freshmen. College captains become trainees. Proms give way to promises. In June, many who were first will become last. But in Christ, the last are always first.

Seniors become first in heart and hope of the body of Christ himself — their being an integral part of which, too, as Paul said, is an almost incredible fact. Each, as Christian, is a member of that body very literally. None can graduate into more than Christ!

Each of them graduates with Christ into the ministry of the laity — of any Christian anywhere, at any moment of the working day or of the resting night. Each graduates into the ministry of repentance in humility; into the ministry of faithfulness both to God and to his family of man; and into the ministry of responsibility in love and service.

Lynnhaven C. C. Bulletin
Joseph A. Howell

The story used to be told of a stranger who passed through a coal mining area on the Sabbath and who asked a small boy, "Why are the fields so full of mules?"

The boy replied, "These mules are worked in the mines during the week, and are brought up into the light on Sunday morning to keep them from going blind."

The application is apparent. Do not allow yourself to go spiritually blind. Come to Church on Sunday, and let the light of God's Word shine in your heart.

CAMPS

August 18-24—Junior and Junior High Camps will be held at Powells Fort.

August 24-26 — Senior High Camp (grades (9-12) will be held at Powells Fort.

DR. WILKE SEES SHORTAGE OF MINISTERS

DENVER — A serious shortage of ministers by 1968 was forseen today by the Rev. Dr. Harold H. Wilke, Cleveland, Ohio, director of the Council for Church and Ministry of the United Church of Christ.

The number of college students planning to enroll in theological seminaries seems to be dropping, Dr. Wilke told a preliminary committee reviewing the work of the Council over the past two years.

"If this trend continues," he said, "there will not be enough ministers to go around in another five years."

He pointed out that the United Church now leads all other major Protestant denominations in the percentage of increase of students in its seminaries — 35 percent in the last eight years.

However, there is a distinct decline in the number of young people now in their early college years who are deciding to enter the ordained ministry.

The Council for Church and Ministry is attempting to reverse this trend with a program of "person-to-person" encounters with small groups of college students, Dr. Wilke reported.

"We are not interested in "selling" these young people on the ministry," he said. "We are simply trying to help them understand the meaning of the Christian vocation, to help them see the many opportunities for service in a world that needs dedicated lives."

Dr. Wilke emphasized that the church is more interested in quality than in quantity of men and women entering the ordained ministry.

What does he mean by quality? "We have in mind the kind of man who will become not only an able and effective communicator of the Gospel but a prophetic voice, daring to pioneer in new paths; the sort of person who has a deep pastoral concern for people and a keen intellectual awareness of the revolutionary situation of our world today," Dr. Wilke said.

A training session for teachers was held at the Amelia Church, near Clayton, on Thursday, July 18th, under the direction of Rev. Dick Rinker. Teachers from Plymouth and Trinity United (Garner) were also invited to participate in this workshop on the new United Church of Christ curriculum.

The North Carolina and Virginia Church School Convention meets Tuesday, July 23, 1963, at the Happy Home Christian Church, Route 2, Ruffin, North Carolina.

Va. Council To Sponsor Sex Morality Conference

Church leaders will study the responsibility and role of the church in the present crisis in sex morality at a conference at Massanetta Springs, Virginia from September 9 to 12, 1963. The Rev. Gilbert Cofer of Alexandria, Executive Secretary of the Northern Virginia Methodist Board of Christian Education, is chairman of the Family Life Committee of the Virginia Council of Churches which is planning the sessions. The problem will be studied in the light of the teachings of the Bible, the changing cultural patterns and new psychological insights.

Dr. Albert T. Mollegen of Alexandria will give a series of lectures on the background for sex education in Biblical theology. He is professor of New Testament Language and Literature at Virginia Episcopal Theological Seminary. His many writings include the book, "Christianity And Modern Man." He has been lecturer on Christian Ethics and Theology at numerous theological seminaries in this country and abroad.

The Rev. William H. Genne of New York will present three addresses on the cultural patterns of today in relation to sex. He is Executive Director of the Department of Family Life of the National Council of Churches. His books include "Foundations For Christian Family Policy" and "Christians And The Crisis In Sex Morality."

The Rev. James P. Lincoln will lead the conference in the study of the educational task of the church in relation to sex. He is Executive Secretary of the Department of Christian Education of the Episcopal Diocese of Virginia and author of "This Honorable Estate," a manual for church leaders on education for marriage. He has had wide experience in leading groups of parents and youth in the study of the Christian attitude toward sex and marriage

In addition to addresses there will be discussion and sharing periods, work groups on specialized topics and denominational planning sessions. Representatives of community agencies that serve families will have exhibits of materials and services and will be available for consultation. There will be opportunities for previews of audio-visual teaching materials and an exhibit of current books in this field.

For further information and registration forms contact the Virginia Council of Churches, 2321 Westwood Avenue, Richmond, Virginia.

BEATITUDES FOR PARENTS

Blessed are the parents who make their peace with spilled milk and with mud, for of such is the kingdom of childhood.

Blessed is the parent who engages not in the comparison of his child with others, for precious unto each is the rhythm of his own growth.

Blessed are the fathers and mothers who have learned laughter, for it is the music of the child's world.

Blessed and wise are those parents who understand the goodness of time, for they make it not a sword that kills growth but a shield to protect.

Blessed and mature are they who without anger can say no, for comforting to the child is the security of firm decisions.

Blessed is the gift of consistency, for it is heart's ease in childhood.

Blessed are they who accept the awkwardness of growth, for they are aware of the constant perilous choice between marred furnishings and damaged personalities.

Blessed are the teachable, for knowledge brings understanding, and understanding brings love.

Blessed are the men and women who in the midst of the unpromising mundane, give love, for they bestow the greatest of all gifts to each other, to their children, and — in an ever-widening circle — to their fellow men.

—Marion Kinneman

Elon College Apportionment Giving

March 1, 1963 — May 30, 1963

VIRGINIA VALLEY CONFERENCE

Antioch	$ 31.25
Bethel	29.00
Bethlehem	56.25
Beulah	7.00
Concord	19.00
Leaksville	59.00
Linville	32.00
Mayland	15.00
Mt. Lebanon	15.00
Mt. Olivet (G)	29.00
Mt. Olivet (R)	42.00
New Hope	12.00
Newport	19.00
Timber Ridge	15.00
Winchester	70.00
	$ 450.50

EASTERN VIRGINIA CONFERENCE

Antioch	$ 21.00
Berea (Nans.)	45.00
Bethlehem (Disp.)	15.00
Bethlehem (Nans.)	278.03
Burton's Grove	8.00
Centerville	15.00
Dendron	3.25
Franklin-Hunterdale	73.00
Great Bridge	75.00
Holland	73.00
Holy Neck	63.00
Liberty Spring	166.00
Mt. Carmel	52.00
Mt. Zion	20.00
Newport News	194.25
Norfolk-Bay View	75.00
Norfolk-Christian Temple	242.25
Oak Grove	7.00
Oakland	99.00
Portsmouth-First	45.00
Portsmouth-Shelton Mem.	27.00
Richmond-First	37.00
South Norfolk	211.00
South Norfolk-Rosemont	225.00
Spring Hill	12.23
Suffolk	301.00
Sunbury-Damascus	47.00
Union-Surry	17.00
Warwick	33.00
Waverly	56.00
Windsor	174.09
	$2,710.10

EASTERN NORTH CAROLINA CONFERENCE

Antioch	$ 15.00
Auburn	53.50
Bethlehem	15.00
Chapel Hill	50.00
Clayton	6.00
Fayetteville	11.58
Fuller's Chapel	37.00
Henderson	84.00
Hope Mills	9.00
Lee's Chapel	19.00
Morrisville	12.00
Mt. Auburn	68.00
Mt. Gilead	5.00
New Elam	60.00
New Hope	30.00
Niagara	4.00
Oak Nevel	16.75
Plymouth	5.00
Pope's Chapel	15.00
Raleigh	75.00
Sanford	79.00
Shallow Well	100.00
Southern Pines	120.00
Turner's Chapel	41.00
Wake Chapel	128.38
Wentworth	4.00
Youngsville	8.00
	$1,071.21

WESTERN NORTH CAROLINA CONFERENCE

Albemarle	$ 67.98
Antioch	10.00
Asheboro	34.00
Flint Hill (R)	6.00
Grace's Chapel	8.00
Mt. Pleasant	35.50
Needham's Grove	25.00
Pleasant Cross	16.00
Pleasant Grove	40.00
Pleasant Hill	96.00
Pleasant Union	14.00
Ramseur	28.00
Randleman	33.00
Sanford-Northview	14.00
Seagrove	14.00
Smithwood	20.00
Sophia	21.00
Union Grove	17.00
Zion	14.00
Siler City	4.00
	$ 517.48

NORTH CAROLINA AND VIRGINIA CONFERENCE

Apple's Chapel	$ 68.00
Asheville	51.00
Bethel	42.25
Bethlehem	58.00
Burlington, Bev. Hills	77.00
Burlington, First	172.70
Carolina	36.00
Concord	24.00
Danville	108.00
Durham	25.89
Elon College	32.00
Greensboro, First	189.22
Greensboro, Palm St.	84.00
Greensboro, St. Peters	7.00
Haw River	57.00
Hines Chapel	51.00
Ingram	50.00
Lebanon	8.00
Long's Chapel	60.00
Mebane	13.00
Monticello	32.75
Mt. Zion	46.00
New Lebanon	26.60
Pfafftown	63.00
Pleasant Grove	31.00
Reidsville	97.00
Rocky Ford	4.00
Shallow Ford	47.00
Tryon	138.00
Union (N. C.)	250.00
Union (Va.)	94.00
Winston-Salem	10.00
	$2,053.41

TOTALS FOR 1963

1-1-63 through 2-28-63	$2,198.32
3-1-63 through 5-30-63	$6,802.70

TOO MUCH TALK AND TOO LITTLE ACTION

DENVER — A leader of the United Church of Christ today warned against too much talk and too little action in support of Christian missions.

Reporting on the work of the denomination's Stewardship Council, of which he is executive secretary, the Rev. Dr. Sheldon E. Mackey, Philadelphia told delegates to the General Synod of the United Church of Christ that "reiteration of words can find us speaking into the whirlwind of our time."

If Christians are to engage in anythings more than "token mission," he said, they must understand that they are obligated to give life to their words through deeds — to give God's gifts back to God in support of effective forms of Christian service.

"Whatever we attempt to do in stewardship education, whatever resources we attempt to provide, whatever we may do by way of enlisting the lives and resources of our people, who do all as a reminder of our accountability to God who has offered Himself to us in bountiful love and mercy," he asserted.

Dr. Mackey said that stewardship and the giving of money to the church are not synonymous. "It is the stewardship of the Gospel which lies at the heart of our concern for the Christian mission, then, because we know that we have been given this great gift to share with the whole world, we will offer both our lives and our possessions to God for the propogation of the Gospel. Words are necessary," he said, but "it is for us to give the words their height and depth and breadth of contemporary significance as we give them life with our lives."

Where Is Your Brother? (Temperance)

Background Scripture: Genesis 3:1-11.

Devotional Reading: I John 3:11-12; 4:7-8; 20-21.

Memory Selection: **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . thou shalt love thy neighbor as thyself.** Matthew 22:37-39.

The word "Genesis" means "beginnings." We have already had two lessons this quarter which emphasize this fact — The Beginning of the World and The Beginning of Sin. In today's lesson we have a sketchy record of several more beginnings. Space forbids a lengthy discussion of them, but brief reference should be made of each one as they are important and interesting.

The Beginning of the Family

"And Adam knew his wife, and she conceived and bare Cain. . . and again she bare Abel his brother." It pleased God to set the solitary in families. "It is not good for man to live alone, nor is it good for a man and woman to be childless. There are exceptions, of course, but the ideal is a family which includes children. Think of a world without children! Think of a heaven without children! In his book "The Meaning of Infancy" John Fisk shows how, in contrast to some animals which never see their offspring, and other animals in which the period of dependence is very brief, human beings have a long-drawn out period of dependence. The home is God's chosen sphere of developing the human race.

The Beginning of Occupation

We have in this chapter of Genesis a brief mention of at least five occupations. Cain was a tiller of the soil; a farmer or agriculturist; Abel was a keeper of the sheep; Jabel was a dweller in tents and one who had cattle; Jubal, the father of such as handle the harp and the organ, and Tubalcais the instructor of every artificer in brass and iron. These five occupations were the forerunners of thousands of occupations that have been developed or have evolved to meet the evolving demands of society. New occasions teach new duties, and also call for new methods and new machinery and new occupations. And the end is not yet. Thus was God telling us that there are many ways of serving him and our fellowmen by using the skills He has given to us. Let every man be such a workman that he need not be ashamed of his work.

The Beginning of Sacrifice And Worship

The fact that Cain and Abel brought a sacrifice and came to worship is significant. It appears that it was an instinctive thing to do. Made in the image of God, endowed with the nature of God, they felt the impulse to worship God. The motive may have been fear, or favor, or gratitude. Each man brought such as he had. Here is illustrated the basic law of giving. We are to give such as we have. We are to give the best to God. And here we see the basis of acceptance of the gift — the spirit in which it is given. We are not to give grudgingly or of necessity, but cheerfully for God loves a cheerful giver. More important than the gift is the spirit of the giver.

The Beginning of Murder or Conflict

Cain was wroth because his gift was not accepted. As we say "it burned him up." There was no sorrow for his act, no spirit of penitence, no prayer for pardon, but resentment, jealousy, even hatred. Here we see the contagion of sin — disappointment, anger, pride, jealousy, bitterness, hatred, murder. Sin when it hath run its course bringeth forth death. We should keep our hearts with all diligence, for out of it are the issues of life. Cain tried to "pass the buck" as most criminals do, indeed as all of us try to do. But the blood of his brother cried out from the ground. We may be sure that our sin will find us out.

SUNDAY SCHOOL LESSON
JULY 28, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Beginning of the Sense of Social Responsibility

When Cain cynically asked "Am I my brother's keeper?" he may have been expressing all unconsciously that sense of social responsibility which is the mark of a mature Christian. And even though he may not have been his brother's keeper, he was his brother's brother. Perhaps deep down in his heart he did feel a sense of responsibility for his brother.

It is interesting to trace the development of this sense of social responsibility in the human race. A primitive man, although he might deny it in its wider applications or implications, has this sense concerning the people of his own tribe. The Jews had it in a higher sense although it was often confined to the Jews and not to the Gentiles. The Christian has it, or should have it. Indeed one of the best descriptions of a Christian is that he is a person who cares, a person who has a concern for others, a person who has a deep sense of social responsibility for his fellowmen. "Bear ye one another's burdens and so fulfil the law of Christ." Ye that are strong ought to bear the burdens of the weak and not to please ourselves. "Let no man put a stumbling block or an occasion to fall in thy brother's way." That is because that is where Jesus put the emphasis. He made it one of the touchstones of discipleship. **And this sense of social responsibility is a pretty good test of civilization and of Christianity.** Starting in the family it flows out in ever-largening circles to the community, the state, the nation and even into the world. It is only as we accept our social responsibility that we are going to do much toward solving the problems of the world. We are all bound up in the bundle of life. If one member suffers, all the members suffer with it. We are not only our brother's brother, we are our brother's keeper. Unless we accept this principle there is no hope for humanity. If we accept it, we travel toward life; if we reject it we travel toward death. It is the choice we must make — and on it all else turns.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Dear Friends:

This past weekend I saw the Blue Ridge Mountains anew. Having been born and reared in the Valley of Virginia, I have known of mountains and their beautiful scenery all of my life. Living in the Valley of Virginia with the Blue Ridge Mountains to the east and the Massanutten Mountains to the west, I knew the beauty and towering strength of the mountains from my childhood up.

This past week-end Mrs. Synder and I took twelve of our boys and girls to Hendersonville to our First Congregational Church there to share in the Sunday evening service. Over half of the children had never seen the Blue Ridge Mountains, or any mountains. As we rode along it was most difficult to try to keep my eyes on the road as the children would try to point out the various ranges of mountains or some scenery across the valley areas. They were overwhelmed with the size and majestic beauty of the mountainsides.

We arrived in Hendersonville in the middle of the afternoon. That evening a group of the ladies served a most delicious evening meal to all of us. Following this, the children, along with myself, shared in the evening service. The children did the worship service and I presented the story of the Home and the message for the evening.

We have never visited a church where we were received more kindly or shown more hospitality. After the service one of the families in the church took our children to a local Dairy Bar. Then on Monday morning another lady of the church met us at the church and took us on the highest mountain in the vicinity of Hendersonville. Again the children were overwhelmed with the beautiful scenery as they looked over the far stretches of the mountains from this high view.

After visiting several scenic areas we returned to the Motel and made arrangements for our return to the Children's Home. The Motel was operated by one of the members of the Hendersonville Church and we were guests of the management and the church.

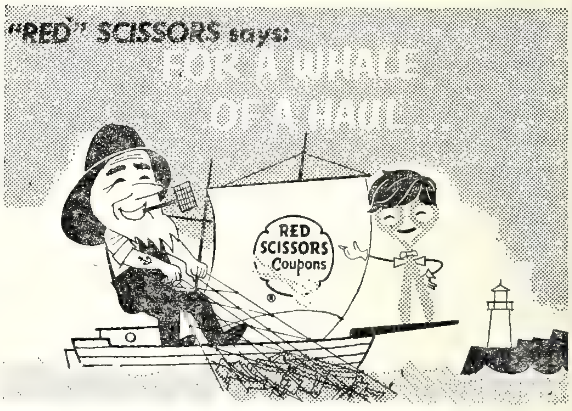
This was a most memorable occasion for all the children, as well as Mrs. Snyder and myself.

We are most appreciative, not only to the Hendersonville Church, but to all the churches that continue to give us support in our effort to care properly for these children that are our responsibility.

This month we begin a new year on our coupon quota. You will take note of the listing on this page of the coupons we need for Red Scissors. These are the coupons for which we receive cash. We are most anxious to reach our quota of 75,000 coupons. It will take a lot of cooperation in order for us to reach this goal.

We want to urge you to begin now to save coupons for us at the Children's Home this year.

The Red Scissors coupons plus Betty Crocker and General Mills coupons are always in much need by us here at the Children's Home.



...Save your Red Scissors Coupons for us!

We turn Red Scissors Coupons into cash. Send us the coupons you find on the fine products shown here. Ask your friends and neighbors to save them too. We are grateful for your help.

BORDEN'S Silver Cow Evaporated Milk and Sweetened Condensed Milks
LUZIANNE Coffee, Instant Coffee & Tea
OCTAGON Bar Laundry Soap
MRS. FILBERT'S Margarine • Mayonnaise and Salad Dressings
PRIDE OF ILLINOIS AND JOAN OF ARC Canned Vegetables
CALUMET Baking Powder
GOLD SEAL AND PENNY Dog and Cat Foods
SKINNER Macaroni, Spaghetti, Noodles, Raisin Bran and Raisin Wheat Cereals
ARGO Gloss Starch (Red Package)
GRANDMA'S UNsulphured Molasses
SUPER SUDS New White Detergent

REPORT FOR JULY 8, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 5.00	
Eastern Virginia Conference	130.60	
Eastern North Carolina Conference	47.00	
Western North Carolina Conference	66.50	
North Carolina and Virginia Conference	52.00	
Total		$ 301.10

SPECIAL OFFERINGS

Jeffreys Paint & Paper Company, Burlington, N. C.	$ 10.00
Havana Congregational Ladies Aid, Havana, N. Dakota	5.00
J. W. Scott & Company, Greensboro, N. C.	10.00
Mr. & Mrs. W. T. Harvey, Burlington, N. C.	10.00
Shallowford Christian Church, RFD 1, Elon College,	10.00
Mt. Pleasant Church, Cameron, N. C.	10.00
Union Christian Church School, Virgilina, Va.	25.00
Women's Fellowship, Congregational Christian Church, Huntington, Indiana	10.00
Mr. & Mrs. J. H. Rountree, Greensboro, N. C.	10.00
Thomas F. Lilly, Burlington, N. C.	10.00
Mr. & Mrs. Wilton Parr, Burlington, N. C.	20.00
Mr. & Mrs. M. Z. Rhodes, Burlington, N. C.	10.00
M. T. Elliott, Suffolk, Virginia	5.00
Adult Bible Class, Third Ave. Christian Church, Danville, Va.	5.00
A Friend — Durham, N. C.	25.00
Mrs. Albert Shinkey, Jr., New Market, Va.	5.00
Berea Christian Church School, Driver, Va.	10.00
Dr. & Mrs. Arthur H. Perkins, S. Weymouth, Mass.	10.00
Mrs. Helen E. Pethick, Southern Pines, N. C.	20.00

NEW LEBANON CHURCH REPORTS

Jessie Sharpe, Reporter

The Daily Vacation Bible School was conducted the first week in June. It was one of the best we have ever had. We had a large attendance every night and a program to suit all ages. Miss Ethalinda Griffin, as usual, proved to be a most efficient director. She enlisted an enthusiastic staff of teachers who worked together for the good of all. After the classes finished their lessons they assembled in the church sanctuary where our pastor led the children in choruses, after which refreshments were served.

On Sunday morning following the week of Bible School a most enjoyable program was given by the children who attended Bible School.

On Sunday, July 14th, we observed Home Coming Day. Former members of the church, friends, and neighbors who had moved away came back to worship with us. We were glad to have members of Kallam Grove and Mt. Bethel join our choir. This United Choir was directed by our pastor, who also brought the morning message.

After the worship service many remained for lunch. This was a good hour of fellowship and, of course, reminiscing. It was indeed a delightful day for all.

Mrs. C. C. Griffin, president of The Women's Fellowship, attended the Summer Conference at Catawba College. We are looking forward to hearing her report at our next meeting. The Women's Fellowship group continues to carry on its work with a great deal of interest and desire to meet the pressing needs at home and abroad.

Our young people meet every first and third Sunday evening in a Youth Fellowship service. We have a large group of enthusiastic boys and girls who have talent and courage. We realize the future of our church depends on these young people. We look with faith for them to become good leaders, who will continue to lift up a Savior to a lost world. Surely God in His wisdom will use these young people to fulfill the purposes for his kingdom.

We look forward to our Wednesday night prayer service. Our pastor, Rev. John Permar, is now teaching the book of Hebrews. It is indeed a spiritual feast to have the word explained so ably. We are indeed grateful for our pastor and we appreciate his capable leadership more and more.

"Is the Communist who denies God a greater sinner than the "Christian" who ignores God?" —**Youth**

Stuart Oldson, Salem, Mass.	10.00	
Priscilla Group, Congregational Ch., Glendive, Montana	5.00	
A Friend	200.00	
B. G. Whitlow, Paces, Va.	10.00	
Allen V. Beck, Jr., Burlington, N. C.	10.00	
A Friend — Carboro, N. C.	1.00	
Wakefield Christian Church, Wakefield, Va.	10.00	
In Memory of Mr. Willie Edwin Lowe		
In Memory of Mr. Benjamin Hoffman		
In Memory of Mr. W. B. Ashby		
In Memory of Mrs. D. E. Sellars (3 Memorials)		
Total Memorial Gifts	26.00	
Special Gifts	665.86	
Total		$ 1,157.86
Total For The Week		$ 1,458.96

REPORT FOR JULY 15, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 69.00	
Eastern Virginia Conference	303.61	
Eastern North Carolina Conference	13.00	
North Carolina and Virginia Conference	186.02	
Total		$ 571.63

SPECIAL OFFERINGS

Hebron Congregational Church, Thomaston, Ga.	$ 15.00	
Concord United Church of Christ, RFD Elon College, N. C., (Bible School Offering)	17.67	
Mr. and Mrs. D. M. McLelland, Burlington, N. C.	10.00	
Mr. and Mrs. J. A. Boland, Burlington, N. C.	10.00	
New Hope Sunday School, Harrisonburg, Virginia	25.00	
Miss Susie D. Allen, Raleigh, N. C.	10.00	
Holy Neck Christian Church, Holland, Va. (Bible School)	20.05	
United Church of Christ, Winthrop, Minn.	10.00	
Miss Wilma Holt, Burlington, N. C.	10.00	
Miss Laura Kennedy, Worthville, N. C.	15.00	
Anderson-Wells Marble & Tile Co., Burlington, N. C.	10.00	
Circle No. 1, Union Missionary Society, Union Christian Church, Virgilina, Va.	10.00	
Mrs. J. H. McEwen, Burlington, N. C.	500.00	
Adult Bible Class, Monticello Church, Brown Summit, N. C.	5.00	
Hart Bible Class, Sanford Congregational Christian Church, Sanford, N. C.	10.00	
Mr. and Mrs. O. S. Chandler, Burlington, N. C.	10.00	
Dr. J. W. Lynn, Jr., Burlington, N. C.	15.00	
L. V. Dorsett, Randleman, N. C.	20.00	
In Memory of Mrs. D. E. Sellars (3 Memorials)	30.00	
Special Gifts	171.82	
Total		$ 924.54
Total for the Week		$ 1,496.17

FROM THE SHELTON MEMORIAL BULLETIN

"Communism is never stronger than the failure of other faiths."

—Chambers in **Witness**

The Rev. Walstein Synder, superintendent of our Home for Children, will preach at the Plymouth and Amelia churches, near Clayton, on the first and second Sundays in August, respectively. The pastor, Rev. Robert Bennett, will be vacationing.

NEW CHURCH ANTICIPATED

VALLEY CENTRAL: How happy we are to know that our new church is almost completed. The carpenters and other workmen have done a wonderful job. It looks now as if we can have the first service in the new church on July 28th.

—From the Bulletin of Wood's and Wisslers United Churches of Christ

Work as if you were to live 100 years; pray as if you were to die tomorrow. — Benjamin Franklin

Third Annual
Retreat On

STEWARDSHIP AND MISSION

September 13-14, 1963

Moonelon Conference Center — Elon College, North Carolina

Theme: MISSIONS FOR OUR DAY

Purpose: To develop Christian Stewardship and stimulate Missionary Education in support of Our Christian World Mission.

Who's Who On The Program

Dr. Robbins Strong, Secretary for Program Development, Board for World Ministries, New York.

Rev. Karlton Johnson, Southern Regional Field Secretary for the Council, Decatur, Georgia.

Rev. Richard N. Rinker, North Carolina Field Secretary for the Southern Convention, Elon College, North Carolina.

Rev. Kenneth D. Register, President of the Mission Board and pastor of the Beverly Hills United Church of Christ at Burlington, North Carolina.

Rev. L. Bill Simmons, Virginia Field Secretary for the Southern Convention, Chesapeake, Virginia.

Dr. Charles Pegram, President of the Eastern Virginia C. M. A. and pastor, Norfolk, Virginia.

Who Should Attend?

Mission Board members, Convention Finance and Stewardship Committees, Conference committees on Missions, Stewardship and Apportionment, officers of the Convention and conferences, Convention and conference leaders of Churchmen's Fellowship and Women's Fellowship, Eastern Virginia C.M.A., North Carolina Church Builders' Club and interested pastors and lay people.

Sponsored by the Mission Board of the Southern Convention of Congregational Christian Churches (an Acting Conference of the United Church of Christ, Rev. K. D. Register, President.

The CHRISTIAN SUN

Vol. 115 July 30, 1963 No. 30

A Religious Week Christian Homes

West Dorm 3-64

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. — Matthew 28:19-20.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

Subscription office:
Elon College, North Carolina

ELIZABETH LESTER TO TEACH IN JAPAN

Elizabeth Lester, daughter of Dr. and Mrs. F. C. Lester, has been appointed to teach in the high school department of Kobe College, Japan, for a period of three years by the United Church Board of World Ministries. Graduating from Oberlin College in June, she has spent the month of July at the interdenominational Missionary Orientation Center at Stony Point, New York.

Consecration service for Elizabeth will be held Sunday afternoon, August 4, at 3:30 at the Asheboro Congregational Christian Church. Rev. Richard Jackson will deliver the message. Greetings from the Far East will be brought by Rev. Sterling Whitener, missionary of the UCBWM serving in Hong Kong. Southern Convention officials will also share in the service. The Lesters invite all Southern Convention friends to attend.

EDITORIALS

What Are Conferences, Conventions, Synods, And Such Things?

"The Conference raised our apportionment — didn't say anything to us about it." "The Convention is trying to run things." "Why does our church have to send money to the Conference and the Convention?" "What in the world is a Synod, any how?"

Comments such as these prompt the question above. What are these church organizations that get blamed for all that seems unpleasant? What are these bodies that are sometimes assumed to be enemies of the local church?

Maybe the question would be better put if we asked, "**Who** are Conferences, Conventions, and Synods?" For actually, are they not the people of our churches, working together in the service of our Master? These church bodies are, in our Fellowship, the expression of voluntary cooperation among churches (made up of individual members) to fulfill more effectively the mission of the Church, much of which extends beyond the bounds of the local church.

One church, unless it it a large one, cannot send a missionary to India. Many churches, working together, can. One church can't support a college and a children's home. Many churches, pooling their resources, can. One church has, by necessity, a local witness. This is important. The commission of Christ, however, is to go into all the world and preach the Gospel to every creature.

Therefore, we cannot be mature Christians, we cannot fulfill the command of Christ, we cannot successfully combat the forces of evil in the world without Conferences, Conventions, Synods, and things like that.

These organizations are not sacred, except as they are used to sacred ends. They need modification and change, just as individual Christians and local churches do. They may need criticism from time to time. We may have a kick coming now and then. Just remember, however, that since we are part of the whole, we are kicking ourselves. Max Vestal

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Provoked To Goodness

". . . let us consider one another to provoke unto love and to good works." — Hebrews 10:24.

When we say, "I'm provoked," we seldom mean to goodness. We mean, rather, that we are on the verge of losing our temper, of yielding to temptation, of doing something that would probably be regretted later.

For this reason, this passage of scripture attracted attention. How do we provoke one another to goodness?

Many try to do it by criticism. If a brother stumbles, we are quick to point out his difficulty. We may lament his stupidity, his blindness, his failure to live up to the vows taken when he joined the church. We may say that he is intolerant, bigoted, prejudiced, and unprincipled. All of these things may be true, but we see few persons provoked to goodness by such invectives.

Is there not a more excellent way? Is not love the answer, as suggested by Paul in I Corinthians 13? We may have the right ideas, say the right words (even in many tongues), and find that they profit us and the Christ we seek to serve not at all. We shall provoke to goodness only when we love one another as Christ has first loved us.

It is interesting to note that the prophets of the Old Testament warned, threatened, scolded, and forecast doom for their people. History has proved them right, BUT they did not provoke their people to goodness. A few responded, but the trend was downward. Until Christ! When Christ came, because God so loved the world, men were provoked to goodness as never before.

If we are Christians — Christ's men — let's use His methods to provoke one another to goodness. With a loving effort we can provoke the goodness out of one another! M. V.

Relax With Max

A little boy, mouth watering, was walking round and round the beautiful display of apples at the grocery store. The manager watched apprehensively as the boy looked at the luscious red apples, took them in his hands, and then replaced them. This went on for some time, until the manager could no longer restrain himself. He asked the boy gruffly, "What are you trying to do, steal my apples?"

The little fellow replied, "No, sir, I'm trying not to."

* * * *

An obvious comment on this little story is that the boy should have removed himself from the temptation. The same thing is true of us. Jesus taught us to pray, "Deliver us from evil."

* * * *

Gerald Kennedy tells the story of an Arab who felt hungry one night. He lighted a candle, and opened a date. It was wormy and he threw it aside. He tried another and it had worms, and so did the third. Whereupon he blew out the candle and ate the fourth one.

* * * *

Julius Rice was by the parsonage the other day and we were away. He left word that when he was pastor of the church I now serve, he had to work. Guess he's never learned to relax with Max.

* * * *

This editorial writing is pretty rough. If you'll give me another twelve or thirteen year rest, maybe I can do this again.

HANK'S CHAPEL NEWS

We had a very successful Vacation Bible School, with an average attendance of 75. Our theme for the year was "Traveling God's Highway." The children learned some of the ways of walking and talking with the Lord.

The Ladies of the Bertha Riddle and Edith Thrift Missionary Society had the planters in our new church filled with greenery, and they are very pretty and add much beauty to our church. Everyone enjoys them.

Several of our members attended the Sunday School Convention at the Asheboro Church, on Sunday afternoon, July 14. They heard many good reports from churches in the W. N. C. Conference.

Some of the ladies of our Missionary Circles attended the Missionary Workshop, Sunday afternoon, July 21, at Shallow Well Church, near Sanford.

Our pastor, Rev. Robert C. Hultman, was counselor at Moonelon, July 7-13. He enjoyed it very much. Several of our boys and girls have also attended camp at Moonelon this summer.

Rev. and Mrs. Hultman and their daughter have been on vacation this past week. We wish them a safe trip.

The Church Publicity Committee
Mrs. Lewis Smith
Mrs. T. C. Farrell

Dr. and Mrs. Warren Matthews and family are currently vacationing and visiting relatives and friends in North Carolina. Dr. Matthews, a native of Greensboro, is pastor of The First Congregational Church, Topeka, Kansas.

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THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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Asheboro, N. C.

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VACATION SCHOOL AT NEWPORT

Nancy E. Turner

The annual Church Vacation Bible School was held June 17-21 at Newport United Church of Christ. The program for the week was centered around "Christ's Way, My Way."

The average attendance was 85, including teachers and helpers. This was one of the best Bible Schools we have had. In appreciation to those who gave their time and talents to make it such a good VBS, we would like to give them special recognition, in The Sun. Leaders included for Beginners: Ruth Ann Higgs, Naomi Henderson, Lorene Jenkins; for Primaries: Doris Higgs, Daphana Louderback, Lois Caton; for Juniors; Anna Mae Foltz, Agnes Foltz, Humie Kite, Page Foltz; for Teen-Agers: Leonard Higgs, and Evelyn Alger. The director was Nancy Turner; the Pianist was Ruth Ann Higgs, and the leader of handcrafts was Margaret Sullivan.

A program was given on Friday evening by a picnic given by the parents. Many of the parents attended. All of these things helped to make a successful Bible School.

THE POINT OF THE GOSPEL

William R. Stevenson

Our past is always a part of us. We cannot ever just forget it. There is no human being who does not make mistakes, who does not do any wrong. And, if we have any normal sensitivity at all, we never cease to regret our mistakes and our wrong-doing. But the point of the Gospel is that our past mistakes do not have to prevent us from accepting forgiveness, from beginning again, from moving on into a new richness of life.

How do you think of the Resurrection of Christ, and of the Christian doctrine of the Resurrection? Perhaps only as something remote that took place a long time ago, and which we celebrate once a year at Easter. But this misses the point. The central meaning of the Resurrection of Christ is what we are talking about here: God's power to raise a person from the death and despair of his past into a new kind of life. Far from being a bit of ancient history, the Resurrection story is as contemporary as today's newspaper. God's offer of a new beginning: this is the Gospel, this is the Good News.

NEWS OF LYNNHAVEN COLONY

Rev. Sam Nelson

The annual Vacation Church School was conducted from July 12 through 19, with an average attendance of 85. Our theme this year was Widening Relationships. The Friday evening program is always a big event. This year was no exception. One of the highlights of the program was the showing of slides of the first day's activities. Much appreciation is expressed to our fine staff. The co-directors of our school were Mrs. Ted White and Mrs. Sam Nelson.

The annual Sunday School Picnic was held on Saturday, July 20, and a big time was had by one and all. After an afternoon of swimming, horseshoes, volley ball, and soft ball, hot dogs with all the trimmings were served. Mr. and Mrs. Eric Anderson and Mr. and Mrs. Frank Barnhardt were our hosts and hostesses.

A service of ordination and consecration was conducted for our Board of Deacons and Deaconesses, by our pastor, Rev. Sam Nelson on Sunday, July 21. In speaking to the board Mr. Nelson emphasized the importance of keeping one's own spiritual life before keeping the vineyards of others. Members of the Board of Deacons and Deaconesses are: Messrs. George Core, Chairman; W. H. Farrow; Rowland Filer, Jr.; James Duke; Paul Hannah; Wesley Sykes; Mrs. St. Clair Bailey, Secretary; Mrs. Ted White; Mrs. L. B. Wilson; Miss Helen Louise Foster; Mrs. Ottis Carawan; Mrs. Dewey Harris.

Some seventy persons were in attendance at the workshop for Lay Life and Work held in Durham, Sunday, July 28.

The Collie Seymour family will return to Apple's Chapel Church on August 1. In the Rev. Seymour's absence, Mr. E. H. Thompson conducted the worship service on July 28.

The Rev. Kieth Wright is preaching at the Parkway United Church of Christ, Winston-Salem, during the vacation of Rev. and Mrs. John Lackey and family, who have travelled to Stockton, California, camping along the way.

Revival services, beginning August 26th, at Hank's Chapel Church, Pittsboro, will be conducted by the Rev. Max Vestal, pastor of Shallow Well Church, Sanford. The Rev. Robert Hultman is the host pastor.

Providence Joins Old Friends

Fate — or the Providence of God — seems to have entwined the lives of Angie Crew and Elizabeth Lester. Miss Crew, long-time teacher at Kobe College in Japan, served as associate in missionary education on the "staff" of the Southern Convention during the war years. When Elizabeth was born into the home of the superintendent, Angie was an eager "baby-sitter." She taught the little girl to talk — and on a later furlough taught her to read.

Now that little girl has graduated from Asheboro High School, where she played first clarinet in the band, was a member of the Beta Club, and was salutatorian of her 1959 class. She attended Oberlin College in Ohio, where she was an officer of the YWCA and editor of the Y paper, a member of Phi Beta Kappa and a history major cum laude graduate this year, her special interest being far eastern history.

In the meantime Angie Crew has continued to teach English to junior high girls in Japan, and each year to teach two young American college graduates to teach them. This fall begins her last term, for it is time for retirement, and she will have as her last "pupil" in "how to teach English as a foreign language" the girl she taught to talk and read long ago.

Kobe College

In 1873 a 350-year old edict which had said Christianity was an "evil sect" was removed from signboards in Japan. That same year Eliza Talcott went to Japan from Connecticut, to begin Christian teaching of girls. In 1874 the first Congregational church in Japan started in Kobe — the first Protestant church in West Japan. In 1875 Miss Talcott organized a boarding school, which graduated 12 students in 1882, aged 15 to 27, who read their graduating essays with their backs turned, since it was not proper to fact a mixed audience. For nearly 90 years this school has been educating Japanese girls — its program now reaches from junior high through college, with 1900 students and 100 teachers, 10 of them from the United States. Its 7000 alumnae, scattered throughout the Orient, are leaders in their communities.

Kobe College Corporation was organized in the United States in 1920 and also chartered in Japan in 1927 — a "form of international control such as no other institution in the world possessed." This corporation raised money for new buildings when the campus moved to Nishinomiya (1934). From its funds it supports two college graduates who go to Japan to teach for three year terms under our denominational Board for World Ministries. Elizabeth will be one of these.

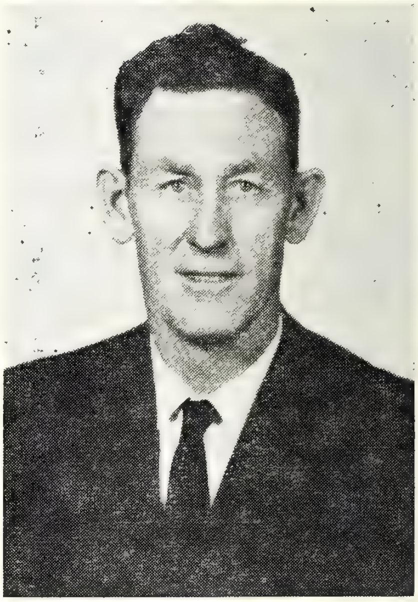
According to the Directory of the Board for World Ministries, girls trained under Miss Crew are "superior in spoken English to students from any other Japanese school, private or government." Koke is also noted for its music department Dr. Namba, president of Kobe College since 1954, is a graduate of Doshisha University, has his master's degree in sociology from Columbia and has studied at Harvard.

Dedication Service

A dedication service for Elizabeth will be held at the Asheboro Congregational Christian Church Sunday afternoon, August 4, at 3:30 to which members of the Southern Convention are invited.

SERVICE OF DEDICATION for ELIZABETH LESTER
Who Leaves in August to Teach in Kobe College, Japan

ORGAN PRELUDE
CALL TO WORSHIP — Rev. W. Walter Hall, Host Pastor, Presiding
HYMN — "O God, Our Help in Ages Past"
INVOCATION AND THE LORD'S PRAYER
ANTHEM
SCRIPTURE READING
HYMN — "Jesus Calls Us"
SERMON by Rev. Richard Jackson, former Missionary to China
HYMN — "O Zion, Haste"
GODSPEED
    Church of Her Childhood (Asheboro) — Mrs. Orva Brown
    Church of Which She Is A Member (High Point) —S. S. Supt., Clayton Smith
    So. Convention Womens Fellowship — Mrs. Robert Kimball, Pres.
    Southern Convention — Superintendent Clyde L. Fields
    One Who Has Seen Missionaries at Work — Miss Pattie Lee Coghill
    Board for World Ministries — Mrs. W. E. Wisseman
WELCOME TO THE ORIENT — Rev. Sterling Whitener, Missionary in Hong Kong
HYMN — "The King of Love My Shepherd Is"
BENEDICTION
ORGAN POSTLUDE



Rev. T. N. Daughtery, pastor of Oak Level, Pope's Chapel, Good Hope, Mt. Gilead churches, of the Eastern North Carolina Conference, received Conference Ordination, April 28, 1963, after the successful completion of the Conference course of study.

"Tiny," as he is known throughout the Conference, is no stranger in church circles. As an active layman in the Amelia Church, near Clayton, he served on several Conference and Convention committees. He served as treasurer of the E. N. C. Conference. He has been particularly active in the field of stewardship.

The real story about "Tiny," however, is the story of a farmer who felt the call to be a minister. Although he had been out of school for many years, he faithfully pursued a course of study in preparation for the work of the ministry. His faithfulness, his devotion, his spirit of humility, his willingness to serve have been an inspiration to laymen and ministers alike.

100th Anniversary In Colorado

DENVER — As part of the centennial celebration of the 100th Anniversary of Congregationalism in Colorado, more than 30 members of the United Church of Christ took a nine-day tour (July 11-20) to visit many historic and new churches and special ministries of the Church in Colorado.

The Colorado General Synod Tour, under the leadership of Rev. Dr. Robert W. Inglis, Denver, conference minister of the Colorado Conference, was sponsored by the Colorado Conference of the United Church of Christ and the Stewardship Council of United Church of Christ. Many members of the tour have attended the Fourth General Synod of the United Church of Christ, meeting July 4-11 in Denver.

The First Plymouth Congregational Church in this city, of which Rev. Dr. Edward F. Manthei is pastor, was the first church on the itinerary. This is the largest church of the denomination in Colorado with more than 1400 members. Organized in 1864, this church is now located in a contemporary building at the southeast edge of the city. There are some 20 churches of the denomination in the Denver area.

The members of the tour en route to Colorado Springs in an air-conditioned bus visited the site of the United Church of Christ at Cherry Knolls, the newest church in the Conference, the Black Forest Church, where there is a new church building, and the La Foret Camps of the Colorado Conference used by local, state and national groups on a year-round basis. The Western Pastors' School conducted annually by the United Church Board for Homeland Ministries is held at La Foret near Colorado Springs.

The Congregational churches since the early days of this country have been interested in education. It was natural therefore that the founding of the First Congregational Church of Colorado Springs in 1874 should be coincident with the founding of Colorado College, just three years after Colorado Springs was first settled.

The Colorado Conference and the United Church Board for Homeland Ministries are sharing in reactivating the Cripple Creek Church to minister to the people, who live in the community, famous in its day as one of the richest gold camps in the world with a population of 20,000, 20 times as many as there are today in Cripple Creek.

The members of the tour worshipped Sunday, July 14, at the Creede Church, where Rev. Mary Grubbs is the minister This church is the only Protestant church in Mineral County of which this community is the county seat. A new parsonage recently has been build for the minister, who formerly had a trailer home, known as "The Traveling Parsonage."

The First Congregational Church in Silverton, known as the highest (approximately 9200 feet) church of the United Church of Christ in America, is the only year-round Protestant church in San Juan County. The members of the tour took the Denver and Rio Grande narrow gauge railroad to this community, surrounded by 14,000 foot mountain peaks.

WHAT ONE PERSON CAN DO

Several years ago a male nurse went to Makassar from the small town of Djeneponto on the southern coast of Indonesia to receive six weeks training at a former mission hospital. Toward the end of his training he came into contact with a Christian evangelist from whom he received a copy of the Bible in his own dialect. He read it with consuming interest. By the time his stay in Makassar was over he had been able to attend only two Christian services of worship, but he knew that God was calling him into the fellowship of the Church.

When he returned to Djeneponto he called several of his friends to his home and told them of his experience with Christianity. They too were interested and together they decided to find a Christian pastor so they might learn more about becoming Christians. But, they soon discovered that there were no pastors for many miles. For several months this small band met and worshipped together and, as they experienced the Spirit of God in their midst, their hunger for pastoral leadership increased.

One day they heard that a Christian pastor was visiting in a village near them. One of the group was dispatched to find him and urge him to meet with them. When the pastor arrived in Djeneponto he was surprised to find a growing group of Christians who pressed upon him a cloth sack full of money and pleaded with him to stay and teach them about Christianity. Today there is a Protestant church in Djeneponto.

As this story illustrates the greatest need of Indonesia Protestantism is trained leadership. Needed immediately are Indonesian pastors, teachers, administrators. It is impossible to overemphasize this need.

NEW PRESIDENT AT TALLADEGA

Dr. Herman H. Long, 51, Nashville, Tennessee, has been named president of Talladega College, Talladega, Alabama. He is a Talladega alumnus.

An authority in the field of racial and cultural relations, Dr. Long is director of the Race Relations Department of the Board for Homeland Ministries, United Church of Christ, with offices at Fisk University, Nashville.

Dr. Long is a native of Birmingham, Alabama. He attended grade schools in Chicago, Illinois, was graduated from Talladega in 1935 and a year later received his Master's from the Hartford School of Religion, Hartford, Connecticut. The University of Michigan awarded him his Ph.D. in Psychology in 1949.

Before assuming his present duties in 1943, he taught Psychology at Miles College in Birmingham.

Dr. Long is married to the former Henrietta Shivery of Atlanta, Georgia. They have one daughter, Ellen, 17, a student.

Talladega, which began as a primary school, was incorporated in 1869 and had its charter confirmed and enlarged in 1889, but did not achieve college status for many years. As late as 1920 there were only 10 students of college rank.

Today the college is accredited by the Southern Association of Secondary Schools and Colleges and grants Bachelor of Arts and Bachelor of Science degrees.

HISTORICAL LEAFLET

Clyde L. Fields, Superintendent

The Congregational Christian Historical Society **Newsletter** Volume 10, for the Spring of 1963, has called attention to the leaflet prepared by Dr. W. T. Scott, Sr., under the title, "Some Historical Highlights." We are grateful to the Congregational Christian Historical Society for making mention of this valuable historical leaflet prepared by the Historian of the Southern Convention.

The churches of the Southern Convention are reminded that a supply in reasonable quantity could be made available to local churches from the Southern Convention Office. The leaflet was prepared as the Southern Convention participated in the Carolina Charter Tercentenary celebration during 1963.

MISSIONARIES LEAVE FOR FURLOUGH

Farewell To Kusaie

Rev. and Mrs. Elden M. Buck
Kusaie
Ponape District
East Caroline Islands
Trust Territory of the Pacific
U. S. A.
June, 1962

Just 45 minutes ago the Kaselehlia, with the four of us on board, slowly pulled out of the Kusaie harbor. We are standing now on the port side of the third and top deck with the magnificent island spread out before us. The individual faces of the people as they crowded the Lelu wharf area have now vanished from our sights — the escorting canoes have dropped behind — and once again our Kusaien friends are locked away in their own tiny world.

But we know that the diminishing size of Kusaie and its people is only a part of our gaining distance. Kusaie remains vitally alive! Buildings of the Mwot Mission, specks of white standing out against the rugged green mountain range on the southwest corner of the island, have now come into view. Mwot remains, as it has been since 1879, the heart-beat of the island. There, we have left a dedicated man at the helm — Kun Lucius, the first Kusaien to hold the position of principal of the Kusaie Christian Training School. Upholding him are a group of fine Kusaien teachers and staff members. The beginning of school on September 17 will find them the "parents" of at least 100 teen-age boarding students — the largest enrollment in our Kusaie mission history. The beautiful new building which has now been in use for a year, will groan a bit, but will be adequate to meet the needs.

It seems strange as the widening span of ocean disconnects us from what has become for us during the last four years our home and our people. Though the difficult moment of parting is over, the pain and the memory of tear-filled eyes, remain with us. And in our ears ring the repeated question: "When will you return?" We find ourselves, as they, yearning to know the answer. We leave it in God's Hands.

How they feasted us! During May and June we have been honored by farewell ceremonies in each of the villages, by the churches, by groups and by individuals. Piece after piece of fascinating handcraft has been lovingly presented — usually as part of a singing-marching program. The all-island Church Committee overwhelmed us with a cash gift of $100.00! How they gathered it remains a humbling mystery, for it is indeed a love gift from the heart, in the light of the poverty-bound conditions of the givers. And yet, how like them this is!

All day yesterday and today a steady stream of visitors has come to bring a last memento or to offer helping hands in the processes of packing and crating. There was little

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Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Africa

WORAWORA

Cocoa growing center; estimated population 20,000. Hospital and Nurses Training School located here.

August

4—**Dr. and Mrs. Edward N. Moser** are serving their second term in Ghana where Dr. Moser is Medical Superintendent of the Evangelical Presbyterian Church Hospital, Worawora. He is directly responsible for the hospital which serves a total population of 100,000 people. He does most of the surgery, makes ward rounds and sees a number of out-patients each day. Mrs. Moser does occupational therapy and social service work with tuberculosis patients, is responsible for the operation of the baby-fold and distribution of food and clothes from Church World Service to needy people in the surrounding villages.

5—**Mr. and Mrs. George W. Sturgen, Sr.** are stationed at Worawora hospital where George is hospital administrator. Mr. Sturgen's duties include supervising laborers at the hospital, serving as bookkeeper for the hospital, and handling much of the official correspondence. Mrs. Sturgen does secretarial work.

6—**Mrs. Helen Stark Tomkins** was appointed in 1961 as a special term missionary teacher of nursing students at Worawora, Ghana.

7—**Dr. and Mrs. Elmer W. Whitcomb** became emeritus missionaries of the United Church Board for World Ministries in November, 1962 after thirty-four years of service in India and Africa. The greater part of their 25 years in India were spent at the mission hospital in Tilda, Madhya Pradesh. They went to Ghana in 1955, establishing a church hospital at Adidome. They have two children who are missionaries and another who is a minister.

8—**Miss Ruth Wrightstone** is a laboratory technician at the Worawora Hospital in Ghana. She went overseas in November, 1961 after completing a period of missionary training at the Orientation Center in Stony Point, New York.

YENDI

Located 350 miles inland in northern Ghana; Population approximately 10,000.

9—**Mr. and Mrs. David M. Lennington** are Christian workers trained to give special help in rural and agricultural problems, stationed at Yendi. They give active assistance to the church as they travel to villages in the area, preaching and helping with a variety of rural problems. The completion of new chapels at Yendi and Bimbilla are projects of special interest to David. Mrs. Lennington acts as adviser to the Women's Bible Group in the area.

10—**Mr. and Mrs. Norman H. Rohlfing** are special term missionaries helping to develop the agricultural work program. With their assistance, rural science will be emphasized at the new Teaching Training College at Bimbilla. They do an extension type program with the local farmers and homemakers, as well as do some agricultural demonstration and experimental work on the mission farm lands.

An Open Letter

427 Rowland Street
Henderson, North Carolina
July 19, 1963

Dr. Frank R. Hamilton, Chairman
Sub-Committee on Administration
of the Steering Committee
300 West 33rd Street
Norfolk, Virginia

Dear Dr. Hamilton:

Allow me, please, in view of the meeting of your Sub-Committee at Bricks on July 22 and 23, a few comments with reference to our efforts to effect a new conference of the United Church of Christ in this area. I am convinced that we should proceed with the present plans for the following reasons:

1. So far as I know every discussion of the consolidation of our three church bodies in this area and every decision with reference to the northern boundary of the new conference (with the exception of the "rump" session at Bricks) has come to the same general conclusion with reference to the location of the boundary.

2. I am of the opinion that the Bricks vote was not so much a matter of boundary as it is a basic desire of many to "get on" with the merger.

3. The Eastern Virginia Conference has strongly expressed its desire to be aligned with the churches in North Carolina.

4. The Steering Committee, meeting at Moonelon July 16, reaffirmed its desire to proceed with present plans for the new conference.

5. All the Sub-Committees are well along the way toward the completion of their plans to recommend to the three church bodies of our area.

6. The National Committee of Nine referred the matter of boundary back to those involved and we will deal ourselves a staggering blow if we do not follow through with our expressed desires.

7. Our Sub-Committees and the Steering Committee is proceeding along the lines authorized by the three bodies in this area to "expedite plans for a new conference" of the United Church of Christ. And this is the only authority we have to follow in our proceedings.

Let us therefore seek the leadership of the Holy Spirit and diligently work for the formation of an effective conference of the United Church of Christ whose ministry will be that of reconciling the world to God through Christ.

Yours in His Name,
Joe A. French, President
Southern Convention

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sleep last night as parting words were shared with those who kept coming, no matter the hour. And, in keeping with the mood, the clouds spilled their tropical barrels full most of the morning, though as the lines were hauled in and the ship crept from the dock, the rain had eased considerably.

And now, turning away, we look from the starboard side of the ship toward the brilliant orange sun which has dropped beneath the covering needs of our time. A Church, too, layer of clouds, and our minds race ahead to Ponape where we will dock day-after-tomorrow . . . on to the island of Truk where we will attend the meeting of our Micronesian Mission July 12 through 17 . . . and on to the States.

Elden and Alice Buck
Lisa and Lauren

Employer: An executive looking for men between 25 and 30 with 40 years experience.

Sweep first before your own door before you sweep the doorsteps of your neighbors. — Swedish Proverb

CONFERENCE FOR TEACHERS OF ADULTS AUGUST 9 - 11

Edith Grimes

The Reverend Miss Leila Anderson will be a member of the staff for the Christian Education Conference for Teachers of Adults to be held at Camp Moonelon, August 9-11. The Reverend Miss Anderson is a field worker in the Division of Christian Education of the United Church of Christ, with offices in Chicago. Her wide experience and her skill in teaching will immeasurably benefit teachers who are seeking to learn improved methods of leading adult groups. Having recently visited several of our churches in North Carolina and having participated in workshops here, the Reverend Miss Anderson is familiar with our Christian education program.

Worship leader for the conference will be the Reverend Robert Roschy, pastor of First E&R Church, Burlington, and Chairman of the Christian Education Committee of Southern Synod. The Reverend Mr. Roschy ably directed the Christian Education Conference at Blowing Rock last summer.

Small discussion groups will provide an opportunity for those attending the conference to participate informally in learning experiences. The Reverend W. J. Andes, Chairman of the Board of Christian Education of the Southern Convention, will lead the group in taking a look at the total Christian Education program in the local church. Help in using the United Church Curriculum in adult groups will be provided by the Reverend Harold Myers, and the Reverend Terrell Shoffner will help teachers gain new insights into their role.

The conference will begin on Friday evening at 7:00 and will close Sunday at noon. One of the outstanding features will be a demonstration class taught by the Reverend Miss Anderson on Sunday morning.

Registration forms have been mailed to church school superintendents, and it is hoped that at least two teachers from each church will attend the conference. The completed form should be mailed as soon as possible, and not later than August 1, to Miss Ruth Dunn, Box 136, Elon College, North Carolina.

Cost for the entire conference is $7.00. Those attending should take linens and pillow.

Coordinator for the Christian Education Conference for Teachers of Adults is Mrs Van D. Grimes.

Report Of Women's Summer Conference

Marjorie Hayes, Public Relations Chairman

The second joint Summer Conference for women of the Southern Convention and the Southern Synod was held at Catawba College, Salisbury, June 18-21. Planned under the leadership of Mrs. Carl Daye and Mrs. R. M. Kimball, the conference featured a study on "Re-Thinking Adult Education in the Church" led by Miss Helen Huntington Smith, Executive Secretary for the Council for Lay Life and Work. Studies were made of the Home and World Ministry themes through the presentation of special programs based on the material in "Program Opportunities for Adults."

The Conference was attended by 282 women as follows: 191 registered for full attendance, 16 for two days and 75 attended one day.

Kimball Gives Keynote Address

The program began at 2:30 p.m. Tuesday, after refreshments had been served by the Women's Guild of First Church, Salisbury. Mrs. Carl T. Daye presided. Dr. Banks J. Peeler, President-Elect of the Southern Synod led in prayer. Dr. Donald C. Dearborn, president of Catawba College, welcomed the women to the campus and brought greetings from the college. Mrs. A. W. Hedrick, president of the Southern Synodical Women's Guild introduced the conference leaders and speakers.

The keynote address "Every Christian Has a Task" was delivered by Mrs. Robert M. Kimball, President of the Southern Convention Women's Fellowship. Mrs. Kimball spoke of the committee's hopes that the members of the conference would experience much of value from the three days' programs. "You might be changed in the next three and a half days," she told her listeners. "Living with people who expect you to act and think as a Christian might mean that you will be changed." Speaking of the task of the church, Mrs. Kimball said that it cannot be accomplished from the top by trained specialists alone. Each Christian must carry his load as far as he can in the building of a Christian world. Leaders must encourage others who are reticent to develop their potentialities as leaders. Many who think their abilities are meager will find "it is amazing what God can use" if they will only commit themselves to him.

Christians must be willing to face life realistically, Mrs. Kimball pointed out. "This week we will look at our attitudes and ask 'Are they Christian?' We will look at community problems and ask 'Can I serve here?' And perhaps, when we return people will say of us as they said of the disciples — 'surely they have been with Jesus'."

Vesper Services

The Rev. Porter W. Seiwell, campus pastor, led the three evening vesper services, which were greatly enriched by the contributions of a small a capella choir under the direction of Mrs. A. R. Keppel. The Tuesday meditation was concerned with the need for relevance in the church's message as it faces man's plight in the midst of imminent annihilation, and a willingness to answer the call of God. The Wednesday evening message brought a call to Christians to spurn the desire for security in modern life and accept the risk of Christian pilgrimage. On Thursday we were reminded that God is our refuge and strength, that in Jesus he is our friend and savior and remains with us always.

A New Look

The Tuesday evening program, under the direction of Mrs. Carl Wallace, was entitled "The New Look at Women's Work." Unusual programs and approaches to Christian work were shared by people who had participated in them. Mrs. Smoak and Mrs. Robert Myers told of the experience of their respective churches, (one with 800 members and the other with 100 members) with combined monthly meetings of all church organizations, common programs and of the unified budget.

Rev. John Lackey reported on the experiments his church is making with small groups meeting for recreation, dialogue, and Bible study. Mrs. Wallace reported on a women's self-evaluation study in her church which resulted in the re-formation of interest groups, and Mrs. Percel Alston, wife of the associate superintendent of the Convention of the South, told of a self-examination workshop carried on at her church. It seemed evident that there were unlimited ways in which the church might extend itself to reach people beyond its walls, that there is much need for flexibility in its approach, and that continual self-examination is the key to a fresh and relevant response by the church.

Following the Tuesday evening program, the college president, Dr. Donald C. Dearborn, and Mrs. Dearborn received the conference members in their home.

Bible Study Each Morning

Sessions were resumed each morning at 9 o'clock. The morning devotions were led by Mrs. Bill Hedrick, Mrs. L. T. Wilkins and Mrs. Robert Myers respectively.

Discussion groups followed the study presented by Miss Helen Huntington Smith on "Re-Thinking Adult Christian Education" after which Bible study was led by Mrs. Van Grimes. A Bible study guide and supplement, prepared by Mrs. Grimes on the booklet **Mission by Royal Authority** by Suzanne de Dietrich, formed the basis of the three one-hour daily studies. Using dramatic presentation, panel discussion and lecture Mrs. Grimes covered the four sessions "God's World," "The Ministry of Reconciliation," "Commission by Royal Authority," and "The Witnessing and Serving Community." Exposing the 1963 world, she spoke of ideological, racial, economic, moral and sociological problems as the result of and resulting in sin and the alienation of man from God. Yet the Christian message states that the world is God's world — he is its ruler, and the church is God's instrument in the world. The church is the body commissioned on the authority of Christ to proclaim forgiveness and call man to new life in him. The church's mission is to go out into the world — the whole troubled world, reconciling man to his brother and to God.

Program Possibilities

Wednesday and Thursday afternoons were spent in a special program study. Six sample programs were presented based on "Program

GROUNDBREAKING SERVICE FOR TRINITY UNITED CHURCH OF CHRIST

Groundbreaking Service for Trinity United Church of Christ took place on Sunday, May 26, at 2:30. The church closed its charter membership with 103 members. Organized on Pentecost Sunday, June 5, 1960, it had been called Garner Community Church. The church name was changed to "Trinity United Church of Christ" during the Groundbreaking ceremony. Every charter member had the opportunity to turn a shovel of dirt.

Participating in the service were those pictured above: Front row, left to right: Mr. Marshall Long, representing Garner schools, Mr. Cliff Parrish, Jr., representing Trinity Churchmen's Fellowship, Mr. Lewis Wilkins, Representing Trinity Sunday School, the Rev. Rosser Clapp, minister, Mrs. Doris Clapp, wife of minister, Mr. E. J. Austin, church architect from Southern Pines, the Rev. W. C. Adkinson, minister of First Baptist Church, the Rev. Charles Hasty, representing Garner Ministerial Association, the Rev. Joe French, the president of the Southern Convention of Congregational Christian Churches, Mr Gordon Wicker, representing Eastern North Carolina Churchmen's Fellowship.

Back row, left to right: Mr. Carl Franks, representing the town of Garner, Dr. Clyde Fields, superintendent of the Southern Convention, Mr. Bob Mayo, chairman of the building committee, Mrs. Margaret Mayo, representing Trinity Women's Fellowship, Mr. Woodrow Wilson, Jr., Chairman of Board of Trustees, Mr. Rex Powell, vice president of the Eastern North Carolina Conference, the Rev. Conrad Cornelius, minister of Hayes Chapel Christian Church, Mr. Charlie Alford, chairman of the board of finance of Trinity Church, and Mr. Dwight Wilson, chairman of the board of deacons of Trinity Church.

Jack O. Ferrell, Inc., of Sanford, is the general contractor and is now constructing the building. Mr. E. J. Austin of Southern Pines, is the architect and is supervising the project.

Opportunities for Adults": "The Old and the New in India and Ceylon" — Mrs. Harold Tribble, Jr., Hunterdale, Va.; "Filmstrips — A Good Program Tool" — Mrs. Mark Andes, Winchester, Va.; "Prescriptions and Tonics Every Woman Should Try" — Mrs. Richard Peterson, Shallow Ford, N. C.; "Our Statement of Faith" — Mt. Zion, China Grove, N. C.; "The City Challenges the Church" — First Church, Winston-Salem; "The Family Shares in Thank Offering" — Second Church, Lexington.

Mission Themes Presented

The banquet dinner was held Wednesday at 6 p.m., when the table decorations, emphasizing the World Ministries interest area, Southern Asia, were prepared by First C. C. Church, Greensboro.

Following evening vespers, Miss Katie Wilcox, Missionary for forty years in India, spoke of the expanding work of Christian missions in India and in particular she told of the advance of women in the East. Using color slides she told of the organization and growth of the Lady Doak College for women in Madurai, South India. Miss Ruby Alagumani, an Indian student now at Women's College, and a former student of Miss Wilcox, told of the contribution of missions in her country. She shared some of the customs of her culture and sang native songs composed by Indian Christians, telling of the Christian message and love of country.

On Thursday evening the Home Ministries presentation by the Rev. and Mrs. James Cress and the Rev. Van Grimes dramatized in a very powerful way how "The Changing City Challenges the Church." Using a series of episodes from various sources, against an audio-produced background of the modern city, a small cast focussed attention in a poignant way on the problems of our urbanied culture, of crowding, loneliness, bewilderment, crime, and the dilemma of the church in face of this. Emerging from the presentation came the conviction that the Church, made up of individual Christians, who must each make a personal committment to support it, must rise to meet the challenge of urbanization with a "new flexibility, a new willingness to change; to become as dynamic as the changing city" itself.

At 9:30 p.m. Mrs. A. R. Keppel led the conference members in an Echo Sing on the first and third floor stairs of the Administration building.

Final Session

A service of communion was held in the dining hall before breakfast on Friday morning, led by the Rev. Lonnie Carpenter and Rev. Porter Seiwell.

Following the morning study the members participated in small group evaluation discussions planned by Mrs. W. R. Stevenson.

Perhaps it should be said that the summer conference this year incorporated some changes from previous years. Conference members found that they were not going home with a pocketful of answers, but they carried in their minds and hearts a feeling that they had glimpsed something of the nature and reality of the challenge to the Church. They carried also a conviction that the Church of Jesus Christ is able to meet this challenge, because they have pledged themselves to its mission in the world.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

REPORT ON YOUTH FORUM ATLANTA — JUNE 22-29

"The Rights of Man" was the key theme for the 160-180 high school youth and adults who shared in the first Youth Forum.

This Youth Forum, held at Clark College in Atlanta, Georgia, June 22-29, launched a new venture in the program of the Youth Ministry. The youth and adults who participated came as the selected members of a quota from each Conference and Acting Conference of the United Church of Christ. The plan for the Youth Ministry authorized the Youth Forum as an annual national program to which each UCC Conference sends two youth and one adult.

This annual program will seek to provide opportunity each year for youth and adults from all over the country to share in mutual study and enrichment. The focus for each Youth Forum will be a meeting point of the Christian gospel and man, centering on some significant contemporary social issue.

It is hoped that the personal experience of each participant will enrich the leadership he continues to give in his home Conference, Association, and church. The study and discussion of the Youth Forum may provide clues for program development and resources within the Youth Ministry. However, the Youth Forum is not a legislative body and is not deliberately seeking to be a form of leadership development.

Plans for the first Youth Forum were developed by the Youth Forum Board (six youth and two adults) and the Youth Ministry staff of the Division of Christian Education.

The first Youth Forum explored Christian responsibility in seeking to assure equality and justice for every person, regardless of race or creed.

The Southern Convention P. F. was represented by Betsy Jones of N. C. and Paige March of Virginia and the Rev. Sam N. Nelson, pastor of Lynnhaven United Church of Christ. Detailed reports of their activities will be published soon.

WORK CAMPERS IN 29 NATIONS

From Iceland to South Africa and Britain to Taiwan, hundreds of Christian young people have begun work this summer on special projects of the Ecumenical Work Camps of the World Council of Churches' Youth Department. In addition to 27 countries overseas, they are also serving in Mexico and the United States.

Cooperating in the program in this country is the Commission on Ecumenical Voluntary Service of the National Council of Churches. In addition to screening young people for over seas service, it is responsible for projects in this country, one of which is an eight-week program of citizenship training, working for voter registration in Nashville, Tenn. to overcome "voter apathy."

Two one-year work camps, the first in such long-term service, will begin in the fall. The first in Thailand, running from September 1, 1963 to June 30, 1964, will involve manual labor on projects selected by the Church of Christ in Thailand. Leopoldville, the Congo is the center for the second from October 15-August 15.

From the Interchurch News

FURNITURE FOR MOONELON

Camp Moonelon is in need of sturdy used furniture suitable for a living room in the Lodge. Especially wanted are sturdy chairs in good condition and small tables. Perhaps you are getting a new living room suite; if you are planning to get rid of your used pieces, maybe Moonelon could put them to good use.

If you have something you think we could use, please contact Rev. Richard N. Rinker, Box 336, Elon College, North Carolina. Do not bring anything to Moonelon without first notifying Mr. Rinker you have something and he has arranged to look at it. Usable items will be picked up and brought to the Camp. Donors should therefore be within a radius of fifty miles or thereabouts. You may call Burlington 584-3611 or write: Rev. Richard N. Rinker, Elon College, N. C.

FROM LEAVES OF GOLD

Two Divisions of Society

There are two methods of human activity — and according to which one of these two kinds of activity people mainly follow are there two kinds of people: one use their reason to learn what is good and what is bad and they act according to this knowledge; the other act as they want to and then they use their reason to prove that that which they did was good and that which they didn't do was bad.

—Leo Tolstoi

* * * *

Christianity is not a voice in the wilderness but a life in the world. It is not an idea in the air but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve months of fruits in all kinds of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or dear names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope, unless we plow and plant in His kingdom here and now. To remember Him at His table and to forget Him at ours, is to have invested in bad securities. There is no substitute for plain, every-day goodness. —Babcock

A PEACE CORPS

The United Church Board for World Ministries and Heidelberg College in Tiffin (Ohio) have co-operated to provide a "Peace Corps" to engage in a programme of education in Micronesia, a major purpose of this programme being "to help Micronesians to make the leap from a coconut and fish economy into the mid-twentieth century." Heidelberg College has agreed to recruit the team of educators which the Board will put to work. The program will cost half a million dollars. The teachers are recruited for three years.

BOOK REVIEW
THE DESEGREGATED HEART

By Sarah Patton Boyle (Morrow, $5.00)

This significant and timely book describes the inner turmoil of a "white" southerner who dared to examine and then repudiate the system of racial segregation prevailing in her locality. This fundamental shift of attitude is particularly interesting in view of the fact that Mrs. Boyle happens to belong to one of the most distinguished and aristocratic families in Virginia. A portion of the book describes this family environment and the author's early training in the "fine arts" of racial segregation. Commenting on the implications of this training she makes this observation which seems especially applicable to the mentality of well-intentioned segregationists: ". . . we loved 'our Negroes' downward but expected them to love us upward — to give us acceptance, not despite our faults, but as though we had none."

A variety of experiences led the author to gradually question and then abandon racial segregation as a way of life. Having abandoned it, her feelings can best be described by the word, "emancipation." If in subsequent experiences she seems to become a crusader, it is because of her fervent belief that other "white" southerners would profit immeasurably through a similar emancipation. "When the partition between two races comes out within yourself", she writes, "you haven't just got two races brought together. You've got humanity." The author's opposition to segregation is not based on bitterness; it is based, rather, on a profound sympathy for those persons of both races who are twisted and burdened unnecessarily by such a system.

Upon making a public statement of her convictions, Mrs. Boyle encountered a venomous and malicious response from the ranks of the "happily" segregated. Her vivid description of that response is indicative of the violent hatred and notorious crudeness which some defenders of the segregationist faith are capable of. Mrs. Boyle was both shocked and disillusioned by the vehemence of her opponents. Originally, she had assumed that, for the most part, segregationists were basically well-intentioned and willing to change when properly encouraged. Instead she discovered a prominent segment of the segregationist forces to be both unscrupulous and immovable. Furthermore, those who were more civilized and noble in their outlook did not want to be informed. An even more disillusioning discovery was the fact that, in times of challenge, those persons reputed to be liberal or moderate could be relied on for chiefly one thing: silence.

This book is not primarily an attempt to analyze or demolish the system of racial segregation. It is really the story of a torturous spiritual journey into the relatively unexplored regions of human relationships. It is an intensely personal story. One is aware as the journey continues that of all the people mentioned in the book Mrs. Boyle deals most severly with herself. She has afforded the reader a revealing glimpse of the exhiliration and the agony of a living soul in the process of discovery and growth. The reader is advised to approach this book with respect and courage; with respect because the intimate sharing of another life should never be taken lightly; with courage because it is entirely possible that one may find himself somewhere within these pages.

William Joyner
Contributed with the
permission of the author

MISSIONARIES TO MASSACHUSETTS

The "third series" in the "Missionaries to Massachusetts" program will begin next October first, when Rev. and Mrs. Kingsbury S. Jeyasingam of Jaffna, Ceylon, begin their six-months' tour period with the churches of the Massachusetts Congregational Christian Conference. The Philippines, Southern Rhodesia, and now Ceylon, will have become real to thousands of our people in a new and significant way by the time this third couple has completed their visit.

There would seem to be something symbolic in the very birthplace of Mr. Jeyasingam, for he was born in 1912 in the dispensary where Dr. John Scudder, pioneer medical missionary to India, started the first medical work there in 1819 — an eminently suitable birthplace for a "Missionary to Massachusetts" 140 years later.

Mr. Jeyasingham has shepherded two groups of depressed-class villagers into the Christian faith, which first appealed to them because of its emphasis on brother-hood. For them two palm-thatched, half-walled, sand-floored chapels have been built with a Christmas church bell and belfry, gifts from members of our churches.

Wheat To Korea

A 480,000 lb. shipment of wheat from Kansas and Oklahoma contributors to CROP left today for Korea to assist in the emergency situation in the southeast part of that country. Typhoon Shirley, the accompanying rains, plus an almost complete failure in the barley crop this spring have caused food shortages and, as a result, has forced the price of what food is available on the market to an exorbitant high. The cost of rice has gone up as much as 98 percent, making it necessary for some people to spend over 50 percent of their income for food. Church World Service (N. Y.) and Lutheran World Relief have already made available more than a million and a half lbs. of food to Korea Church World Service for free distribution.

According to Colin Morrison, Korea Church World Service director in Seoul, the number of persons needing assistance because of this emergency has spiralled up to 3,800,000. Homes have been damaged or swept away completely; foods have been destroyed; crops have been severely damaged. Many of the voluntary agencies in Korea are joining forces to cope with the situation and help alleviate some of the suffering. Working with NCWC, CARE. and others, Korea Church World Service will help distribute some 5.7 million lbs. of food. KCWS will also see that 1,544 bales of clothing are distributed. National appeals for monetary assistance have been made in many Korean newspapers, and the government, the Red Cross Society, US and ROK armies are taking an active part in helping to provide and distribute the needed food, medical supplies and clothing.

The most significant aspect of the situation for the voluntary agencies is that supplies in their warehouses are vital in this emergency. Because of the time lag in the shipping of foodstuffs from the U. S. and other areas, the month of July could have been one in which many were left completely without a source for food. However, several factors — the cooperation of the agencies and their ability to react quickly in an emergency, as well as having supplies on hand — are saving many persons from utter destitution.

A Lay Life and Work Assembly is being held in the Michigan Conference for men and women, with a special invitation to young adults, at Olivet College in August. Dr. Eugene Wehrli, author of the first adult study course of the new curriculum, will be one leader and Miss Helen Huntington Smith will be another.

NORTH CAROLINA - VIRGINIA CONFERENCE APPORTIONMENT PAYMENTS TO JULY 9, 1963

Church	Appor.	Paid	Balance
Apple's Chapel	$ 2,656.00	$ 1,106.65	$ 1,549.35
Asheville	1,920.00	875.00	1,045.00
Belew Creek	720.00	212.00	508.00
Berea	582.00		582.00
Bethel	968.00	282.00	686.00
Bethlehem	1,628.00	750.00	878.00
Burlington			
Beverly Hills	2,262.00	500.00	1,762.00
Edgewood	573.00		573.00
First	6,707.00	2,632.59	4,074.41
Lakeview	573.00		573.00
Carolina	867.00	236.76	630.24
Concord	627.00	313.50	313.50
Danville	3,399.00	1,413.96	1,985.04
Durham	3,276.00	139.04	3,136.96
Elk Spur	137.00		137.00
Elon College Comm.	3,114.00	627.72	2,486.28
Gibsonville	922.00	39.87	882.13
Graham			
Providence Mem.	1,177.00	50.00	1,127.00
Greensboro			
Calvary	423.00	12.00	411.00
First	5,912.00	2,540.87	3,371.13
Palm St.	2,199.00	1,466.00	733.00
St. Peter's	534.00	89.73	444.27
Happy Home	1,882.00		1,882.00
Haw River	1,526.00	700.00	826.00
Hebron	390.00		390.00
Hendersonville	1,619.00		1,619.00
Hines' Chapel	1,364.00	682.04	681.96
Hopedale	589.00	250.00	339.00
Howard's Chapel	226.00		226.00
Ingram	968.00	695.00	273.00
Kallam Grove	377.00	188.50	188.50
Lebanon	744.00	50.00	694.00
Liberty (Va.)	1,145.00		1,145.00
Long's Chapel	1,177.00	588.00	589.00
Lynchburg	627.00		627.00
Mebane	84.00	84.00	
Monticello	968.00	423.00	545.00
Mt. Bethel	605.00		605.00
Mt. Zion	1,347.00	600.00	747.00
New Lebanon	1,047.00	276.05	770.95
Pfafftown	720.00	360.00	360.00
Pleasant Grove	1,222.00	300.00	922.00
Pleasant Ridge	518.00		518.00
Reidsville	3,479.00	916.35	2,562.65
Rocky Ford	294.00	50.00	244.00
Salem Chapel	500.00	250.00	250.00
Shallow Ford	1,534.00	350.00	1,184.00
South Boston	1,101.00	400.00	701.00
Tryon	3,564.00	2,079.00	1,485.00
Union Ridge	2,780.00	500.00	2,280.00
Union (Va.)	2,168.00	845.00	1,323.00
Winston-Salem	900.00	66.00	834.00
Zion	280.00		280.00
Totals	$76,921.00	$23,940.63	$52,980.37

O'KELLY'S CHAPEL AND SUFFOLK CHURCHES

Users of the United Church of Christ Sunday bulletin service are pleased to note that in the July 21st bulletin the picture and story of O'Kelly's Chapel near Durham, N. C., were carried. A picture and story of the Suffolk Christian Church, Suffolk, Va., will be carried in the August 18th United Church of Christ Sunday bulletin.

Churches of the Southern Convention which do not regularly use this service may wish to secure bulletins of the O'Kelly's Chapel under date of July 21st and the Suffolk Church under date of August 18th, for present or future use.

Address your orders to: United Church of Christ Sunday Bulletin Service, Circulation Office, 1505 Race St., Philadelphia 2, Pennsylvania.

LAYMEN'S SUNDAY OCTOBER 20

The third Sunday in October is set aside each year by United Church Men as Laymen's Sunday. In 1963, it is **October 20.**

The Council for Lay Life and Work suggests you choose one of three alternatives for your celebration of this day:

1. Use literature available to build your service around the concern of the men of the United Church of Christ for the Church World Service project in Honduras. Copies of pamphlets and offering envelopes may be had gratis by writing: Churchmen's Fellowship, 1720 Chouteau Avenue, St. Louis 3, Missouri.

2. Call this day Laity Sunday and use both men and women in worship leadership on **October 20.** This is the recommendation of the Council for Lay Life and Work and it is so called in our United Church of Christ calendar.

3. Use literature for the day as produced by United Church Men.

"OPERATION DOCTOR"

Nineteen doctors and nurses, most of them from the United States, are at work in the Congo under the program "Operation Doctor" of the Congo Protestant Relief Agency which is supported by Church World Service. In the past two years, 24 others have completed voluntary terms of from three months to a year.

Now at Kimpese, Kivu, Tandala and other centers, fighting persistent disease and the ravages of malnutrition, the doctors and many of their wives have left lucrative practices at home and, for the most part, have paid their own transportation to bring their healing skills to the Congo people.

From the reports of those who have completed their terms come tales of courage and discouragement. Almost unanimously, the doctors express their "shock" in initial reactions to the disease, dirt, and vastness of their task.

"They tell me I am the only doctor for over 300,000 people," says one. Writes another, "The endless stream of people with every disease possible goes on and on." Yet they finish their reports in the spirit of one doctor who wrote: "My heartfelt thanks to those who made it possible for me to be here. I hope others will be able to have this opportunity to help in some small way in caring for God's children and at the same time receive so much themselves."

The CPRA is the relief agency of the Congo Protestant Council and through the churches channel medical supplies and other relief materials to millions of Congolese and Angolan refugees in the Congo. Its headquarters is in Leopoldville.

The Venture Of Faith

Background Scripture: Genesis 12-14.

Devotional Reading: Romans 5:1-5.

Memory Selection: **By faith, Abraham, when he was called to go out unto a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.** Hebrews 11:8.

NOT KNOWING WHERE HE WAS GOING

This man did not know where he was going. But he felt he must go. The divine imperative had laid hold upon him. He had an inner conviction that God had called him. He felt that somehow he was to be an instrument in the hands of God for good to the world. And go he did. He left his native land, his kindred, even his own father's house, and started for the land which the Lord his God had promised to show him. It was all a venture of faith. He did not know where he was going. There have been many since Abraham's time who have left their homeland, their kindred, and even their father's house to go out to lands as missionaries. In these cases, however, those who went out knew where they were going. That helped a great deal.

But Knowing With Whom He Went

Abraham did not know where he was going. But he knew with whom he was going. As is always the case, when a man undertakes to go out for God he may be assured that God will go with him. He who calls, accompanies and empowers. God always gives a man the strength to do what He asks of him. After all, it does not make much difference whether a man knows where he is going, if he has the conviction that he is going where he thinks God wants him to go. Obedience comes first; knowledge will follow. Perhaps a personal testimony will not be amiss here. When, as a young man, working in a bank in Dover, Delaware, I felt the call to the ministry, and finally, knowing that it was a call from God, I resigned my position in the bank, I did not have the slightest idea of where I was going. To be sure I did know that I was going to enter Elon College in preparation for my ministry. But like Abraham, "I went out not knowing where I was going." And I didn't care! It didn't make any difference to me where I was going so long as I knew that I was doing the thing God wanted me to do. I knew that I could trust God for that. Not where, but with Whom, is the great question in a venture of faith.

A Great Nation, A Great Name, A Great Blessing

That promise of God to Abraham found literal and ample fulfilment. He was in a way "the father of a nation" and that nation became a great nation, not so much by way of material wealth and military power, but in moral and spiritual power and in lasting influence on the life of the world. And God made Abraham's name great. In the list of the world's greatest men, certainly among the greatest of them will be found Abraham's name. And the Jewish nation became a blessing to the world, not only through the contribution which it made through Judaism, but which it made through the Lord Jesus Christ who was a Jew himself. What God promises, He fulfils. He is not slack concerning his promises as men count slackness.

Seventy Five Years Old!

"And Abraham was seventy and five years old when he departed out of Haran." We usually think of daring adventurers as being young men or older young men. But here was a man seventy five years old starting out to make an adventure of faith in a land even unknown to him! So many of us lose the spirit of adventure, the zest for new experiences, the desire to learn as we become older. Only this week I was reading about Michael Angelo who wanted to have as his epitaph, "He died learning!" Even for those of us who are older there are new ventures in faith and action, new truth to break forth from God's word, new experiences of grace and new opportunities for growth.

And Into the Land of Canaan They Came

"They went forth to go into the land of Canaan; and into the land of Canaan they came." They must have encountered many obstacles and difficulties on their long journey. They must have been discouraged at times. They must have felt like giving up and stopping somewhere on the way. But they had started for the land of Canaan and into the land of Canaan they came. Alas that so often we are so easily turned aside from our goal and our ideals! I read once about a college man who was three laps behind the leader when the mile race was over, but he kept on running until he had run the mile. When chided about it he said simply "I went out to run a mile race and I kept going until I had run a mile." He had something there, the spirit of pluck and perseverance which refuses to stop short of our goal or ideal.

He Builded An Altar Unto the Lord

He and his family were strangers among strange people. But the first thing Abraham did was to build an altar. It took a lot of courage to do that. But he wanted people to know where he stood, on which side he was, under whose banner he was enlisted. There are so many people who come into a new community who never build an altar. About the last place they go is to church. And sometimes they never build an altar at all! They move into a community, enjoy its privileges, even enter into some of its activities, but never build an altar, never become affiliated with a church, never nail their flag to the mast to let people know on whose side they stand. And this is true of young folks away from home at work or at school. They never attend services of worship or become a part of the Church. They never call upon the name of the Lord, as did Abraham in a strange land.

SUNDAY SCHOOL LESSON
AUGUST 4, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Rev. Max Vestal will be guest preacher for revival services at the Spoon's Chapel church, Asheboro, August 18-23. Rev. Lynwood Hubbard is the pastor.

He that loses his conscience has nothing left that is worth keeping.
—Isaac Walton

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Dear Friends:

It hardly seems possible that in a few days I will be beginning my fourth year as Superintendent for our Home for Children. August 1, 1960, I assumed the responsibilities as Superintendent of the Home. At that time I thought I had a fair knowledge of the responsibilities, having been a trustee of the Home for some five years. These three years have shown me how wrong I was about this knowledge. These have been most enlightening years. I have not only come to know much about our Children's Home, but much about our Convention and our National church as a whole.

It would be impossible to relate all the wonderful experiences we have had since being here at the Home. There have been many joyous moments, such as the ground breaking service the first year I was here for the two new cottages now in use, the ground breaking just recently for our third cottage, and changes in our physical plant. With the erection of this third cottage all of our boys and girls will be situated in living conditions suitable to our day.

We have rejoiced as we have been able to work with the boys and girls given to our care as we have seen them grow and change for the better. We would not be honest if we did not say there are exceptions where we did not see a change for the better. When we realized we had a child we could not help to become a better person then we turned to other sources, admitting that there are some children who cannot profit from group care. Because of the fact that there are those who cannot profit from group care we have a limited foster home program. We were again rejoiceful when the State allowed us to become a Foster Home Agency.

We are most happy with the position our Home has in the Child Care Associations of which we are a member. The Home is a member in good standing of the following organizations: The Council on Health and Welfare of the United Church; The Southeastern Child Care Association; and the North Carolina Child Care Association. The Home has been a member of the Southeastern and North Carolina Associations for many years. We became a member of the Council on Health and Welfare when it was formed in 1961.

While we have had many joyous and happy experiences, we have also had many experiences that were difficult and hard to deal with from time to time. We are most grateful for the fine staff we have working for us here at the Home in meeting these difficult situations. We are very grateful for a Board of Trustees that is interested and much concerned about our Home doing the most effective job possible for those given to our care. We are grateful for each member of the Board of Trustees. They have been most cooperative in every way in supporting the program we have endeavored to put forward in order that our Home might accomplish that which is best for the children given to its care.

The greatest joy we have is not receiving a boy or girls into our care, though we are glad when we can accept children and know that we can give them a chance to grow up to be a better person than they would be otherwise. Our most joyous experience is when a boy or girl can return to his or her home which has been reestablished. Sometimes it is with the father or the mother who has reestablished the home. Then again it may be with a relative or in a foster home. When a child can return to what he or she can call his or her home we know this is as it ought to be.

It is our hope and prayer that broken homes in the future will be fewer. This is the tragedy of our day. The tragedy is not that the father and mother are separated, but that the child is the victim. May somehow our homes be strengthened that this may not be. Day by day, more and more, we are having to deal with the results of broken homes. This more and more is becoming the task of our Children's Homes across the Nation.

May God bless each of our Children's Homes that they may better prepare themselves to meet the challenge in our changing society.

Report for July 22, 1963

Southern Convention Churches and Sunday Schools

Valley of Virginia Conference	$ 66.25	
Eastern Virginia Conference	391.45	
Eastern North Carolina Conference	275.39	
Western North Carolina Conference	135.93	
North Carolina and Virginia Conference	468.10	
Total		$1,337.12

SPECIAL OFFERINGS

Roger Gant, Jr., Burlington, N. C.	10.00	
Mr. & Mrs. Joseph J. Bird, Burlington, N. C.	10.00	
Miss Violet J. Holt, Burlington, N. C.	10.00	
Barbee's Texaco Service Station, Burlington, N. C.	10.00	
Mt. Zion Church, Women's Fellowship, RFD, Mebane, N. C.	5.00	
Antioch Congregational Christian Church, Windsor, Va.	15.02	
Adult Sunday School Class, Clayton Christian Church, Clayton, N. C.	5.00	
A Friend	25.00	
First Congregational Christian Church, Hendersonville, N. C.	60.55	
Protestant Chaplains' Fund, Fort Gordon, Ga.	29.20	
Alva R May, Shennadoah, Va.	10.00	
Fellowship Bible Class, Monticello Church, Brown Summit, N. C.	15.00	
The National Bank of Alamance, Graham, N. C.	250.00	
In Memory of Mrs. D. E. Sellars (3 Memorials)		
In Memory of Mrs. Hallie Ragsdale Sapulding		
In Memory of Mrs. E. S. W. Dameron		
Total Memorial Gifts	50.00	
Special Gifts	208.00	
Total		$ 712.77
Total for the Week		$2,049.89

(In Memory of Mrs. James L. Foster, Sr., for the DOLL FUND — $10.00.)

A Brief History Of Damascus Church

Contributed by Louise Long

The origin of Damascus Congregational Christian Church (United) goes back to 1789, at which time "Wilson's Meeting House" was built one quarter of a mile east of the present church. Prior to 1789 services had been held in the home of John Wilson by the Circuit Rider. There were fourteen charter members of Wilson Meeting House, namely — John and Eunice Wilson, Annie Atwater, Louise Cole, William and Nancy Tripp, William and Millicent Pritchard, Charles and Elizabeth McCauley, Bryant and Marthy Strowd, Rnkodie and Doughty Couch.

It wasn't until 1794 when James O'Kelly took the lead in organizing the Christian Church that Damascus joined the Conference at Lebanon, Virginia. The name Damascus was given to the church in 1797 at which time a new church was built at the present site. Martha Wilson Strowd gave the land for the new building. James O'Kelly was pastor from 1794-1809.

This building was used for Damascus High School toward the end of the 19th Century in conjunction with the church. The principal of this school was Rev. Herbert Scholtz, who also served as pastor for a year or two. This building had several rooms built to it for class rooms and remained for school purposes until it burned, after which a small school house was built at site where Floyd King now lives.

From Damascus Church and High School the community thrived and much progress was made and during this era the large families began to move to Chapel Hill in the early 1900's. The Pritchards joined the Methodist Church. The Longs, Nevilles, and Strowds were instrumental in organizing a Christian Church in 1910 in Chapel Hill.

The first president of Elon College was a former pastor of Damascus, Rev. W. S. Long, who served as pastor from 1876-1879.

From Damascus Community Church and school Rev. O. D. Poythress went to Elon College as did Rev. Joseph McCauley. They both felt God leading them into the ministry. They became a living memorial honoring their home church and community. The church was proud to claim them as having received a Christian influence in their youth. Rev. Leary Poythress entered the ministry in the Baptist Denomination and has won our gratitude also. From the McLennon family, Lawyers and Business Executives have gone out into the business world.

There are others who should be mentioned for talent was not lacking in other families. Mr. Ernest Neville was a great leader in the field of education, also Miss Clara McCauley. A High School in Memphis, Tenn., was named in honor of Mr. Neville. "Miss Clara," as we affectionately call her, is principal of a school in Knoxville, Tenn., at the present time. During the era that these above people were at Damascus the music was at its best. The combined voices of the Poythresses, Longs, Nevilles, Crabtrees, McCauleys, McLennons, Cannadas, and others, received many words of praise and compliments.

The present church was built of timber hauled by teams of mules and horses from Fuquay Springs in 1892. The Architectural style is indicative of the period in which it was built. It still stands strong and beautiful in the large oak grove after its 71 years of guiding influence. It remained unchanged, just one large room, until 1956 when the need for more room was greatly needed. At this time, four class rooms, a small assembly chapel, two rest rooms, and a full size basement was added to the rear of the sanctuary. The members of the church worked together and did the carpenters work, as did their forefathers in building the church. The foreman for the church was Mr. J. T. Blake.

Mr. Everett Neville was instrumental in having the cemetery fixed as it is today. The $10,000.00 rock wall was dedicated in July, 1949.

Miss Margaret Daniel and Aubrey McLennon were responsible for donations for the new organ which was dedicated July 12, 1959, in a lovely service.

Records show that Damascus has been host to the Conference four times — 1862, 1873, 1878, and 1903.

The membership is 103 at the present time.

Vacation Church School has been set for August 5-9, in our Parkway United Church of Christ, Winston-Salem. Teachers are Mrs. Peggy Taylor, Miss Star Kinney, Mrs. Ivy Haley, Miss Jeannie Brinkley, Mrs. Peggy Pettyjohn, and Mrs. June Wright. Mrs. Shirley Nystrom will be in charge of transportation. Mrs. Ellen Schultz is in charge of refreshments. The school will be under the direction of Mrs. John Lackey.

This Interested Me

By Emily C. Lester

A trip to the Valley of Virginia the week-end of July 19-21 proved very enjoyable — though the drive by myself would have been more enjoyable if accompanied by a congenial companion.

Let me share with you some of the things that interested me:

1. A rural church school (Bethlehem) where the organist plays hymns for 15 minutes before "beginning time;" where the children have a meaningful worship service of their own, and a young person led the worship for the adults and young people; where the **entire new curriculum** (including material for adults!) is to be given a trial for the fall quarter; and where a robed choir entered for the morning worship service during a processional hymn and provided choral responses.

2. Saw a dream coming true as the new building for Valley Central Church was almost ready for occupancy by two former congregations — Wood's Chapel and Wissler's Chapel. The first service in this two-story brick building on Highway #11 north of New Market was to have been held July 28, with a consecration service timetime in August. Rev. Bland Leebrick, the contractor, and the building committee have joined forces to get a "lot for a little," it seems to me.

3. Attended a meeting in Washington, D. C. of an E. & R. and C. C. planning committee for meetings in Washington, Baltimore, Western Maryland and Valley areas for the fall, and learned of several churches which were in the process of working out new and challenging programs for their adults — in rural (70 members), small town (250 members) and metropolitan (1,000) members) churches.

4. Shared in a meeting of 75 adults from our Valley churches at Bethlehem Sunday afternoon. Local leadership, presence of ministers and their wives, group interest and participation were all important aspects of the session which dealt with re-thinking adult education in the church, and specific uses for "Program Opportunities for Adults."

Coming Events

August 9-11 — Adult Education Workshop — Moonelon Conference Center. Check with Rev. Richard Rinker regarding this important venture.

August 24-25 — Pilgrim Fellowship Officers — Legislative Session.

August 27-29 — National Conference, Town & Country Church, Heidelberg College, Tiffin, Ohio. Rev. Winfred Bray is seeking ministers to go.

August 30 - September 2 — Young Adult Conference (18-25) at Moonelon.

September 13-14 — Retreat on Stewardship and Missions, Moonelon Conference Center, Elon College, N. C. Rev. Karlton Johnson, Regional Secretary for the Stewardship Council, and Rev. Robbins Strong, Secretary for Interpretation of the United Church Board for World Ministries, will be our national leaders.

September 15-20 — The Liberty Evangelistic Crusade, Liberty, N. C. Dr. Robert V. Happel, from the Office of Evangelism of the United Church of Christ, will be the guest evangelist.

September 24-25 — Executive Board, Southern Convention, at Moonelon Conference Center, Elon College, N. C.

October 1 — North Carolina Women's Fellowship, at Greensboro First.

October 3 — Eastern Virginia Women's Fellowship, at Bethlehem (Nans.)

October 4 — Valley of Virginia Women's Fellowship.

October 29 — Virginia Valley Conference — Antioch Church, near Harrisonburg, Va.

October 31 — Eastern Virginia Conference — Eure Christian Church, near Sunbury, N. C.

November 5 — Eastern North Carolina Conference — Place unannounced.

November 6 — Western North Carolina Conference, Hanks' Chapel, Near Pittsboro, N. C.

November 7 — North Carolina & Virginia Conference, Long's Chapel, near Burlington, N. C.

The CHRISTIAN SUN

Vol. 115 August 6, 1963 No. 31

A Religiou kly for Christian Homes

Elon College Library

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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NEW MINISTERIAL FAMILY AT DURHAM

In a sense it was a real "homecoming" for Rev. and Mrs. Richard L. Jackson and their three children, Lewis (15), David (12) and Susan (11) when they arrived in Durham last week to take up pastoral duties there. For it was in the Southern Convention (Waverly, Virginia) that Dick and Dorothy Jackson first set up housekeeping. It was as representatives of the Southern Convention that they went to Shaowu, China, and it was to Chapel Hill that they returned from China to lead a pastorate in the United States again. Following a "vacation" (two pastorates!) in Ohio, the Jacksons are welcomed with "open arms" back into "the fold" of the Southern Convention.

The Congregational Christian Church in Durham, where Mr. Jackson preached his first sermon as pastor August 4, is expecting to relocate its church building. It is anticipated that the new site will be paid for this month. The Building Committee, of which J. L. Crumpton is chairman, J. R. Pleasants is vice chairman and Clarine Perry is secretary, is meeting monthly, and anticipates "that the advice and assistance of Mr. Jackson will be most valuable."

EDITORIALS

A Beautiful Sunday

(Asheboro, N. C., Sunday, August 4, 1963.) This has been a wonderful day! The good earth turned its face towards the shining sun, and Old Sol responded with his warmest smile. There have been other days just as hot and lovely. That is not the reason this editor is spending the midnight hour making this record.

Friendships made this a beautiful day. When the news went out that there would be a service of dedication for Elizabeth Lester in our Asheboro church on this date, word came back that many of our friends would be in the audience. Edna Fulcher Cobb, who was the first secretary for the Convention Office, and her husband and two lovely children arrived in High Point in time for Sunday dinner. The new minister at Durham and his family left their new home their first Sunday afternoon to come to Asheboro so Dick (Jackson) could preach at the service. Rev. Sterling Whitener drove down from Blowing Rock to say a few words of welcome to the Orient. Pattie Lee Coghill, (who warned Emily Carleton to pay no attention to what F. C. Lester, a perennial bachelor, might say, and by so doing MAY have aided in matrimony) who has seen missionaries at work, came over from Henderson and honored us with words of wisdom and friendship. Mrs. Robert Kimball, president of the Women's Fellowship of the Southern Convention and Supt. Clyde L. Fields of the Convention brought good wishes from their organizations. Mrs. W. E. Wisseman in her inimitable way spoke words for our Board for World Ministries. Mrs. Orva Brown of the Asheboro church refreshed golden memories of the years when we lived and served in Asheboro. Clayton Smith, superintendent of the High Point Sunday school, spoke for the church of which Elizabeth is now a member. The speeches were all superb. Music by Mrs. Sam Greeson, organist, and the Asheboro choir, under the direction of Mrs. John Davis, lifted the years, and put the editor back in the pulpit of the church that he helped a most devoted group to build through prayer, work and sacrifice. Pastor of the Asheboro church, Rev. Walter Hall, graciously presided and led in the worship. Women of the Asheboro church under the supervision of Mrs. Hubert Beane furnished and served refreshments to all who could stay for a social hour. The church was filled with friends from far and near. People from Elon College, Hamlet, Wake Chapel, Raleigh and Suffolk (Va.) mingled with members of High Point and Asheboro and many other churches of the Western North Carolina Conference. Yes, it was a day of beautiful friendships.

But it was more than that. It was a time of dedication and spiritual renewal. A girl just graduated from college is planning to teach English in the High School division of Kobe College in Japan. That is not unusual. It has been done before, and will be done again. But for most of the people present, this was just a bit "special." That was doubtless because she is "our" girl. She started visiting churches and going to camp when she was a year old — with her father and mother who had responsibilities in the Convention Office. She was taught to talk by Angie Crew who is finishing a long sojourn in Japan, and she will be learning from Angie how to teach English to Japanese girls. In the service today Elizabeth, her parents, and many friends offered themselves in renewed dedication to the things that are highest and best. Faith and prayers took on new meaning, and they will help to cement international friendships — because another American girl is going to be a missionary.

It is with deep and abounding gratitude that the father of Elizabeth Lester says prayers of thanksgiving this Sunday night alone in the house she called "home," while she grew through childhood to maturity. A multitude of friends, and the goodness of God, has made this a beautiful day.

THANKS TO MAX

Regular readers who have "Relaxed with Max" during the past three weeks will certainly join with the editor in expressing sincere appreciation to Rev. Max Vestal for the excellent work he did in editing the last three issues of this paper. It is not easy to add this much work to an already crowded schedule of pastoral duties, but a busy man like Max seems to know how to add just a little more in order to help a friend.

His willingness to help permitted me to attend the General Synod meeting in Denver, Colorado, without having to worry about what would happen to The Sun during those days. Attending a General Synod is not exactly a Sunday school picnic, especially this last one that was caught up in the world-wide revolution in which underprivileged people are clamoring for their rights. Days and nights ran together as sessions lengthened and discussions waxed hot. If Max had not been steadily at work in Carolina, your editor might have missed some of the exciting sessions of this historic meeting. And surely he would have been denied those three delightful days of relaxation in Estes Park, looking at the beautiful Rocky Mountains from the vantage point of 7,000 feet up among them where snow lay lazily in the crevices in mid July.

Thank you, Max, for being as good as you are, and particularly for rendering an important service to the readers of The Christian Sun, the only weekly religious newspaper published by the United Church of Christ anywhere in the United States of America.

DECISIONS AND EMOTION

There are rumors, and they come from such respectable sources that one is inclined to believe them, that certain people in North Carolina and Virginia are emotionally disturbed because of certain ideas and actions with which they do not agree. Rumor also has it that these people think that a decision must be made very soon.

This brings to mind a wise saying of the late Dr. Charlie E. Newman, a minister of long experience and sober wisdom. He said: "Never make an important decision while you are emotionally disturbed."

EDITORIAL POLICY

It has always been the policy of this editor to say frankly and as clearly as possible the things that he surely believes, and to accept for publication from any member of the Southern Convention a similar statement of belief regardless of whether the two opinions coincide, diverge, or diametrically oppose each other. The reason for this is that all of us need to find truth by which to live, and truth is not all in one storehouse.

A federal law now being considered by Congress is intended to make specific the constitutional right of freedom of speech by guaranteeing to reporters the right to withhold the source of information. In keeping with this policy, names of writers have sometimes been withheld by their request. Of course the editor must know the source of all material. This policy aids in presenting ideas rather than personalities. This editor has no relish for personal criticisms, but delights in seeing ideas debated wisely. He is also aware that some people prefer to write criticisms of people than to logically and cogently present ideas. It seems a little cowardly for a reader to condemn a person for an idea with which that person must live. It is so much better to give reasons for the superior idea.

CHAPLAIN REPORTS ABOUT FORMER CHAPLAIN

Lester G. Brady, Chaplain (1/Lt) USA, better known to Southern Convention friends as Rev. Gale Brady, writes from the Post Chapel, Fort Story, Virginia Beach, as follows:

"Dr. Charles F. Pegram, minister of the new Pembroke Manor United Church of Christ, and former minister of Bayview Church, Norfolk, was the guest speaker for the second meeting of the newly organized Protestant Men of the Chapel program at Fort Story, Virginia. Dr. Pegram addressed sixty-two officers and enlisted men at the Officer's Open Mess on July 10 during the noon hour. He is a former Chaplain. The P.M.O.C. program for military personnel is comparable to our Churchman's Fellowship program in the United Church of Christ."

Rev. Bill Simmons is supplying at the new Pembroke Manor church, while Rev. Charles Pegram is on a short vacation before beginning work as pastor there. Thirty-three were present for the first service July 17. Mrs. Pegram is serving as pianist and Mrs. Margaret Trouland of Bayside as soloist. The group is meeting in Pembroke Elementary School.

Churchmen's Fellowship of Elon College Community Church provided hamburgers and hot dogs for the 150 people who showed up for the church-wide picnic at Moonelon recently. Beverly Hills, Burlington, had a similar picnic there last Saturday.

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THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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Asheboro, N. C.

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

SUMMER ACTIVITIES AT RICHMOND

Mrs. Curtis Blackburn

All graduates were honored at a Sunday morning worship service at First, Richmond. They were each presented a white carnation and a white pocket "Prayer Book."

June 9 was observed as Children's Day, with a program during the morning worship service. The Junior Department gave a typical class room session with a discussion of the 23rd Psalm, which was led by their teacher, Mrs. James Prim. At the conclusion of the program each child was presented with a small potted plant. The members of the Junior and Senior High School class conducted the opening worship and served as ushers. The Kindergarten and Primary Departments sang songs together and the Primary Department recited the Ten Commandments under the direction of their teachers, Mrs. Russell Selden and Mrs. Gerald C. Langford, with Mrs. Talley assisting.

A well attended Vacation Church School was held from June 13-21. This was climaxed with a picnic. The commencement for Vacation Church School was held Friday night with a covered dish supper for the entire congregation.

July 21 eight new members were received into our church. This brings to a total 18 new members since last November.

A new custom has been started of having a carnation on the altar for a new baby. A pink carnation is presented to the parents for a girl baby and a red carnation for a boy baby.

We are now working on plans for our fall program.

SYMPATHY TO MRS. BOOTH

Friends of Mrs. J. H. Booth, Jr. of Hampton, Virginia, will be sorry to learn of an accident she sustained preceding the Laity Workshop at First United Church of Christ, Norfolk, Sunday, July 28. Mrs. Booth, who was to preside over the workshop as president of the Eastern Virginia Women's Fellowship, fell in the chancel of the church and fractured a hip in two places. Fortunately, Mr. Booth was with her and took her direct to the hospital. The sympathy and best wishes of her many Southern Convention friends will go to her at this time.

During August Captain George A. Wright, Chaplain-in-Charge of the Fifth Naval District, will conduct the morning worship services at Suffolk. At the church school hour, the four adult classes will meet together, each being responsible for a guest speaker for one Sunday.

PAVING AND PICNICKING AT BAYSIDE

Earl T. Farrell

There are two items of special interest to the people of the Bayside Church, and perhaps of some interest to other folk:

1. The parking lot and drive-ways of the church have been hard surfaced. The asphalting of these areas was a gift to the church by Mr. E. C. Womack. We did not ask the value of this "Black Beauty," but one of the men in charge of the paving said "it would be at least $4,200.00."

In addition to this generous gift, Mr. Womack saw that topsoil was hauled into the back yard of the church, where it is now seeded with grass. For some time we have been working to make the shaded area to the rear of the church not only more attractive, but to have it made into a little park for the convenience of those looking for a place to picnic.

The pastor and members of the church have expressed their thanks to Mr. Womack, and would also say "thank you" through The Christian Sun.

2. Under the guidance of the Sunday school superintendent, Mr. Roy Twiford, and with a number of other members who served on committees to work and plan, we had a very good all-church picnic. Individuals made contributions of food and money, the Women's Fellowship prepared potato salad. All the members and friends of the church were invited to come, and they did not have to bring a picnic basket.

As does often happy when picnics are planned, it rained, but it did not dampen the spirits of approximately 200 people who turned out for this wonderful day of fellowship. Young people (some not so young) played softball in the rain and between showers; those a little younger were shown filmstrips; and those younger still were entertained in the nursery The Rev. Julius Rice was present and showed slides of his last day at Bayside before leaving for California, and slides of his work and other areas on the West Coast. A good time was had by all!

"Appreciation Day" for the work of Rev. Robert B. Marr as pastor of the Suffolk Christian Church was expressed by the Senior Board of Deacons July 28, as Mr. Marr completed his first year's work. The bulletin for that Sunday noted there were 320 present for morning worship July 21. Mr. and Mrs. Marr and their five children are spending the month of August in Ohio.

A picnic for members of Shenrock Parish in the Valley of Virginia will be held at Bethlehem church August 10. Rev. Bland Leebrick is the pastor.

At International Seminar

We Are Accountable To God

A leading theologian, Professor Ralph Douglas Hyslop of Union Theological Seminary, New York City, cited the Negro's current struggle for equal rights as a part of the "revolution" proclaimed by Jesus in Nazareth 2,000 years ago as he spoke to the International Seminar held at Pembroke, New Hampshire, June 7-9.

Jesus was rejected in his home town and over the centuries his followers have "fared no better." A full century after the Emancipation Proclamation, Negro students have suffered cruel insults and physical violence while peacefully asserting their full civil rights, guaranteed by law.

Dr. Hyslop described the "Christian revolution" as "God's overturning of the world, that the rich may be made poor and the proud humble, that nations may beat swords into plough-shares and turn atomic power into the means of the abolition of disease."

The churches are inevitably and deeply involved in this revolution and "it is by no means certain" that they will survive it, he declared.

Concerning our possession of atomic weapons capable of destroying the world and all its people, Professor Hyslop told the group that "our Soviet enemies," who also have such weapons, have no God to whom they can render an accounting.

"It is we who must account to God the creator for our use or misuse of the creative powers that He has given us... All that we have is lent to be spent for the peace and reconciliation of the nations. This, above all urgings of prudence or of fear, must be our guide as citizens, as church members."

Professor Hyslop told the group that it is "a very real question, if we or the world can afford the unabated pile-up of nuclear weapons." But he added: "We can and must afford every effort that builds world community by eliminating the myriad injustices and indignities which degrade the human spirit."

"Let no American who calls himself Christian," said the theologian, "dare to say that we can afford $50 billion for defense but must cut far below 10 per cent of that total the amount we spend to help in the unceasing battle against poverty, disease, illiteracy and tragic inequality of opportunity in other nations as well as our own."

YOUR PASTOR AND MINE

If he is young, he lacks experience; if his hair is grey, he is too old; if he has five or six children, he has too many; if he has none, he is setting a bad example.

If his wife sings solos, she is being forward; if she does not, she is not interested in her husband's work.

If he speaks from notes, he reads his sermons and is dry; if he is extemporaneous, he is shallow.

If he spends too much time in his study, he neglects his people; if he visits a lot, he is trying to be popular.

If he is attentive to the poor, he is playing to the grandstand; if to the wealthy, he knows where his bread is buttered.

If he suggests improvements to the church, he wants to run things; if he makes no suggestions, he doesn't give leadership.

If he uses too many illustrations, his sermons are thin; if not enough, he is not interesting.

If he condemns wrong, he is cranky; if he does not, he is a compromiser.

If he preaches the truth, he hurts people; if not, he is wishy-washy.

If he fails to please everybody, he is hurting the congregation; if he does please everybody, he has no convictions.

If he discusses finances in the

About • • THE WORLD'S LARGEST STRUCTURE

Despite advanced engineering skill of the western world, the Great Pyramid of Khufu or Cheops at Gizeh, near Cairo, Egypt, remains the world's largest structure.

This pyramid, which is one of a group of nine pyramids and one of the seven wonders of the world, covers an area of 13 acres and in height equals a modern 40-story building. The limestone and granite blocks used in the structure would make a wall about three feet thick by four feet high and 1,000 feet long. The other eight pyramids are also without rival.

Admiration for a tremendous mechanical achievement is perhaps the first emotion felt in contemplating the pyramids. That the laying out of a ground plan like the square base of the Great Pyramid could be accomplished with accuracy indicates a highly developed knowledge of mechanics at the command of architects and craftsmen, while the ornamentation displays a nicety that rivals the results of modern instruments.

Builders at the time did not know the pulley as a device to help them handle the huge and ponderous masses of stone which they transported and erected. The lever and sledge were probably the only mechanical aids they used, but all the ordinary arithmetical processes were in common use among the scribes.

Their greatest facilities, say learned men who have spent much of their lives investigating these matters, were as organizers. In feeding, clothing, housing and directing the labors of 100 thousand slaves employed on a given work, they could give lessons to modern contractors. For the erection of their temples, pyramids and obelisks, they maintained a close connection between the quarries and the works, under which the latter would apply for definite quantities of stones of exactly specified size, while the quarries stated their requirements for timber and other working materials in precise terms.

Some of the stones were carried on rafts, often for hundreds of miles down the Nile from mountain ranges in upper Egypt, and one carved record proudly relates that "not a man nor an ass was lost on the expedition."

The builders handled solid obelisks weighing as much as 500 tons, and in the quarries of Aswan they prepared at one time to cut out a monolith of 1,000 tons. This work attempted, but not achieved, marks the climax of the ambitions of the Egyptian builders.

Through nearly five centuries the so-called modern man has been unable to build a larger and more lasting structure than his far distant brother who knew nothing about steam shovels, hoists, steel beams, rivets, and other labor-saving devices.

C. B. Riddle

pulpit, there is something wrong and he is always after money; if he does not, he is failing to give leadership in stewardship.

If he accepts a large salary, he is mercenary; if a small salary, he can't be worth much.

If he preaches all the time, the people get tired of hearing one man; if he invites guest preachers, he is shirking his duty.

If he comes back for funerals and weddings during vacations, he's a grind; if he won't, he isn't interested in his people.

If he spends his vacation at the cottage, why should he get all that time off; if he preaches somewhere else during vacation, why shouldn't he rest up for his year's work?

If he is keen on youth work, he neglects the people who pay his salary; if he isn't, he's not thinking enough of the future.

Christ Church, Winnetka, Ill.

MORE ABOUT MINISTERS

Rev. Rex Thomas
Route 5, Sanford, N. C.

In reply to a recent article in The Sun entitled "A Voice From The Wilderness" by my very good friend James L. Rosser, I should like to make a few observations. The stated thesis of the article was that the reason for the shortage of young persons entering the ministry is due to a lowering of standards requisite for ordination. This may be, but I do not believe that this is quite the whole picture. What really bothers me about the article is the implicit suggestion that formal education is the whole answer and that those who, because of economic or familial or other perfectly valid existential circumstances, have not attained a seminary degree and have no likelihood of so doing are not to be regarded as true ministers of Christ's Gospel. That these men are "lazy" or have "forgotten that they have been entrusted with the Gospel of Jesus Christ" in nowise follows. That highly trained and well educated men are needed to proclaim the Gospel in the complex and specialized society of today is not to be doubted. Today even as in the first century the Church needs highly trained apologists to answer the doubts and questions of materialisticly minded people. But this is not to say that one must be a seminary graduate to proclaim the wonderfully simple Gospel message to Christ's people.

H. Richard Niebuhr in his little book, THE PURPOSE OF THE CHURCH AND ITS MINISTRY, states that the call to the ministry includes at least four elements: "(1) the call to be a Christian, which is variously described as the call to discipleship of Jesus Christ, to hearing and doing of the Word of God, to repentance and faith, **et cetera;** (2) the secret call, namely, that inner persuasion or experience whereby a person feels himself directly summoned or invited by God to take up the work of the ministry; (3) the providential call, which is that invitation and command to assume the work of the ministry which comes through the equipment of a person with the talents necessary for the exercise of the office and through the divine guidance of his life by all its circumstances; (4) the ecclesiastical call, that is, the summons and invitation extended to a man by some community or institution of the Church to engage in the work of the ministry."

It would seem that some people have been emphasizing the fourth element of the call to the ministry out of all proportion. Unless historians have it all wrong, none of the original Twelve were highly educated or highly trained men. They were fisher-folk, common laborers. The Master Himself was a "lowly" carpenter. Did this disqualify these men from preaching the Gospel? I wonder if the Church would have granted them even limited ordination? Why not give the Holy Spirit just a little credit?

It's Just A Gift From God

By Toni Preston
Cavalier Folio

I stand as Gulliver on the face of the mountain.
I hear the wind whispering in the pines and whistling through the valley.
I listen to the sounds of the ocean beneath my domain,
And I feel the sea spray as it delicately cools my face.
I picture the waves gently calling to the shore, and the breeze inviting the golden sand to join in the surfing frolic.
I hear the patter of the rain as it softly touches the water,
And I see the spectrum of light enclosed in each tiny raindrop.
I conceive the sun descending beyond the horizon and the rainbow of colors encircling the sky.
I see the doors of twilight gently open to the night and the evening shadows quickly seep through.
But, then the moon enters and dresses the world in her silver loveliness.
I see the skirts of moonlight as they shimmer and dance on the water,
And I gaze at the jewels of the sky as they sprinkle stardust over the heavens.
I watch the stillness of the night as it stealthily creeps away,
And I take heed to the coming of the early dawn.
Listen! I hear the sound of the morning dove, summoning the world to awaken to God's beautiful morn.
I see the cloak of dew as it shelters a scarlet bed of roses,
And I perceive the fragrance of the lavender lilacs on the crest of the mountain.
I hear the chattering of the robins as they hastily build their nests among the trees,
And I view the white seagulls as they traverse the blue highway in the sky.
I hear the murmur of the silver-winged planes,
And I see the charcoal smoke from the trains as they whistle along the tracks.
I listen to the gayly colored bands in the city parade.
I see the beauty of the floral decorations on the floats,
And I gaze proudly as the American flag flutters in the air.
My eyesight ascends high above the city,
And I am able to see the fields of newly fallen snow beneath me and the fluff of clouds encircling my head.
But, then I return to my domain on the mountain,
And I slowly awaken from my earthly dream.
I can hear the sounds around me, and I can accept the aromas in the air.
But, I cannot see the beauty and wonders of our Master's precious world.
I can only imagine how they would seem to me if my eyes were ever opened by God's hand.
For you see, I am blind, and my world is a world of darkness.

An Instrument Of Ten Strings

(Meditation used in worship service at Valley Women's Fellowship Rally.)

By Mrs. Emerson J. Rohart

In Psalms 144:9 we read "Upon an instrument of ten strings will I sing praises unto thee." We as children of God may be used as human instruments to glorify Christ if we are yielded to him. Several years ago we heard of a tragic train wreck in Europe in which many people were killed and many more seriously injured. On the train was a skilled surgeon who was not hurt but as he walked among the torn, bleeding human bodies he was heard to say, "O if I only had my instruments with me." Christ the great physician can do much to alleviate the suffering in this disturbed, needy world, but he does need human instruments.

Turning again to the verse "Upon an instrument of ten strings I will sing praises unto thee" I wish to ask you to think with me of the human body as the instrument of ten strings, two eyes, two ears, two feet, two hands, one voice and one heart — ten in all. By using these strings to His glory we will be "Partners with God" in our praying, thinking and working program.

The Two Eyes

First, we will consider the two eyes. Have you ever thanked God for the gift of sight? The human eye is one of the marvels of God's creative works. We really do not appreciate our eyes until our sight has failed or become impaired. With our eyes we view the beauties of nature and respond in thanks and praise for God's marvelous creative works. Perhaps there are very few people who have not had mystic moments as they were traveling along a mountain road with trees on either side, when suddenly they came to a clearing, and caught sight of a breath-taking view of a beautiful fertile valley far below. Such a sight causes one's heart to go out in worship to our Creator. It really does something to us. Our eyes are a blessing as we open the Bible for periods of meditation and worship, and it would be well to pray the Psalmist's prayer "Open thou mine eyes, that I may behold wondrous things out of thy law." Psalm 119:18. Our eyes too are a blessing to us as we read the inspirational literature and good books that we have at our disposal for our edification.

If we only used our eyes for our own worship and edification, we would be rather selfish. We need to look with eyes of compassion on the hungry, the suffering and the needy of the world. Compassion has a deeper meaning than pity or mercy for it causes us to "suffer with" and to be moved to action. It was with eyes of compassion that Jesus looked at the multitudes and saw them as sheep without a shepherd. With eyes of compassion the father of the prodigal looked on his long lost son, also the good Samaritan looked with compassion on the wounded man. All were moved to action.

"Christ has no eyes but our eyes

To shine with God's great love."

Our Ears

Let us now consider our ears as two strings of our human instrument. "The hearing ear and the seeing eye, the Lord hath made even both of them." Prov. 20:12. One of the blessings of living in the country is to be awakened in the early morning by the chirping and singing of the birds, then perhaps a lone rooster will crow and somewhere in the distance we hear the moo of a cow. Our thoughts are turned to God and we realize that he needs no alarm clocks to awaken his creatures as they seem to have their own built-in awakener.

Our ears are a blessing to us as we enter a place of worship; we hear the strains of music, the singing of beautiful hymns, an inspirational message, and it seems for awhile that we are almost carried into the very presence of God. But to be true instruments of his glory we must not turn deaf ears to the cries of the needy nor to God's call to a definite vocation or to a field of service. "Be ye doers of the word and not hearers only." James 1:22.

Our Two Feet

We turn now to the strings of the two feet. "Thy word is a lamp unto my feet and a light unto my path." Psalm 119:105. When we think of feet we think of action and of the words "Go ye." Matt. 28:19. "Go ye therefore, and teach all nations." This command was given to the disciples of the first century, but it is just as imperative for us to follow in the twentieth century as it was for those of the first century. If we haven't felt the call to go ourselves we can support those who do go by being good stewards as we give of our time, treasure, talent and prayers in their behalf, to demonstrate his love. An allegory is told as follows: At the time of the ascension, when Christ re-entered the ivory palaces from which he came as a babe at the time of the incarnation, the heavenly beings were rejoicing at his return and giving him a royal welcome when the Father said "But my Son, what about the works which you were doing on earth?" The Son replied "I have left it in the care of a band of faithful men," to which the Father asked, "What if they fail?" Jesus replied, "I have made no other plans."

TAKE MY LIFE

(The following, "theme hymn" for our adult groups this year, was used by Mrs. Rohart in connection with the meditation on these pages.)

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my moments and my days;
Let them flow in ceaseless praise.

Take my hands and let them move
At the impulse of thy love.
Take my feet, and let them be
Swift and beautiful for thee.

Take my voice, and let me sing,
Always, only, for my King.
Take my lips, and let them be
Filled with messages from thee.

Take my silver and my gold;
Not a mite would I withhold.
Take my intellect, and use
Every power as thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine.
Take my heart, it is thine own;
It shall be thy royal throne.

Take my love; my Lord, I pour
At thy feet its treasure-store.
Take myself and I will be
Ever, only, all for thee.

—Frances R. Havergal

Christ still has made no other plans. We who are his disciples today must not fail.

"Christ has no feet but our feet,
To seek out those who stray."

"Take my feet and let them be
Swift and beautiful for Thee."

Hands Of Jesus

In considering our two hands as two strings with which to praise God, let us look at the hands of Jesus as our example. The hands of Jesus were praying hands. He spent much time in prayer and on several occasions spent the entire night praying. His prayer life must have made a profound impression on the lives of his disciples for although they heard him preach and teach many times, they never once said, "Teach us to preach, or teach us to teach," but they did say, "Lord teach us to pray." If Jesus needed to spend much time in prayer, how much more should we as frail human beings spend much time in the secret place!

Then, too, the hands of Jesus were working hands. We can picture Jesus in the early years of his life working patiently as a carpenter toiling to supply the needs of the household, and perhaps helping to support his mother. Even after his resurrection he prepared a breakfast for his disciples. Christ is still seeking hands that are willing to work with love and understanding.

Also we think of the hands of Jesus as sympathetic hands. He had no fear of being contaminated as he reached out and touched the lepers who were healed. The sympathetic touch of the hand of Jesus must have meant much to the daughter of Jairus as he took her by the hand and raised her up from the dead.

Christ today is seeking sympathetic hands to lift the fallen, help the needy and to minister to all who need his love. A loving pat on the shoulder does much to give encouragement and a hand extended in welcome changes the attitude of many people.

"Christ has no hands but our hands
To do his work today."

"Take my hands and let them move
At the impulse of thy love."

Our Voice

We will now think of our voice as the ninth string of our human instrument. Psalm 119:27: "I will talk of thy wondrous works." With our voices we bear witness to the peace and power of God in our daily routine of family living. The greatest message that was ever given to the world was the message that Christ was risen and that message was entrusted, not to the disciples, nor to Joseph of Arimathaea, nor to ruler Nicodemus, but to the women. The women were the first to tell the resurrection message. It is still the duty and privilege of women to witness and glorify Christ by the use of our voice.

"He has no lips but our lips
To lift man's thoughts above."

"Take my voice, and let me sing
Always only for my King."

The Heart Is Important

"Upon an instrument of ten strings will I sing praises unto thee." We have left the tenth string, the heart. We praise the Lord with this last string when we are willing for the heart to become his royal throne.

"Take my heart it is thine own
It shall be thy royal throne."

The teachings and the example of Christ while he was here upon earth made a profound impression, but it was really the love of God in his heart that made all the difference. When our hearts are filled with this same love of God — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," Luke 10:27 — then we will be new creatures in Christ Jesus, and we will give forth praise with our whole being, eyes, ears, feet, hands, voice and heart. However, we do need to pray "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10.

No matter how many strings an instrument may have or how valuable in may be it does get out of tune. We like to think of the Holy Spirit as the heavenly tuner bringing your life and mine into harmony with his will.

The story is told of a gifted musician who played upon his violin, and as he played, the vast audience of music lovers were thrilled. He saw the enthusiasm of the multitude rising, and when their interest had reached its zenith, the musician paused and laying hold of his instrument, he gave it one blow over the back of a chair and smashed it into a hundred pieces. The people were enraged! They jumped to their feet as one man, and felt like tearing that master musician to pieces — to think that he was mad enough to destroy the instrument that produced such remarkable music!

But he stood before the people, very calm; and when their rage abated, he said, "It is quite all right, my friends; I wanted to teach you a very important lesson. That broken instrument cost me eight shillings." He then reached down, and took up another violin. "This instrument cost me a thousand pounds; now I will play it," he said. He played upon it, but there was hardly any difference in the music. "I want to teach you," he said, "that the music is not in the instrument but in the player."

We may think our gifts are limited and we have few talents, but God the wonderful musician has power to produce the sweetest melody on our humble lives if we bring our instruments, the members of our bodies, to him for his glory. The touch of the Master will be just as sweet on a human instrument of one talent as on one of ten talents if what we have has been committed to him.

Operation Bridge

Miss Martha Shaler, Turkey

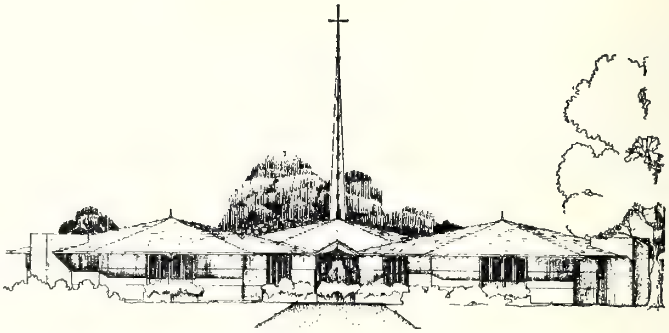
Our new social service project is a continuation of a thrilling venture of last summer. Six of our girls and three teachers prepared themselves and the gear necessary to live a month in the schoolhouse of one of our school's sister villages, about a two-hour's drive from Izmir. An adult literacy program for the women expanded to include bady care and feeding, recreation, sewing and health. The whole project is well called "Operation Bridge" for it bridges the gap, a deep one, between well-to-do, privileged city girls and villagers whose lives are so restricted by culture patterns, as well as lack of education and poverty. I was privileged to go on the first trip last fall and to be thrilled as I saw the joyous and loving welcome each gave the other. Understanding and love leap the barriers. This summer two villages are being planned for. How would you like to live a month in a simple Turkish village? Wonderful, if you love people, and find the right ways to help. To be sure we will learn more than we teach.

New Church At Garner Renamed "Trinity"

Construction work is progressing rapidly on Trinity United Church of Christ in Garner, North Carolina. The outside walls and roof are completed. The general contractor is Jack O. Farrell, Inc., Sanford, N. C. Edmund J. Austin, A.I.A., Southern Pines, architect, designed the unique trinitarian plan which consists of three hexagonal-shaped buildings grouped about a central court. The chief materials used are brick and cinder-block with fiber-glass covering for the spire.

The central building at the rear of the floor plan is a temporary sanctuary, with a seating capacity of 150 persons and a choir. The building at the left will contain the minister's study and the junior, junior and senior high classrooms, along with a kitchenette. This building also may be used for a dining area or a fellowship hall. The building on the right will be used for nursery, kindergarten and primary rooms.

Both the design of the church lot and the church building set forth the doctrine of the Trinity, or the belief that the three persons of Father, Son, and Holy Spirit unite into one Godhead. Vertically and horizonally speaking, the building expresses unity, oneness and cooperation with man reaching up to God and God reaching down to man. Within this design there exists aesthetic pleasure, functional unity and spiritual identity.



Because of the Biblical doctrine of the Trinity and the architectural design of the building, the congregation changed the name of the church to Trinity United Church of Christ.

Trinity United Church of Christ comprises the Congregational Christian, Evangelical and Reformed faiths. Its fundamental Christian belief is that the things which bind us together are greater than the things which separate us. It sets forth faith in God, Christ, Holy Spirit, and man. The spirit of the various streams that have gone into the United Church of Christ has been expressed in the Motto: "In essentials unity, in non-essentials liberty, and in all things charity."

The local church was organized on Pentecost Sunday, June 5, 1960. The ground-breaking ceremony was held May 26, 1963, at which time the charter membership closed with 103 charter members and the congregation assumed the name Trinity United Church of Christ. Previously, the church was called Garner Community Church. Currently, the congregation is worshipping in the Vandora Springs School each Sunday morning. Rev. Rosser L. Clapp is the minister. You are invited to share in the worship and work and fellowship of this church.

Progress By Counsel And Councils

By Richard K. Morton

Progress in many fields can be made by councils and by counsel. While the autocratic or authoritarian method — whether invoked by one or a few — has its well-known advantages and power, more abiding influence upon our way of life usually comes as people counsel together in an organized manner.

Virginia Example

Because of this truth and in the light of so many recent controversial and vital social problems which face us, I suggest an annual Institute of the South, along the lines of that splendid project at Longwood College in Virginia. I think this kind of assembly, carried into other fields and interests, could be very useful. A representative steering committee, composed of clergy, educators, lawyers, business men, and others could determine what appeared to be the leading social problem of the year. Then they could be addressed by leaders from various parts of the area, followed by groups organized to deal with selected phases of the topic. What would be especially important would be a wise and active committee on invitations and arrangements and program as well as a very experienced follow-up or implementation technique. (All too often we gather somewhere and even find inspiration, but there is no means for preserving or implementing what has been explained or initiated.)

This is not to suggest that there have not been lectures, discussions, and meetings on various levels already. But this institute could be equipped to analyze and evaluate all pertinent aspects of the topic and to suggest action. While we have been in the midst of many heated debates and social actions sometimes involving riots, we have still not had any really competent regional treatment of some of these matters with the leadership of the best scholarship and experience. To be effective such a conclave would need the close interest, if not the personal participation, of many who make up the informal "power structure" of our respective areas.

Intergroup Conferences

Along these lines but on a smaller scale, I find much evidence that we could make progress by counsel and by councils if we developed more interdisciplinary and intergroup conferences. Locally we have conducted several of this kind over the past three years and feel that they have accomplished much. For example, we have gathered together people from many roles in life to deal with Major Marriage and Family Problems Today. These included clergy, educators (especially sociologists and psychologists), mothers and fathers of various ages, newly married, some who married at an early age, some who married late and still others who have been married for twenty years or more. In addition, there were physicians and career people of several types. The group dealt with specific cases and situations and included consideration of interfaith and interracial marriage, problems of marriage among Negroes, the handicapped, and so on.

Other councils or conferences have dealt with the joint interests of philosophy, psychology, and science or religion, business, and science. What has been helpful, in the first place, was the gathering of these specialists in one place so that they could become personally aware of the type of people and problem and advancement associated with other disciplines or interests.

Educators and Clergy

One of the reasons that there is so much conflict, social weakness in facing difficulties, and so much misunderstanding is that there is so little cooperative effort among individuals and groups. In communities where there are educational institutions — especially colleges or universities — there should be frequent counseling among educators and clergy. In urban areas where there are large commercial interests, there is special need for regular joint conferences between clergy, educators, and business men.

I have had occasion to testify to the importance of such efforts through being privileged to be a Life Charter Member of Epsilon Tau Chapter of Alpha Kappa Psi, national business fraternity. This has given me valuable close contact with business men and prospective business men and their leaders. In addition, through various types of public-relations work, I have acquired additional evidence, if this were ever needed.

Business Men
Can Aid Church School

I suggest that joint conferences are needed in our religious education work. As we take our lesson commentaries and other materials and seek to adapt them to our own situations, why not invite to our planning sessions some responsible business men, educators, and others who can throw light upon modern thinking and trends, issues, and problems?

Indeed it seems to me that we may all find that there can be a good deal of progress by counsel.

VARIED ACTIVITIES AT HAYES CHAPEL

Mamie Tussey, Reporter

No news must be good news from Hayes Chapel, Garner. Not many of us have folded hands when it comes to the activities of the church.

Some of the men had just completed the kitchen, yard and driveways when the Raleigh-Henderson Fellowship Rally met with us in April. Following the Rally Mrs. Conrad Cornelius, our pastor's wife, taught the book "The Meaning of Suffering" which was enjoyed by all who attended.

Different classes had projects. The Gleaners class has erected a beautiful outside church sign that is an added attraction to the church lawn. The Willing Workers class donated a cross and greenery in the sanctuary, greatly improving the appearance. The men's class installed a sound system for the benefit of mothers who keep the nursery during the worship service. The Young People's class hopes to soon have a projector. They have worked hard toward their goal.

The week of June 10, 118 enrolled in Bible School with an average attendance of 102. This was the best Bible School on record.

Rev. Eugene Talley of Danville, Virginia, was guest preacher for a revival the week of June 23. Five members were added to the church.

July 14, Hayes Chapel was host to the Wake County Vocal Union, with attendance of more than 300 lovers of good singing. This number was composed of four different denominations.

July 24 was Family Night supper in the Fellowship Hall that has been put to use so much this year. Following the supper a short program was given by the Women's Fellowship. Two members and the minister's wife attended the Summer Conference at Catawba College in June We have been busy and anyone that loves the church will keep busy.

The first service of Valley Central church, near New Market, was held July 28 under the leadership of Rev. Bland Leebrick, pastor. Flowers were placed on the altar by the Women's Fellowship "for the glory of God and in memory of those who dreamed of seeing this church but have gone on to their reward."

And then there was the minister who preached on: "Humility — And Why I Am So Good at It."

DR. HELFFERICH WRITES FROM AFRICA

Writing from Usumbura, Burundi, he reports: "Thousands of Watutsi refugees here. The Protestant Relief Agency needs sewing materials, knitting wool and needles, clothing to repair, yard goods, remnants and any kind of clothing. Some areas are hot and others cold so all kinds can be used. People are greatly in need of clothing, also three good sets of carpenter tools, sewing machines, etc. Can you find any old sewing machines, hand or foot power, not electric? The All Africa Conference was great!"

From Leopoldville in the Congo: "In spite of many difficulties we are doing a fine job through the Congo Protestant Relief Agency. The past two days I took a trip south and west to visit areas where there is a concentration of Angola refugees. Also saw a most wonderful hospital and training center for nurses and public health people. We have had a real part in this institution. The leper village part of it is ideal. We must send sheets and other bedding to this hospital.

"The chick program in the Congo is hailed by everyone — the U. S. Ambassador, the U. N. High Commissioner for Refugees, the C.P.R.A. and the churches. Proud our church has a part in this program!"

EXCHANGE OF DOCTORS

Dr. John R. Watson, a physician and surgeon of Medford, Oregon, and a member of the Medford Congregational Church made it possible for the director of the Il Sin Hospital in Pusan, Korea, to have a much needed vacation when he volunteered his services. The Christian Medical Society, of which he is a member, paid his way and Dr. Helen Mackenzie, director of the hospital, knew that her assistant, Dr. Lee, would be able to carry on during her absence with the help of the friend from the United States.

Dr. Watson became acquainted with the mission hospital at Pusan during 1953 and 1954 when he was working with the Army in Korea. He often helped at the hospital at that time and gained valuable experience in his obstetrical speciality. Nearly ten years later, he was able to renew his association with the hospital staff and render a Christian witness in his own right.

A Page for Young People Edited by Connie Trueblood

Paige March

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Dear Southern Convention P. F.'ers,

The week of June 22 - June 29 was quite an experience for me, and you made it possible. Perhaps you did not know this, but I was one of the two youth delegates from the Southern Convention to the National Youth Forum held at Clark College in Atlanta, Georgia. For those of you who do not know what the Youth Forum is all about, it is a meeting of United Church of Christ youth and adult leaders from all over the United States. At this meeting, the delegates study thoroughly some current social issue.

The social issue considered by the 1963 Youth Forum was "The Rights of Man." As the title suggests, it was a deep study concerning the problems which exist today in the field of race relations. I use the phrase "deep study" because that is precisely what I mean. We talked of nothing else but race relations from Saturday, June 22 until Saturday, June 29. From the very first assembly meeting, I did not agree with many of the things said to us; nevertheless, I attended all of the meetings so that I might get the complete picture as to how some of the leaders in the United Church of Christ would **like** for the youth to think and act.

We had many speakers during the course of the week, but only three principal ones. The first key speaker to whom we were introduced was Dr. Homer McEwen. Each morning for about an hour he conducted a Bible study during which time he pointed out the dangers of the use of the Bible as justification for injustice. Dr. McEwen quoted to us passages from the Bible which segregationists use to justify their thoughts and actions. By reading the complete chapters from which these passages were taken, he tried to prove to us that passages taken out of context sometimes seem to mean something entirely different from what they actually mean.

Another key speaker was J. Archie Hargraves. (Perhaps you are familiar with his booklet, "Stop Pussyfooting Through A Revolution.") Someone asked Mr. Hargraves what he thought about the touchy question of intermarriage between the white and Negro races. He said that marriage should be made on the foundation of love, not race. He said that if a white man and a Negro woman, or vice versa, loved each other enough to face the problems which their marriage would present, there should be no law to prevent their marriage.

Those of you who subscribe to **Youth** magazine probably already know something about Andy Young. There was a long article about him in the June 23 issue. Andy Young is an ordained minister of the United Church of Christ. He is also on the staff of the Southern Christian Leadership Conference, whose president is Rev. Martin Luther King, Jr. Mr. Young resides in Atlanta, but for the last few months he has been working closely with teen-age demonstrators in Birmingham. One of his lectures to us went something like this:

> Personal prejudice is often due to our own insecurity. We try to make the world revolve around us, and thus, we "throw off" on others. Prejudice toward Negroes does not stem from the fact that we hate them but from the fact that we really do not know how to love. When we love only those exactly like ourselves, we are only capable of loving ourselves. Therefore, the problem with modern society today is learning to love.

The theme for the 1964 National Youth Forum is "The Christian Person — Citizenship and Political Action." The suggested location is Washington, D. C., and program areas will include study and discussion of modern politics and its relationship to Christianity.

Sincerely yours,

Paige March

JOINT DAY CAMP

In Winchester, Virginia, the two United Churches of Christ cooperated in a week of Church Day Camping for juniors June 24-28. The text used was "Living and Learning in God's World" by Bogardus.

Camp was held at Shade's Park, a tranquil spot in the woods outside the city limits. Small group camping was led by Rev. and Mrs. Fred Groff of Centenary Church and Rev. and Mrs. Mark Andes of the Congregational Christian. Mr. Herman See was resource leader on camping skills and Mrs. Groff was craft leader. Response was enthusiastic.

WINCHESTER YOUTH HOLD "S. O. S." DRIVE

Winchester Christian Youth conducted their annual S.O.S. Drive this spring. Young people of ten Winchester churches gave their time for the project, knocking on the doors of every home in Winchester between 6:00 and 9:00 p.m. one evening. Participating were the youth groups of the Braddock Street Methodist, Market Street Methodist, First Presbyterian, Highland Presbyterian, Cork Street Christian, Christ Episcopal, First Baptist, First Congregational Christian (UCC), Centenary Evangelical & Reformed (UCC) and First Evangelical United Brethren churches.

Following the solicitation, the young people met at the Braddock Street Methodist Church for cokes and doughnuts. Here the money was counted and an hour-by-hour report of the amount was broadcast over the radio stations. The final count was $464.36! This amount was sent to the Church World Service "Share Our Surplus" to be used in sending food overseas.

During August the church school at Tryon is meeting in the assembly hall. Each Sunday a movie will be shown to the entire group. The first was "Hidden Treasures," provided by the Moody Institute of Science.

PILGRIM FELLOWSHIP ANNUAL LEGISLATIVE SESSION

Mary Ann Barnes, Secretary

The time is again drawing near for the Annual Legislative Session of the Southern Convention Pilgrim Fellowship. Again this year, the session will be held on the weekend during the P. F. Officers' Camp The date is August 24-25, 1963. Your church may have two youth and one adult delegate to this meeting. (This number will include those already attending the P. F. Officers' Camp.) They should plan to register at about 2:00 p.m. on Saturday, August 24. The first phase of the meeting will begin at 3:00 p.m. Election of Southern Convention officers will take place at the session on Sunday, August 25.

Registration, along with $3.50 per delegate should be mailed to Miss Ruth Dunn, Box 336, Elon College, North Carolina, as soon as possible.

Please be sure that your church is represented at this very important meeting.

OF CONCERN TO YOUTH GROUPS

The time cometh and soon shall be... THE 1963 PILGRIM FELLOWSHIP OFFICERS' RETREAT at Camp Moonelon, that is! ! ! It's coming quickly and the registrations are coming, too. Got someone signed up from your youth fellowship? If not, you'd better get moving; only 32 boys and 32 girls can get in and we've already got half of the girls signed up! Remember to get your **adult** advisor to come for the whole time and that he or she can get in for nothing if they stay from beginning to end. The cost for young people: $23.00 for the whole period, **AUGUST 18-26.**

The program has been worked out by the officers and advisors of the Convention P.F. and it looks like a doozer. The Reverend Scott Libby, of the national Youth Ministry staff of the United Church of Christ, will be with us for four days to share what can happen and has happened in local churches with the new YOUTH MINISTRY concept. The theme for our retreat will be **the U in the yoUth ministry.**

Sessions will be offered in recreation (to help you learn some new ways of re-creating), **and** missions (with our guest Mr. Carl Schweitzer now on furlough from teaching in Japan), **and** the new motion picture well worth seeing and talking about, THE GIFT, **and** workshops in some helpful ideas for use in your local programming (symbolism, contemporary faiths, church history, worship, present-day concerns immoral standards and social values, practical work in sharing in a caravan visit, square dancing, business sessioning, and selected other items of interest. On the concluding Saturday and Sunday, the Convention rally will be held and elections of officers will be held, installation will take place and a commitment service observed. There will be plenty of singing, fellowshiping and good fun.

I hope someone will be with us from your group.

Beginning in the fall we invite you to make use of the new officers of the Southern Convention as you seek help in programming for 1963-64. I am also available to come along and observe for the purpose of making suggestions and learning from your group some of the ways you have found satisfying purposes and programs.

SEE YOU IN AUGUST AT CAMP MOONELON I HOPE...

Richard N. Rinker
North Carolina Field Secretary

Speakers at Elon College Community Church during August when Dr. William J. Andes is on vacation include Dr. J. E. Danieley, Rev. R. N. Rinker and Dr. Clyde Fields. August 25 it is planned to have a 9:00 Promotion Day service for the Sunday school, and the Elon College baccalaureate service at 11:00.

Who Is A Teacher?

I know a man who is not interested in teaching anything. He does not bother to read or take part in adult training courses. He does not care to listen to news casts or informative programs. He feels he is not qualified. He knows he is not effective. He would not want the responsibility. He does not want the struggle. He does not take a leader's position of any kind. This man is a teacher.

I know another man who passes along every bit of information that comes to him. He finds nothing too trivial or insignificant. He makes no distinction between the good and the bad. He never separates the true from the false. He broadcasts his information indiscriminately and even maliciously... using whatever comes to him as a battering ram to force his facts upon others. This man is a teacher.

I know another man who considers it his duty to train the young. He feels in debt to those who had a hand in his education. He wants to repay that debt in full by giving that education to others. And he treats his job as a duty or an obligation. He never goes beyond what is required of him. Once he repays his "debt" he considers his job done. This man is a teacher.

I know another man who works hard and honestly to obtain authentic, and timely facts. He goes to great extremes in research and exhausts all avenues for searching out the truth. He is interested in having his pupils gain all the knowledge and facts he has to offer them. His whole effort is spent on transferring wisdom from his head to his pupil's heads. He is a dispenser of facts but an ignorer of persons. Neither his personal life nor that of his pupils matter. The gaining of knowledge is all that is important. This man is a teacher.

I know another man who considers it a part of his calling as a Christian to share his knowledge with those he is best suited to teach. For the sake of the pupils he wants to help them grow. He does it with joy. He is intent upon helping others to know God, to develop trustful and responsible relations with others and to become a whole person in his own right. He works with facts and he also works with the person. His most effective method is that he is all that he seems to be in his own life. This man is a teacher.

As you can see, all these men are teachers: one not wanting to be a teacher, another being an irresponsible teacher, another doing it out of duty, another concerned only with facts, and yet another who considers it a Christian calling. Each of them teaches. Yet they differ widely in the quality of their teaching.

We are all teachers. We have been given no choice. Others learn from us even under the worst kind of circumstances or learn what we may not intend to teach. The choice we do have is in the quality which our teaching will have. God has made you. YOU ARE A TEACHER.

—Ursinus Church Visitor
Rockwell, N. C.

Overseas News

Rev. Howard Goeringer, Pastor of St. Andrew's Church in Philadelphia, Pa. (Mr. Goeringer is spending three months in the Philippines participating in "Our Christian World Mission.")

The great problem in the Protestant Church is leadership. Hardly any congregation has the advantage of a full-time pastor. Most have a part-time pastor who may do little more than preach on Sunday, or they have what is called a deaconess or a Bible-woman. I have been in 4 local churches so far and only one has had a Sunday School for children. Many men who have had some training in college for work in the church have turned to other occupations such as teaching or government service because the church was only paying them fifteen or twenty pesos a month. One peso is worth about 25¢ in American money.

Part of my mission here is to try to develop a new approach to carrying out the mission of the church — not through one full-time pastor, but through the congregation itself with the laity being trained for all of the functions of the church including preaching and evangelism. If this approach to the Christian ministry can be developed here, the churches will take on new life.

* * *

Miss Pauline E. King, India

"I am a Christian. My father is blind. Please help me."

In my last Newsletter I mentioned about the beggars outside the hospital gates and how concerned I felt about them and our Christian witness with regard to them. After days of prayer and asking God's guidance (the beggar problem is so overwhelming), I decided I would take one beggar's family at a time, investigate the circumstances, and see what could be done. I think God Himself guided in the selection of my first family.

A sweet little girl about eight years of age was begging daily in the bazaar near the hospital. She wore a card around her neck upon which was written in English, "I am a Christian. My father is blind. Please help me." Knowing that if I as a foreigner would go among the beggars I would probably be mobbed because of showing some concern for them, I sent an Indian Christian friend to follow the child to see the condition of the family and bring them to me. They were found living under a tree near the hospital among numerous other beggars. There were the parents and two little girls, Victoria, the child found begging in the bazaar, and three year old sparkly-eyed Dolly. The father, Manuel Gabriel, had lost his sight three years ago following an acute intestinal infection and high fever. Hearing about our Christian Medical College Hospital at Vellore, he had come hoping to receive some treatment which would restore his sight. Unfortunately nothing could be done for him. The family was left destitute. Due to cold chilly nights spent under the tree all of them were sick with fever and coughs. After they had been given medical treatment in our Rural Health Center, a small mud hut was found for them. As Manuel's wife, Alice, had completed high school it was possible to obtain work for her as a ward clerk in our hospital. Meanwhile, Manuel learned to make match boxes in a local cottage industry recently opened by the Swedish Red Cross for handicapped persons. Victoria is happily attending school and Dolly is cared for in a free day nursery in the town. It has been thrilling to watch the transformation of this family — from the depths of despair to the radiance born of hope. Although deeply thankful for the material help they are receiving, they are most of all happy to belong and feel welcome once again in the Christian community. Their first act of thanksgiving was to hold a prayer meeting in their newly established home to give thanks to God for the opportunity to work and provide for themselves — a right and privilege we so often in America lightly take for granted.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Africa

August

RHODESIA

11—**Sixty-nine years after the founding of the Rhodesia Mission (after the arrival of the first large group of European settlers) there is in Rhodesia a well-rooted church that is self-supporting on the local level; a Christian community that is growing; and a program of medical, agricultural and educational work.**

12—**Rev. and Mrs. Herbert Barnum Perry, Jr.** were appointed in May, 1962 as missionaries to the Southern Rhodesia mission, Africa, for work in evangelism and teaching. Mrs. Perry was previously a librarian.

13—**Miss Anne Elizabeth Warner** was appointed in May, 1962 for a three year term as missionary nurse in Southern Rhodesia. She has taught tubercular children and was a member of the Nurses' Christian Fellowship.

BAROTSELAND (Northern Rhodesia)

14—**Mr. and Mrs. Donald Gene Ward Schutte** were appointed career missionaries in May, 1961, assigned to the Sefula Secondary School, Barotseland, where they are on loan to the Paris Missionary Society.

CHIKORE

Mission station, consisting of church, primary school, secondary school, cottage hospital and dispensary.

15—**Rev. and Mrs. Donald K. Abbott** are stationed at Chikore where Mr. Abbott works with the rapidly developing Secondary School and Mrs. Abbott is Station Treasurer. Mr. Abbott is teacher, chaplain, adviser in the extensive building program, and supervisor of the work scholarship program.

16—**Rev. and Mrs. Charles Blakney** completed one term of service at Chikore as evangelistic missionaries, in 1956. Since then they have had language study, taught at Chikore Secondary School, done language research and completed linguistic analysis and dictionary of the Chindau language. Mrs. Blakney has taught missionary children, has taught cooking and sewing to African women, served as station hostess and worked with the station choir.

17—**Miss Theresa Buck** transferred to Chikore in 1959 from Mount Silinda. She is in charge of a small hospital which is visited by a doctor once a week. Many of her patients are primitive people who wear "witch doctor" charms. She has two native women who assist in nursing. She also teaches art at the Secondary School and teaches a Sunday School class there.

People Of The Covenant

Background Scripture: Genesis 15-20.

Devotional Reading: Psalm 111.

Memory Selection: **For you are a people holy to the Lord your God; the Lord God has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth.** Deut. 7:6 (RSV).

HOW BIG IS YOUR GOD?

"I am the Almighty God." Heretofore God had gone by the name "Elohim" or simply "El." This name indicated that God had certain vital powers not granted to men. But the new name by which God revealed himself was "El Shaddai" which means "The Almighty God." He was not only vital with somewhat limited power; now He was without limit, able to do all things, powerful to keep and fulfil every promise He makes.

In other words Abraham's God became bigger. His idea of God grew. His concept of God became greater. There are many people who still have the idea of God they had when they were hildren. God to them is an over-sized man, sitting on a throne away up there in the skies, perhaps a long-haired old man keeping records in a big book of what folks do, a kind of Policeman, or again a kind of Santa Claus giving his children what they want, or withholding it as He sees fit, a prisoner in his own world. Or He is the God only of the white man or America or a special class of people. All these are childish ideas of God and when people grow up they should put away childish things. Furthermore many people are troubled when science and astronomy reveal a world of natural law, and undreamed-of immensities of space and power. Sometimes they call him "The Man Upstairs," and sing "Somebody Up There Likes Me." One Hollywood star described him as "A Living Doll."

How big is your God? Do the discoveries of modern science cause you to lose your faith, or do they enlarge your conception of God? A Christian's God should become bigger and bigger. Devotion to little gods throws a darkening shadow over the light of the glory of God as shown in the face of Jesus Christ.

A Promise and A Fulfilment

"I will make my covenant between me and thee, and will multiply thee exceedingly . . . and thou shalt be a father of many nations. . . and I will make nations of thee . . . and kings shall come out of thee." These promises found literal fulfilment. Abraham became not only the father of Israel the Jewish nation, but of many nations. He was the father of the Ishmaelites named after Ishmael, of the Edomites named after Esau, of the Midianites through Keturah, and of the Arabs through Hagar the mother of Ishmael. And kings were his descendants — the kings of Israel and Judah. God is not slack concerning his promises. He keeps his part of the covenant.

But He has given us exceeding great and precious promises too. Nor does He fail in keeping any of them. But we do not take him at his word. We do not claim them by faith. We do not have the patience to wait for their fulfilment.

It is interesting to note the ascending scale of God's promises. When He first called Abram He said He would **show** him the land, to which He was leading him. Now He says He will **give** thee and thy seed the land. God always has blessings in store for those who love him and obey him in trust and faith.

A People of the Covenant

God took the initiative in the matter. He made the covenant with Abraham and with the Jewish people through Abraham. From this day forward they were the "Covenanted People" or "The People of the Covenant." To be sure they ofttimes forgot their part of the Covenant which was to obey God and keep his commandments and to have no other gods before him. But He remained faithful.

We Christians are also a people of the Covenant. It is a "New Covenant" or "New Testament" made with us who are members of the Church, sealed with the blood of Jesus Christ himself. In the Communion Service the minister usually says as he presents the "cup," "This cup is the New Testament" or the "New Covenant in my blood." It is well that we are not only reminded of his covenant with us, but of our covenant with him. When we unite with the Church we enter into a covenant with God in Christ. Have you kept your part of the covenant?

The Land of the Jews

"And I will give unto thee, and unto thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." The Jews, of course, did enter Canaan and did finally subdue it and make it their own land. But they broke their covenant with God and eventually his judgment fell upon them and they were carried away into captivity. They were scattered among the nations. To be sure there was a return of the Exiles and Canaan again became the land of the Jews, but only partially. In recent years there has been a great stream of immigration of Jews into Palestine. And again Israel has been established as a nation. But only partially. The land is still divided between the Jews and the Arabs. But who dares to say that ultimately Palestine will not become the land of the Jews again! For does not God tell Abraham that He will give this land for an everlasting possession?

SUNDAY SCHOOL LESSON
AUGUST 11, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

THE INADEQUATE PASTOR

A pastor could spend twelve hours a day, seven days a week, calling on the lost and the unchurched. Or, he could spend those hours calling in the homes of the members, sick and inactive.

Or, he might spend all those waking hours doing organization work with the Sunday School, youth groups, meeting with the dozens of other organizations that comprise a church, or, he might spend his time ministering to the troubled, distressed humanity, somehow managing to handle funerals, weddings and countless other social obligations that come.

Or, he may spend twelve hours a day in his study with great profit to himself and his church. Other activities and meetings he must work in somewhere.

So, a pastor, any pastor, must forever remain inadequate. He can attempt to cover five fields of endeavor in part, devoting about twenty per cent of his time to each leaving each job eighty per cent undone! Hence, the term "inadequate" pastor.

Inadequate, desperately busy, always behind in his work, the preacher thinks his job is the best on earth. Pray for him and bear with him: he is the only member of the church who has no pastor.

In E. & R. Standard

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Address At Ground Breaking For Wisseman Cottage

Dear Friends:

This week in our column we are using the address which Dr. Danieley gave June 30 at the ground breaking for the Wisseman Cottage on our campus. This week construction begins on this new facility. We, along with all the others present, were much impressed by what Dr. Danieley had to say. Thus I wanted to share it with you in this way.

Address by Dr. J. Earl Danieley

I am pleased to have the opportunity of sharing in this important occasion in the life of our Home for Children.

All of us rejoice with you on this happy occasion. It is a good day for the Home, a good day for the church which supports the Home and a good day for all of its friends here and elsewhere.

It seems to me there are three reasons why this is a wonderful and a significant act—

1st. This project is being done by the right people. There is no more genuine form of charity than that practiced by individuals — within the family — the neighborhood, the church of the community. We live in a time when almost everyone looks to the government for assistance. Government aid is a motto very characteristic of our people in 1963, and most of us are guilty. 'Let the government do it' is a convenient excuse for our failure to accept our own responsibilities. But here we have a group of people interested in a worthy project.

Three trustees of this Home are members of the First Church in Greensboro — Carl Monroe, Clyde Rudd and Bill Alexander. They saw the need; they felt the concern; they visualized the possibilities; they took the message to others until with the interest and cooperation of many others this good day was made possible.

I say this is being done by the right people. The people of the church should always be in the forefront in ministering to the needs of others. They should never be willing to disregard their responsibilities — they should never be guilty of saying, "let someone else do it." Helen Keller spoke directly to the situation when she said "There is no lovelier way to thank God for your sight than by giving a helping hand to someone in the dark." Let me remind you, my friends, "Inasmuch as ye have ministered unto one of the least of these my brethren, ye have ministered unto me." This project, then, is being done by the right people.

2nd. It is being done for the right reasons. The first reason is the need for the facility, and this is as it should be but I want to emphasize the second reason. This cottage will be built in honor of Dr. and Mrs. William E. Wisseman. History is replete with examples of various kinds of honors which have been paid to outstanding people — frequently the investment has been made for something which was of no use to anyone. Thank God this is not the case here today. The Wissemans have had a long, successful tenure ministering in our church in Greensboro. All of us have a deep appreciation for their dedication and for their labors. We love them and are deeply grateful for what they have done. How appropriate that this cottage, to be built in their honor, is designed to minister and to serve. Only something useful, only something helpful, only something which could serve some useful purpose could possibly be a fitting honor to these who have served so well.

By and large we have taken our ministers and their families for granted; we have failed to adequately express our appreciation to them and for them. But when a couple serves, as this one has, it is right and proper for the congregation to express its appreciation to them, to thank God for them and for their labors, and to engage in a project to honor them and extend their ministry. This project, then, is being done for the right reasons.

3rd. Finally, it is being done as it should be done. Through the years child caring institutions built dormitories. In many cases great numbers of youngsters slept in huge rooms — army style. Within recent years we have recognized that this is not in keeping with the best practices in child care; it is in violation of the best psychological knowledge that we have.

One of the most encouraging developments in the whole field of institutional care is the increased emphasis on the importance of the child's emotional life and of his individual needs. We have finally come to realize that the child who lives in an institution is no different from other children. Unfortunately, what has happened to him is different, in some instances very different, and as a consequence some of his needs are special needs. These needs can best be met when a smaller group of children and a responsible adult lives together in a family type of relationship. Each cottage has its own facilities

REPORT FOR JULY 29, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 42.00	
Eastern North Carolina Conference	55.00	
Western North Carolina Conference	59.50	
North Carolina and Virginia Conference	12.00	
Total		$ 168.50

SPECIAL OFFERINGS

Women's Auxiliary, Congregational Church, Spring Valley, Wis.	5.00	
Brown's Chapel Christian Church, Robbins, N. C.	25.00	
Hines United Church of Christ, McLeansville, N. C.	24.20	
Pleasant Ridge Congregational Christian Church, Ramseur, N. C. (Vacation Bible School Offering)	10.40	
Wapping Community Church, Wapping, Conn., (Vacation Bible School Offering)	8.00	
Jesse L. Biship, Jr., Walnut Cove, N. C.	10.00	
W. N. Wray, Burlington, N. C.	10.00	
Eutaw United Church of Christ, Fayetteville, N. C.	10.00	
C. D. West, Jr., Newport News, Virginia	10.00	
Bible Class, Congregational Christian Church, Sophia, N. C.	15.00	
Apples' Chapel Congregational Church, Gibsonville, N. C.	41.20	
In Memory of Mrs. D. E. Sellars (2 Memorials)		
In Memory of Mr. Charles F. Camphell, Sr.		
In Memory of Mr. J. B. Lee (2 Memorials)		
In Memory of Mr. Alvis Smithey		
Total Memorial Gifts	38.00	
Special Gifts	75.75	
Total		$ 282.55
Total for the Week		$ 451.05

for the preparation and service of food. The children have the opportunity of group identification — a group which lives, works, studies, plays, worships, and learns together. The cottage type arrangement gives the child the best opporunity for a satisfying and satisfactory day-by-day life and a situation where he is more likely to experience normal growth and development.

Our Home is fortunate in that we already have two fine cottages erected and furnished as a result of the CHIP campaign in 1960. When the Wisseman cottage is finished, all of our children will be in modern and up-to-date cottages or in remodeled facilities.

We take pride in the continued progress of the Home. We are pleased to see our children receiving the best care that is available — this is as it should be.

Again, let me remind you on this significant day, this cottage is being built by the right people; this cottage is being built for the right reasons; his cottage is being built in accordance with the very best that is known in the field of child care. We salute the people of the Greensboro Church; we gratefully express our good wishes to the Wissemans; and we congratulate the Home on another step forward in its program of child care.

LAYMEN HELP HONDURAS

A project being undertaken this fall by the Laymen's Fellowship under the Council for Lay Life and Work is "Diakonia Honduras." It is a program to assist the Protestant Churches and Missions in the Republic of Honduras to set up and develop their own Diakonia or Church-World-Service- type organization.

A director will be secured for the Honduras organization for a period of two years and a Honduranian Christian will be selected to work with the Director so that he can take over in the third year. As the program develops, other staff persons may be sent to assist, for example: an expert in agriculture and animal husbandry; a leader for social work training; a guide for public health and medical services.

In these areas, as well as all down the line of paid or volunteer service by our United Church of Christ people, the Honduras Evangelical Church World Service organization will seek to place Hondurian counterparts who will learn the new tasks by working with their United Church of Christ co-workers.

VALEDICTORY

It was one day during the last few weeks of school that I first saw her. I was on my way to the library when out of nowhere she came roller-skating down the cracked sidewalk. As I paused to let her go by, memories of my childhood came surging back — of a rubber-tire swing, of long silk hair ribbons, of cotton candy and taffy. Childhood was such a magic time.

The next day I saw her again. She was standing across the street when school let out. After that I saw her every day, sometimes more than once in a day. She had long brown-gold curls and wore a pretty little dress which seemed strangely familiar. I never saw her face very clearly; it was always in the shadows. Who was she? Why did I see her so often? I tried to approach her, but when I came near she would run away. She would always come back though, and wait somewhere in the shadows. But as graduation drew nearer, I had little time to wonder about the silent child who waited — for what, I didn't know.

Commencement night came at last, with its excitement and tension, and a touch of sadness. All day long I had been rushing about, trying to keep out the memories of the past years and the friends I'd be leaving. As I went out of the house something seemed to be missing. I realized I hadn't seen the child all day, and suddenly I felt very lonely.

The evening passed swiftly. As we turned into the aisle to march out, I looked through the crowd, searching. There she was, sitting by my parents. As she looked at me I saw her face for the first time. In that brief moment I realized who she was and why she was there. An overwhelming sadness passed over me. This was the crossroads; she had come to say good-by. Perhaps I would see her again, somewhere in the far distance; but it would never again be as it once had been. Our 18 years together were ending. I had to go on without her. As I went through the door, I took one last look. She was gone. I knew she would be.

—Mary Libbey in Fort Collins, Colo., High School **Myriad**
—Reader's Digest

DEFINITIONS WORTH CONSIDERATION

Fundamentalist Church—One that projects an authoritarian image based upon a legal concept of certain well known and favored passages of Scripture.
(Exclusive attitude)

Traditionalist Church — One that projects an image based primarily upon the particular denominational approach.

Liberal Church — One that projects an image based primarily upon the Spirit of the Christian Faith which seeks to reconcile all the followers of Christ and tolerates in love those who reject His Way.
(Inclusive attitude)

Southern Pines, N. C —Bulletin,

In Memoriam

GALLIMORE

Curtis Lindsey Gallimore
July 13, 1963

God, in His Infinite Wisdom, has seen fit to call Curtis Lindsey Gallimore to his eternal rest. To his widow, his son, and other members of his family, the members of Great Bridge Congregational Christian Church extend their deepest sympathy in the sincere feeling that his noble influence will continue to bless the church and the community.

Garland B. Bennett, Minister
Great Bridge Congregational
Christian Church

LASSATER

We, the members of Hank's Chapel Christian Church, wish to express our sorrow because of the passing of our friend and loved one, Clem Lassater, on Thursday, July 4. Our church and community were saddened when a call came to Mrs. Wallace Farrell that her brother had passed away at Daytona, Florida, where he was on vacation with his two sons. He had his fatal heart attack about 5 o'clock in the morning and his sons rushed him to a hospital where he passed away at 7 o'clock. The body arrived here on Saturday and funeral services were conducted on Sunday afternoon at Hank's Chapel Christian Church, of which he was a member. Burial followed in Mt. Zion Cemetery, beside his mother and father.

Clem will be missed by everyone. He was a member of the Men's Bible Class and the Laymen's Fellowship. He was a weaver for many years in Chatham Mills. He was serving on the Shop Committee at the time of his passing. We wish to extend our sympathy to the family. We know that our loss is Heaven's gain.

—Mrs. Lewis Smith

Stand Up For What Is Right

By Jimmy Brown of Asheboro, N. C.

(After the congregational singing of "Yield Not To Temptation" the following meditation was given.)

In these modern times we hear a lot about bluffing one's way through, putting up a good front, and not stepping on someone's toes. It makes me wonder what has happened to the art of standing up for what is right even though it means standing alone and possibly stepping on a few toes. This takes courage and a firm belief in a doctrine. In thinking along these lines, I would like to read a poem by Edward R. Sill entitled "The Fool's Prayer":

THE FOOL'S PRAYER

The royal feast was done; the King
Sought some new sport to banish care,
And to his jester cried: "Sir Fool,
Kneel now, and make for us a prayer!"

The jester doffed his cap and bells,
And stood the mocking court before;
They could not see the bitter smile
Behind the painted grin he wore.

He bowed his head, and bent his knee
Upon the monarch's silken stool;
His pleading voice arose: "O Lord,
Be merciful to me, a fool!"

"No pity, Lord, could change the heart
From red with wrong to white as wool;
The rod must heal the sin: but, Lord,
Be merciful to me, a fool!

"Tis not by guilt the onward sweep
Of truth and right, O Lord we stay;
'Tis by our follies that so long
We hold the earth from heaven away.

"These clumsy feet, still in the mire,
Go crushing blossoms without end;
These hard, well-meaning hands we thrust
Among the heart-strings of a friend.

"The ill-timed truth we might have kept—
Who knows how sharp it pierced and stung?
The word we had not sense to say—
Who knows how grandly it had rung?

"Our faults no tenderness should ask,
The chastening stripes must cleanse them all;
But for our blunders—oh, in shame
Before the eyes of heaven we fall.

"Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will; but Thou, O Lord,
Be merciful to me a fool!"

The room was hushed; in silence rose
The King, and sought his gardens cool,
And walked apart, and murmured low,
"Be merciful to me, a fool!"

Even at the risk of losing his life, the jester remained true to what he believed. Do we dare do this? By beating around the bush, we attempt to follow our orders and at the same time be true to what we believe. Think for a moment about the following example.

If someone asked you if you were a member of a civic organization what would you say? If you had attended meetings regularly, paid your dues, served on several committees, and received some awards you would proudly bring out your record and tell about the things you had done. Now, suppose you were the type that had merely joined in order to get your name on the roll. What would you do then? Would you hem and haw and offer the time worn excuses of no time, no money, or no ability? More than likely you would, for you wouldn't want to be seen in your true colors and lose a portion of your good standing in the eyes of your friends.

But **suppose God called** on you today and asked to see your record of service in His club, the Christian Club if you will. Could you look him in the eye and say "I have done my best," or would you wish to be able to gloss over a number of places in your record? We never know when we will be called by God, so let each of us challenge himself to do as the lowly jester did. **Let us resolve that no matter what the risk we will stand up for that which is right.** Christ remained true to his beliefs even though it meant dying a horrible death, so let us live lives that are **worthy of the name of Christian.**

In closing, let us stand and **really pray** The Lord's Prayer.

The
CHRISTIAN SUN

Vol. 115 August 13, 1963 No. 32

A Religi[illegible] Weekly for Christian Homes

Elon College Library

Elon College Library

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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AFTER THE ATOM

**The world has known much change, O Son of God,
Since first you came in lowly nature veiled.
Triumphant man now spurns his native sod.
A grander age, freed from restraint, is hailed.
Man treads the void with potent wings!
The universe, one time so vast, so far
Yields to heroic urge. We who are kings
Of earth's small orb now covet every star.
The tender myth of God in manger laid
Has no import for this enlightened hour.
The march of protean mind cannot be stayed.
Our human wills are armed with Godlike power.**

**We have all this: and emptiness of soul!
O come, Emmanuel, and make us whole.**

—Homer Clyde McEwen

EDITORIALS

General Synod, 1963

The General Synod of the United Church of Christ meeting in Denver, Colorado, in July, 1963 made history that will long be remembered. Critics may not agree as to the value of actions taken, but all who were there surely felt currents of life about them, and knew that the world would know what was being done.

Synod, composed of elected members of Boards and Agencies and of delegates from local churches representing area Conferences, felt keenly the world-wide revolution that is now in progress — a revolution by colored and under-privileged people who are demanding their human rights now. Leaders showed some penitence that for so long the Church has enjoyed religious fellowship without doing much to bring into that fellowship those who had not previously belonged. They were aware that many of the demands are rights and privileges that properly should be shared by all people everywhere. They were eager to put our Church in the forefront of the marching "army of the Lord" as it undertakes to correct wrongs, lift up the fallen, restore the outcast, and assure all people that they belong in the family of God, and that therefore they belong in the human family.

Members were as conscious of pressures that came from American Negroes, African and Asian nations as are cities across our land where there are sit-ins and marches. Missionaries reported that their message of love was being blotted out by reports of Birmingham, Oxford, and other places where multitudes demonstrate in defense of what they believe is their right as human beings and citizens of the nation. Negro members of our Church — all of whom were Congregational and Christian — reported that changes are far too slow, and some even declared that they could see no change in a lifetime here in the South.

It was against this background that the resolutions passed by Synod (see pages 7-9) seemed to be so necessary at this time. This is the time to do the difficult and daring, the delegates felt. It is too late to postpone decisions, to undertake less than the best.

With all of this your editor was in agreement. Sitting at the reporters' table just in front of the platform, he heard all the discussions, saw the maneuvering for successful passing of resolutions, and was keenly aware of pressures brought to bear by delegates and visitors. For most of the resolutions he could have voted with a clear conscience, but as a visitor could neither speak nor vote. As many previous editorials would indicate, this writer believes that segregation into racial, economic and social groups is quite out of date. Reference to the United Nations should be sufficient evidence for this belief. We live in a world filled with human beings who must either live together or die together. The better choice seems to be to live. To do so, we must also let live — and with the same rights and privileges we desire for ourselves. This is no strange doctrine for those who know the meaning of these words of Jesus: "The things you want people to do to you, do you also to them." That simple philosophy put into daily practice would make our world a much better place in which to live, and would relieve most of the friction now experienced.

TRY THIS

Turn to the report of the Synod and read the introductory resolutions. Take them one by one and ask yourself, Is this something I want for myself and family? If you do, then why deny it to someone else?

Somewhere along the line you may bang into something you do not like. This writer did. But be honest about it. We all want jobs which we are capable of performing, are opposed to "cant and hypocrisy" wherever it may be found. We want to select the place we will live and where we attend school or send our children. Yes, we even want to select the person we marry, and love is still the best foundation for homelife. We believe that public accommodations should be for the public, and we would not want to be turned away because of our color — in America or elsewhere. We like to protest injustice when it is practiced against us, and we are eager that justice be practiced in the courts. To share in the ownership and use of capital is the desire that causes ulcers and heart failure. Not many of us would say that anyone should get less than his share of all the good things government can give, even if we might have some hesitancy in joining a "crash program" in attaining this aim. Please skip the next item for the moment. The right to vote is fundamental to the democratic process, and all who are intelligent enough to do so should exercise this privilege of citizenship.

This exercise in serious thinking may be a bit exhausting and unpleasant, but it is good for the soul. It is much less delightful than sitting in a lovely church surrounded by special friends while music and sermon sooth the spirit to sleep. But a person on safari through forests and swamps needs to be alert in order to survive. And who can say that people of our time are not on safari through a multitude of forests and swamps? Somewhere there is light and safety beyond this troublous time, but the way to find these boons to happiness is to recognize all difficulties, and to plan for all contingencies.

THIS IS NOT EASY

The most difficult editorial this editor has ever written is just beginning. For forty years he has attended national meetings of his denomination, and has been delighted, instructed, and inspired by them. National meetings of religious bodies furnish excellent education for those who are eager to learn. So it has been.

This time the Synod left this writer cold. As stated to many of our national leaders at the time, he did not, and he does not, know what to say. However, an editor who is not honest with himself is not worth his salt, and cannot be trusted. Hence this editorial.

In the previous article readers were asked to skip one item for the moment. It begins "to push for all that is due" and ends with "without heeding those who counsel patience, moderation, gradualism." To push may be a right, but to pay no heed to friends who are working for the same ends is a judgment rather than a right. People are not easily pushed around, and to run roughshod over those who counsel "patience and moderation" is to invite difficulties that could be avoided, and is likely to lead to war on a small or larger scale. An ancient Caesar is said to have tried "pushing" a bunch of fanatics who claimed to be followers of a Crucified Christ. He failed. A certain Hitler tried pushing the world around in this generation with the expectation that his new world order would last for a thousand years. He failed. When church people begin trying to accomplish good ends by pushing people around and by abandoning "patience and moderation," failure stares the Church in the face. Even if the immediate goal is attained, there is still the question of "losing the soul" in the process.

Methods to be used in the struggle for human rights are very important matters, and it is in this area that this editor thinks the General Synod erred — and greatly.

Decision of Synod to withhold financial aid to conferences, institutions and churches which do not declare an open membership is the wrong method to accomplish the desired end.

Synod is willing to receive aid from such segregated bodies, but appears to be unwilling to return such money or to be in any way helpful to the benighted group that is not ready to declare for open membership. This regulation is scheduled to become operative July 1, 1964.

On the first vote, more than half of the voting delegates to Synod opposed this procedure, and on the final vote nearly 200 were still opposed. This means that people all across America felt that this is not the right way for the Church to operate. Opposition is not a Southern matter. It is a matter of judgment, shared by people in all areas of our Church.

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Rev. F. C. Lester, *Editor*
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THE SOUTHERN CONVENTION AS AN EXAMPLE

What does this new ruling mean for the Southern Convention?

To begin with, it should be remembered that the Southern Convention and its churches have always had an open membership so far as race is concerned. One of the fundamental principles on which the Christian Church was established in 1794, and which is still part of the Constitution of the Southern Convention, says:

> "Christian character is a sufficient test of fellowship and of church membership."

Those are the excellent words we use, but our practice is not always in keeping with our words. Really no church in the Convention has a right to deny membership to anyone except on the basis of character. However, it is not likely that many of our churches will certify to national offices that we have an open membership for whoever may wish to join without regard to race or color. Then what?

Strict observance of the rules would mean that aid for salaries and building programs would be difficult if not impossible to receive from the denomination. This in turn could mean that the Convention, in order to preserve its own life, would have to retain its money to be used within its own borders. This, of course, would cut the Convention off from fellowship with the denomination, which is a tragedy too terrible to contemplate. The very people who are most in need of intellectual, spiritual, and economic aid will be the first to suffer. As a man from Louisiana said at Synod, the larger churches receive no aid and will not need to declare how they stand; the new, smaller, and struggling churches will be forced to make a declaration, or fail to receive the aid they desperately need.

If integration is right, it should be accomplished because people involved believe it is right. To do it just to receive money is much too closely related to the practice of Esau who sold his birthright for a mess of pottage.

"Reconciliation" was a word often used at Synod. It is a good word, and the idea needs many practitioners in our time. Economic sanctions and reconciliation travel different paths. One leads to hate; the other leads to friendship based on understanding. It is the reluctant judgment of this writer that the General Synod of the United Church of Christ in session at Denver took the wrong path through the forest. This judgment may be wrong. The future will tell. But for some of us the tragedy will be too great. We want to live in a friendly fellowship that recognizes all human rights and all human beings. We see no reason to build another wall between members of the Church as one wall is being removed. Friendship between people of all races and colors is important, and this editor will continue to seek it, but the way to get that friendship is not by "driving the swine into the sea," as one very important speaker at Synod advocated. It is rather by actively engaging in reconciliation among ALL people. This seems to have been the method practiced by Jesus. He drove no hogs into the sea, and he would not allow his disciples to burn (destroy) a city that would not practice open hospitality. F.C.L.

Service Of Dedication For Elizabeth Lester

Supt. Clyde L. Fields

The Asheboro Congregational Christian Church, Asheboro, North Carolina, was the scene of a beautiful and impressive service of dedication for Miss Elizabeth M. Lester, who leaves on August 26th for a three-year term as an appointee for the United Church Board for World Ministries as a teacher of English at Kobe College, Nishinomiya, Japan.

Members of the Asheboro congregation, representatives from churches in North Carolina and Virginia, and friends of the Lester family shared in the service of dedication. Mrs. Sam Greeson and the Asheboro Church choir, under the direction of Mrs. John Davis, the host pastor Rev. W. Walter Hall, Rev. Richard L. Jackson, Mrs. Orva Brown, Mr. Clayton Smith, Mrs. Robert Kimball, Miss Pattie Lee Coghill, Mrs. W. E. Wisseman, Rev. Sterling Whitener, Dr. F. C. Lester, and Superintendent Clyde Fields participated in the service of dedication.

The present borders of the Southern Convention reaching from Washington, D. C., to Charlotte, N. C., will be considerably widened as Elizabeth Lester represents the Southern Convention and the United Church of Christ in Japan. Her going there will enable the Southern Convention to become more nearly a part of the world community of believers. In her going, the Southern Convention will more truly participate in the furtherance of the gospel in an effort to make the prayer of our Lord true, as He prayed for the unity of His followers. In her going, we become partners in a reciprocal sharing and receiving of the gifts of Christ.

It is the prayer of all the members of churches in the Southern Convention and a host of friends of the Lester family that Elizabeth Lester, as a teacher-ambassador of the Lord Jesus Christ, the Southern Convention, and the United Church of Christ, will find a place of rewarding and useful service as she begins her ministry of teaching English at Kobe College. Our prayer and interest will go with her during the coming months. We will be eagerly awaiting word from Elizabeth through the pages of The Christian Sun.

URCH WORLD SERVICE CLOTHING DRIVE — 1963

Clyde L. Fields, Superintendent

The Southeast office of Church World Service is hoping to have an even more successful clothing drive than last year, in which 683,221 pounds of clothing were gathered in the ten states of the southeastern area for the needy people of the world.

The need for clothing and service of Church World Service is constantly before us. Those we help wear out their clothing fast, since it is used and they live ruggedly.

Church World Service provided 5½ million pounds of clothing and blankets for the needy people of the world during last year. This only scratched the surface of the need.

Appeals for clothing are coming in fast to the offices of Church World Service. Individuals and churches of the Southern Convention could render a worthwhile missionary service by conducting a clothing drive in the local church through a Sunday school class or a circle of the Women's Fellowship. Clothing should be send to the Church World Service, New Windsor, Maryland, or to a pick-up point known to the local area.

We are reminded by Church World Service that we should gather the clothing, sort it and eliminate undesirables, tie shoes together in pairs, place in sturdy boxes, tie the boxes, and place a label on the box with the name of the donor, church, and denomination.

At Stony Point Orientation Center

Learning To Be A Missionary

Elizabeth M. Lester

During July I attended a month-long orientation program for short-term missionaries in Stony Point, New York. This conference, sponsored by the National Council of Churches, was attended by appointees of the Presbyterian and Methodist mission boards, as well as those of the United Church Board for World Ministries. About 75 such appointees, bound for many different parts of the world, were present for the orientation.

Each day began with worship. During the first two weeks this was followed by lectures on Christian doctrine. Each of us was challenged to write his own theological statement, in response to the material presented in the course. During the second two weeks the early morning was spent in Bible study. The aim of these sessions was not only to acquaint us with the content of the books studied, but also to show us a method of Bible study which we could use in leading Bible study groups.

One of the purposes of the orientation program was to prepare us for life in the countries to which we were going. Therefore the first several days were spent listening to an anthropologist speak of the divinity of cultural patterns in the world. She emphasized the danger of assuming that social patterns different from ours are not as good as ours. In later sessions we divided into area groups and heard speakers discuss the history and culture of the countries to which we were going, and the history and nature of Christian institutions we would find there.

A part of the program especially interesting to those who, like me, will be teaching English, were the sessions on methods of language learning. These sessions were useful to all of us, for they also could be applied to our learning of the languages of the countries to which we were going.

For two hours each day we divided into language groups to begin learning these languages. There were thirteen of us bound for Japan — four Methodists and nine from the United Church of Christ. Since most of the group was planning to attend language school in Tokyo for six months, our teacher's main aim was not to teach as much Japanese as possible. but rather to show us that learning the language could be both possible and enjoyable. Incidentally, our Japanese teacher's wife is a teacher of home economics at Kobe College and I shall look forward to meeting her, and to seeing Rev. Hiroki Funamoto when he returns to Japan after graduate work at Union Seminary.

In order to become acquainted with the major alternatives to Christianity in the world today, the group heard lectures on Islam, Hinduism, and Buddhism, and several days were devoted to studying the challenge of Communism and the Christian's response to it.

A rewarding "extra" for the members of the Japan group was a Sunday visit to a Japanese-American church in New York city. We attended the morning worship service (in Japanese and English), and then were the guests of the church members at a delicious dinner, at which both Japanese and American foods were served. It was interesting to meet people who had friends and relatives in the cities to which we were going; several of us were given addresses of people to look up when we arrived in Japan.

The orientation program at Stony Point provided a helpful preparation for the new experiences and opportunities which await us.

About * * *

PHONY MONEY

When a national government must provide additional funds for emergency spending there is always a demand by a small minority to increase the money supply by the printing press method without regard to support by gold or silver.

There is nothing new, or for that matter true, in such a proposal. The most outstanding example of the fallacy of printing-press money is the experience of the French Revolutionists between 1790 and 1796.

The experiment was far from happy. Paper money inflation ruined France, and not until Napoleon I made himself dictator was anyone or anything able to stop the devastating financial catastrophe.

Paper money, the French Revolutionists said, would be a short road to prosperity and a way to meet obligations of the empire. More currency was needed, and nobody would be hurt except bankers and speculators. Laborers, farmers and manufacturers would be benefitted.

So said the French Revolutionists and the great experiment was undertaken. The record is devastating, and shocking, too, when one reads from history that the promoters of the scheme said: "Paper money under despotism is dangerous . . . but under a nation constitutionally governed . . . that danger no longer exists."

With this declaration, which time proved to be completely false, 400 million livres were issued. The money was secured by lands the government had confiscated from the church. With this security behind the issue, the National Assembly said to the people that such paper was the best of all money and that the nation was "delivered by this grand means from uncertainty and from all ruinous results of the credit system."

Once started on the easy way to increase the money supply there was no stopping it until the final breakdown after 46 billions of paper livres were issued. Prices rose due to the great volume of available money. In 1790 a bushel of flour could be had for 40 cents; by 1795 the price was $65.00. One dollar bought a pair of shoes in 1790, but the price was $40.00 five years later. Coal went from seven cents to $2.00 a bushel, sugar from 18 cents a pound to $12.50 a pound. Even eggs rose in price from one cent each to $1.00 each, while a head of cabbage increased from eight cents to $5.50 in five years. Prices of other commodities followed the same price spiral.

At no time probably did the French ever decide upon an unlimited inflation. Each issue of printing-press money was to be the last. But hopelessly each issue made inevitable a succeeding issue until national bankruptcy was the result. Business was ruined, the thrifty were stripped of their savings, and the workers and the poor went through suffering and privation almost without parallel in history.

Washerwomen in Paris demanded that storekeepers be hanged because they charged so much for soap. This spirit swept through the nation Goods were concealed which farmers and merchants refused to sell for a currency that had become near worthless.

Economists say that money is the most sensitive thing in the world. That economic common sense was demonstrated with the French more than 170 years ago and it would be demonstrated in the United States if printing-press money without adequate security were freely issued. The dollar is already having difficulty in hanging its value on the half-way line.

C. B. Riddle

What Issues Face The Church In The Next 20 Years?

(Excerpt from an article in The Christian Herald *for May,* 1963, *containing predictions of nine Christian leaders.)*

Ben M. Herbster (President of the United Church of Christ)

In addition to the parish church strategy, we ought to be organizing a denominational mission that will be mobile, that, like the early Church, is able to go everywhere and anywhere there is need. The mission must be able to adjust itself to the needs of the moment, whether this moment brings war or peace, catastrophe or triumph, dispersion or concentration of population. . . When a church has so much invested in property that it cannot arise to meet the needs of the day, then it has ceased to be what it ought to be. To paraphrase one of the phrases of our Lord, what does it profit a church if it has the largest building in the world but is not able to minister as a church needs to minister, to help men as they need to be helped, in the place where they need to be helped? . . . Anything that handicaps the Church's pursuing its mission must be discarded. . . The Church must be fast-moving, as fast-moving as the world it is trying to serve and convert. This is the need that we must meet in the coming years, or the Church will fail the people and, more important, fail her Lord.

Liston Pope (Yale University)

It is not impossible that there will be a renewed emphasis on the immence of God and the possibilities of man. Various theological doctrines will need to be re-examined very carefully. How will the doctrine of Creation be reinterpreted when man is on the verge of creating organic life in a laboratory? How will the central doctrine of Incarnation be viewed in a space age, especially if it turns out that other planets are inhabited? . . . It is too much to expect that Christendom will be united organically within the next 20 years, but there will undoubtedly be increasing tendencies in that direction. . . Will the churches find some new way of ministering to the inner city? In particular, will the churches be able to solve their serious problems of racial integration, in a time when race relations have become one of the paramount issues in the world? . . . A problem of major import in many communions and countries will continue to be that of an adequate supply of ministers. . . In view of its traditional orientation toward poverty and sharing, it will need to rethink its ethics in an affluent society and in a world in which underdeveloped nations are rising rapidly. . . It must face the strong resurgence of the non-Christian religions. . . If the Church is to be relevant to the needs of the next generation, it will need to be endowed again with gifts of prophecy.

Overseas News

Dr. Kirk Stetson, Southern Rhodesia

"I attended a 'Clothes Burning' ceremony where the new Christian showed his new freedom in Christ by burning the clothes which he used to wear during ceremonies to worship the ancestors."

During the five week Christmas vacation we had a seminary student here at the hospital helping us with the evangelistic work — Mr. Watson Mukwakwami. He has finished one year of the three year course at Epworth Seminary near Salisbury and his evangelistic work here sparked something of a revival in the hospital among both the patients and students. Several patients accepted Christianity as a result of his work and I attended a "Clothes Burning" ceremony where the new Christian showed his new freedom in Christ by burning the clothes which he used to wear during ceremonies to worship the ancestors. It is quite a step to take in burning these clothes because they are always carried with the person and worn on special occasions to please the spirits. Mr. Mukwakwami spent many hours along with his wife instructing these newcomers to Christianity about their faith and before he left to return to seminary, he set up a Volunteer Preaching Group among our students and other interested people in the community to carry on work. We were very thankful for the time he spent with us because it was an inspiration to all.

* * *

Rev. Robert Reiff, Japan

". . . her father was dead set against her joining the church." "The day on which this young girl was baptized . . . her father came to the service."

We want to tell you about a young girl who made up her mind to become a Christian. She is a junior in the local high school and has had a very strong desire to become a Christian. However before any young person can join the church he or she must have the consent of one or both parents. Since there were no other Christians in this family she was confronted with a problem. One day she came to the pastor and told him that her father was dead set against her joining the church.

In her home, the father, as in many other homes, was the ruler and what he said prevailed. She was fearful but told the pastor that she still wanted to become a Christian. She also asked him if he would come and speak with her father Now her father had been the leader of a group of military police, during the war, in Manchuria and knew discipline and respect. He also knew that he did not like weakness or anything that seemed to point to it. Therefore he seemed to be against the Christian Church because he felt it was a sign of weakness.

The pastor went and spoke for many hours with the father and the rest of the family. He returned feeling as if he had accomplished very little. However a few days later the young girl returned to tell him that her father thought all night about her decision and what the pastor had said. He then decided to let her make up her own mind and consent to her decision.

The day on which this young girl was baptized, it was the Sunday before Christmas, her father came to the service. He remained afterward to fellowship with the people and take part in the lunch. He also spoke to the whole congregation about his decision and his daughter.

We may never see the father in this church again. However, I think he will return. For even now an older daughter is attending church and eventually may become a member.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Africa

CHIKORE

Mission station, consisting of church, primary school, secondary school, cottage hospital and dispensary.

August

18—**Mr. and Mrs. Arthur LaVance Harper, Jr.** were appointed in October, 1961, for a 5 year term of educational work in the Rhodesia Mission. They attended the Missionary Orientation Center at Stony Point, New York.

19—**Rev. and Mrs. John Heinrich** serve at Chikore where Mr. Heinrich is the elected Superintendent of the African church. He is also the denomination's representative in the interdenominational Portuguese East Africa Committee, carrying on work in the Beira area. Mrs. Heinrich works with African Women's Fellowship, assists in the school for missionary children and works with revision of the Government's Bible Syllabus for lower grades.

20—**Mr. and Mrs. Charles R. Lord** are in their 2nd term of missionary service. Mr. Lord is one of two managers of primary outschools. They share responsibility for supervising fifty schools with 240 African teachers and 10,500 children in grades 1-8. The schools are scattered over a large area and are linked by rough and rocky roads. Mrs. Lord is active in Youth Work, the African Women's Church Fellowship, and teaches temporarily at Chikore Secondary School.

21—**Mr. and Mrs. John Robert Lowe** were appointed career missionaries in 1959 and are presently stationed at Chikore where Mr. Lowe is manager of an 18,000 acre farm with 410 tenant families living on it. In 1962, a change in legislation has made it possible for the farm to be sold to the African tenants and his task is arranging for subdivision and sale of the land, meetings with tenants, Mission committees and Government officials before the sales can be made. Mrs. Lowe teaches young children each morning, and helps with women's work of the church.

22—**Miss Florence Christine Malcolm**, who since 1928 has served in Angola, was appointed to the Rhodesia Mission in April, 1962. For many years she was in charge of the educational work in the Chilesso area.

23—**Mr. Rodney Hugh Miner** was appointed in May, 1962, for a three year term as missionary teacher in Southern Rhodesia at Chikore Secondary School. He is completing his work with the Afro-Anglo-American program in preparation for his teaching assignment.

24—**Miss Louise Torrence** has been stationed at Chikore since her return from furlough at the beginning of 1961. Her work is primarily with the religious instruction of Primary schools. Also curriculum for Sunday School and the recruiting, training and supervising of Sunday School teachers in central stations and out-stations. Miss Torrence requests special prayer that the right teachers may be found for our Sunday Church Schools.

SUPERINTENDENT FIELDS SUMMARIZES

Some Actions Taken By The General Synod

1. Voted a crash program for Racial Justice Now. (See Page 8.)

(1) Named an 11-member Committee For Racial Justice Now.

(2) Voted to seek $1,000,000 to carry out the Program for Racial Justic Now with permission to borrow $1,000,000 for initial effort. Special appeals for funds will be made.

Please Note: This fund is not from apportionment funds. Please clear any misunderstanding on this point.

2. Voted to establish national headquarters in New York City.

3. Voted a budget of $14,300,000 for 1964-65. (Same goal as 1962-63.)

4. Committee on Realignment reported that all conferences west of the Mississippi had completed realignment.

5. Commission on Christian Unitey commended and encouraged to continue consultations with other denominations.

6. Elon College listed as a member of the colleges related to the United Church of Christ.

7. The United Church Board for World Ministries reported a thrilling story of world-wide mission.

8. The Board For Homeland Ministries reported much progress in the mission to the homeland. This is a many faceted ministry.

9. Voted that the biennial emphasis be "The Church And Urbanization."

10. Voted a policy of economic sanction to further desegregation. The action is Resolution #8 of the Council for Christian Social Action report:

#8. General Synod declares its policy to be to contribute funds only to institutions and churches which as of July 1, 1964, have a policy of openness without respect to race, national background, or ethnic origin, and further urges the instrumentalities, Conferences, and churches to adopt and pursue such a policy in respect to contributions.

Your superintendent and delegates from the Southern Convention fought this resolution on the basis that it is sub-Christian and morally unjustifiable among the United Church family of churches:

(1) Southern Convention delegates supported a substitute motion made by Dr. Henry Robinson of Connecticut. The substitute motion would have referred the resolution back to the Council for Christian Social Action for further study. This substitute motion was defeated.

(2) Enough support was rallied to defeat the resolution on the first ballot.

(3) On motion to reconsider and strength of impassioned speeches, the resolution carried on second ballot.

Your superintendent told the General Synod in Denver and reiterates it again, that economic sanction to force compliance is morally wrong and does not change the hearts of people. You don't make people good by threat.

This action means that churches and institutions must declare an open policy of membership before July 1, 1964, in order to qualify for building loan from the denomination, leadership aid, and other forms of aid from the denomination.

The executive board of the Convention will consider the implications of this action on September 24th and 25th at Moonelon.

The Mission Board will consider the implications of this action as they relate to church extension at the Retreat on Stewardship and Mission held at Moonelon on September 13-14.

In the meantime, let us seek to give continuing loyalty and support to our church, our Conference, and our Convention and denomination. This is not the time for rash action. Your superintendent will be encouraged by your prayer and support during a time of heavy burdens thrust upon us.

DELEGATES TO GENERAL SYNOD

Valley of Virginia
Rev. S. E. Madren

Eastern Virginia
Mrs. Ray F. Gordon

Eastern North Carolina
Rev. Joe A. French
Rex G. Powell

Western North Carolina
Hubert L. Beane

North Carolina and Virginia
Rev. W. J. Andes
Dr. J. E. Danieley
Mrs. Clyde Fields
Rev. K. D. Register
Rev. W. W. Snyder

Associate Delegate
Supt. Clyde L. Fields

Visitors
Mrs. Hubert L. Beane
Mrs. S. E. Madren
Rev. W. W. Hall
Rev. and Mrs. F. C. Lester

11. The Council for Christian Social Action is continuing a program of action seeking to witness in the field of economics, politics, urban affairs, and civil rights.

12. The Synod noted the good record made by United Church in attracting men and women to the Christian ministry.

13. Dr. J. Earl Danieley and Miss Helen Huntington Smith reported that the Council for Lay Life and Work is more interested in effective witness than in changing organizational patterns.

14. Dr. Truman Douglass reported that the Board of Directors of the Board for Homeland Ministries would be asked to adopt the following resolution affecting church extension: (later voted)

That the Department of Church Building and Finance and the Department of New Church Development of the Division of Church Extension be requested to submit to the policy and planning committee at its October meeting proposals which if adopted would:

(1) Deny building aid to any church or Conference which will not certify to a policy of open membership or fellowship with other churches without discrimination because of race or color, said policy to be effective as to all applications for aid received subsequent to July 1, 1964.

(2) Deny aid to any new church organized after July 1, 1964, or to a Conference or a new church to be organized after that date, unless the church or Conference, as the case may be, will certify to a policy of open membership or fellowship without discrimination because of race or color.

(3) Provide methods to encourage and require possible churches engaged in building programs to contract with contractors who can certify to compliance with fair employment practices as far as race and color are concerned.

15. There were times of rich Bible study, times of fellowship, good addresses and sermons, and hours of action and debate shared by the more than 700 delegates to the Fourth General Synod in Denver during July, 1963.

You have been reminded in a hundred ways that these are days of social revolution. This mood of the times was felt at Denver. Daring and radical actions were taken in the direction of Racial Justice Now. All of us seek justice for all men, but differ honestly on strategy and action rightly to be taken.

(Excerpts from a letter sent by Supt. Fields to Convention officials.)

General Synod Action For Racial Justice Now

WHEREAS, the racial crisis in this summer of 1963 is a sign of God's action in the history of the United States, the Church must now become radically committed at particular times and places to the struggle of our fellowman:

to get the best job for which he is qualified and not be told, "Come back later"; to work at the top jobs and not just those in the lowest-paid categories;

to establish fair employment practices guaranteed by law on the federal and all other levels of government, since discrimination in employment robs a man of daily bread for himself and his family;

to expose the cant and hypocrisy which keep him down even among those supposed to be his friends, whether they be churches, labor unions, management or political organizations;

to live where he pleases without paying the double-standard dollar;

to get the best schooling possible even if desegregation upsets educational traditions;

to gain acceptance as a person of worth who may marry whomever he loves and whoever loves him;

to secure public accommodations freely and without insult;

to exercise his God-given rights to protest injustice without suffering the intolerable penalties that we regularly read of in the newspapers.

to gain a larger share in the ownership and use of capital;

to receive equal protection under the law and equal justice in the courts;

to obtain crash programs of special assistance in such critical areas as h[illegible], education, welfare, citizenship, housing, and employment, enabling victims of racial discrimination to achieve equality-in-fact;

to push for all that is due here and now without heeding those who counsel patience, moderation, and gradualism;

to register, vote, and run for office without fear of retaliation, either overt or subtle;

THEREFORE, the General Synod, in session in Denver, Colorado, seeking to bring the light of the Christian gospel to bear on the present crisis in race relations confronting our country and the world and thankfully recalling the long established positions of the Congregational Christian Churches and the Evangelical and Reformed Church and now the United Church of Christ in the field of relations between the races, on July 5, 1963, takes the following actions:

1. The General Synod calls upon the members of the United Church of Christ to uproot intolerance, bigotry, prejudice within our own lives and to replace them with good will and the determination to strike down immediately the barriers which divide men on account of race. The General Synod calls upon all members to make it plain to all the people with whom we live and work that the Church and the members thereof stand for brotherhood.

2. The General Synod believes that the United Church of Christ must free itself of segregation.

(a) To this end, and understanding that the decision must be made for itself by each local congregation, the General Synod urges the churches to declare officially and publicly that their fellowship is open to all who qualify for membership without any restrictions as to race, class, or ethnic background. The General Synod also urges the churches to declare officially and publicly a policy of calling pastors and employing church staff members without any restrictions as to race, class or ethnic background. When these actions are taken, the General Synod asks that a report be made to the Secretary of the Church.

(b) The General Synod urges the conferences and the associations of the United Church of Christ to become fully integrated "with utmost dispatch."

(c) The General Synod promises to utilize to the full the contribution that its Negro members and other racial and minority groups can make to the life and work of the United Church, giving these persons their share of leadership opportunities and responsibilities.

(d) The General Synod calls upon institutions related to the Church to desegregate forthwith.

3. The General Synod proposes to mobilize the manpower and means of the Church for racial justice.

(a) To this end, the General Synod requests the President of the Church, after consultation, to appoint a committee consisting of eleven non-national-staff persons, including in its membership both white and Negro persons who are trusted throughout the Church and have competence in the field of race relations. The life of this Committee shall extend until the next meeting of the General Synod.

(b) The General Synod votes to give to that committee the power to decide how the resources of the Church contributed for this purpose will be used in the effort to secure racial equality and social justice both at home and abroad.

(c) The General Synod accepts the offer of the Council for Christian Social Action and the Division of the Church Extension of the Board for Homeland Ministries to provide the services of Dr. S. Garry Oniki; approves Dr. Oniki's appointment as Executive Coordinator of this effort; and suggests that the work and program of this committee normally be implemented by committing it to one of the existing agencies so that money can be conserved for actual program needs. In other cases, the committee would be authorized to borrow on a temporary basis experienced staff from the Insrumentalities.

(d) The program which this committee shall project could include but need not be limited to:

a. Mobilizing the whole membership of the Church, to join where possible with our Protestant, Roman Catholic and Jewish brethren, on a community basis, to meet the need of the situation on the local level;

b. Providing of bail bonds for those who are arrested as they demand social justice;

c. Providing legal defense for such persons;

d. Providing economic aid to persons who lose their jobs because of their participation in activities in behalf of racial equality;

e. Providing financial aid for institutions whose support is threatened by those who oppose an "open policy" of service;

f. Mobilizing the United Church of Christ, its individual members, congregations, associations, and conferences to press for the adoption of legislation to guarantee civil rights;

g. Supporting and commending those church members who successfully begin the integration of their own immediate neighborhoods;

h. Extending the program of voter registration;

i. Urging Christians to give all possible assistance to small businesses in making the transition to non-segregation;

j. Providing other emergency or long-term help, the need for which only the future will reveal.

NOTE: All this work, where at all possible shall be undertaken in cooperation with the National Council of Churches, State and Local Councils of Churches, the National Conference of Religion and Race, and other interreligious and community groups.

4. (a) The General Synod challenges the people of the United Church of Christ to bring an emergency special offering of funds to cover the cost of this program. The General Synod votes that the first of these offerings will be received this fall. The setting of the date for the second offering is left to the Executive Council.

(b) The General Synod commits the responsibility for raising these funds to each congregation and to each member of the Church under the direction of the Stewardship Council.

(c) The General Synod also authorizes the officers of the Church to borrow against these offerings to be received to the extent of $100,000. in order to begin the work immediately.

(d) The General Synod votes to receive an offering at the coming Sunday night ecumenical service here at the General Synod as the beginning of this fund, and suggests that congregations and individuals that wish to add to this fund before next fall will be able to do this by sending their contributions to the Treasurer of the United Church of Christ, 297 Park Avenue South, New York 10, New York.

5. The General Synod calls upon the members of the United Church of Christ to pray that justice and good will shall prevail and then to work in order to make the fulfillment of that prayer possible.

Mrs. Philip Kahal, wife of the minister of Mt. Zion, told about the summer conference at Catawba at the August meeting of the Women's Fellowship. Officers for the new year were installed.

The Women's Fellowship of First, High Point, is sponsoring a church family night picnic supper August 15 at the parsonage. New officers will be installed under the leadership of Mrs. Staley Woodell, outgoing president.

Potomac Synod Approves "Open Membership"

In the light of the present racial crisis, and under the guidance of the Holy Spirit, Potomac Synod took the following significant action on June 13, 1963:

That, concerning the Church, its structure and program, we seek to bring the life of the Church into harmony with the gospel by recognizing that the Church is the House of God and thereby open to the whole family of God in its worship, fellowship and membership.

Therefore, be it resolved that Potomac Synod, Acting as a Conference of the United Church of Christ, declares its determination to work for nothing less than . . . a non-segregated church in a non-segregated society to demonstrate the reality of our repentance and obedience to God.

And be it further resolved that Potomac Synod, acting as a Conference of the United Church of Christ, encourages Synodical Council in its practice of moral persuasion with member churches seeking advice and counsel regarding pastoral vacancy, making it explicitly clear, that along with its concern to fill the vacancy, it strongly urges member churches to take positive action and publicly state their position in favor of "open membership." Only then can Synodical Council have at its disposal the complete freedom and the total resources available and so necessary to it to secure and recommend effective and responsible candidates whose best leadership and pastoral relationship to the life and work of the congregation does not begin in serious compromise of basic truth and thus forecast possible disaster for both people and pastor.

Be it further resolved that Potomac Synod, acting as a Conference of the United Church of Christ, directs the Social Action Committee, in consultation with Synodical Council, to explore with the churches and church-related institutions of the United Church of Christ, located within the boundaries of Synod and seeking financial aid from member churches, the moral principles involved in financial support of churches and church-related institutions which practice discrimination.

And be it further resolved that Potomac Synod, acting as a Conference of the United Church of Christ, in order to dispel any misunderstanding, requests each member church to make an official and public statement on "open church membership" such as the following: "Believing that the Church of Jesus Christ is inclusive of all who confess that Jesus Christ is Lord, ... church hereby records itself as welcoming into full membership all persons of any racial, economic or social background who accept the discipline and requirements of membership in this church." Member churches are urged to use church bulletins, newsletters and newspaper advertising to state that all persons of every race and national origin are welcome. The Social Action Committee is directed to communicate from time to time to the churches of Synod, news of progress being made in this regard by member churches.

—Potomac Synod News

Study Materials For Adults

Some materials for use by adult groups in our churches during 1963-64 are available from the office of the Southern Regional Secretary, Council for Lay Life and Work, Box 3, High Point, North Carolina:

Adult Study Materials

"Program Opportunities for Adults" — $4.00

Mission Study

(Guide should be ordered with study book.)

"Christian Issues in Southern Asia" — $1.75

Adult Guide on "Southern Asia" — 75¢

"These Cities Glorious" — $1.75

Adult Guide on "The Changing City" — 75¢

Bible Study

"Mission By Royal Authority" — 50¢

Bible Study Guide (Mimeographed) — 25¢

If money accompanies the order, there will be no charge for postage.

Mrs. F. C. Lester

A Page for Young People Edited by Connie Trueblood

Youth Faces The Future

Betsy Jones

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Report Of National Youth Forum

By Betsy Jones

Saturday night, June 22, Paige and I rolled into Atlanta much to our joy, on the fastest mode of travel, the bus. We had been riding most of the day and we were very glad to get to our destination.

The greatest thing that could have happened to me happened. My luggage was lost. The man at the baggage check told me that I could probably get my luggage Sunday morning.

From the bus depot, we proceeded to the apartment of some of Paige's friends. . . . You should have seen the p.j.'s that I got to wear. . .

After a worried night's sleep, Paige and I made our way to the bus station. There I got my luggage and was pretty happy about it. From there we went to the southwestern part of Atlanta to Clark College.

When we got to the college we found out that everyone was in morning worship. After registering and having rooms assigned to us, Paige and I went to lunch. I met a girl in the dorm after lunch who said that she wished that her roommate would come. As we walked down the hall we talked about where our rooms were. A funny thing — we were roommates. She, my roommate, was from South Dakota and had many things in common with me.

Sunday night we watched a film entitled **A Raisin In the Sun.** It was a former Broadway play which had been made into a movie. It was the story of a Negro family moving into an all-white community. It showed the harsh treatment that they were to receive and were receiving.

After the film, I went for the first time to Fellowship groups (F-groups). F-groups consisted of about ten people who met together each night and discussed things that had happened during the day. Included in the group were two or three adults. Our discussions ranged from the theme of the week, race relations ("The Rights of Man") to accents that each of us had. I slowly picked up a "vig-or" accent from an adult from Salem, Massachusetts.

Back to my room at 11:00 found me with a few guests. Word had spread around the dorm that I had pizza mixes in my room. I do not know what gave them that idea, since they were only in plain view. We all went downstairs to prepare the "goodies." We had the "bare" utensils of a knife, spoon, pitcher, and a borrowed tray from the lunchroom. It had to be good.

Each morning after we awoke at 7:00 a.m., after about two hours of sleep, we had our own private devotions and meditation. At 8:00 we were all found rushing to breakfast. At 9:00 we had a course in Bible study. From Bible study we had theme study which included such speakers as J. Archie Hargraves, Andy Young, Charles Cobb, and Homer McEwen. After the theme study we broke off into bigger groups which were called T-groups. Tuesday and Thursday, afternoon seminars were held on many varied topics relating to the theme of the week. Tuesday night "The Continental Jazzmen" played for us. They included in their concert rock and roll and we all danced. Wednesday night found us listening to a local Atlanta teenager singing folk songs.

Many thanks to Paige March and Betsy Jones for their excellent articles on the Atlanta Youth Forum.

—Connie Trueblood

Perhaps the most important part of the week came Wednesday afternoon. We again were put in different groups and were sent to different parts of Atlanta to

(Continued on Page 11)

"WHO IS MY MOTHER? WHO ARE MY BROTHERS?"

The deepest relationship of life is not merely a blood relationship; it is the relationship of mind to mind and heart to heart. . . All whose one aim in life is to make God's will their will and the true kindred of Jesus. — William Barclay

"Whoever does the will of my heavenly father is my brother, my sister, my mother." — Matthew 12:50
New English Bible

THE PURPOSE OF PRAYER

Prayer, which means the knowledge of God by first-hand acquaintance rather than by mere description, is a turning away from self to the Divine Companion. If you can turn to God, at any time of day or night, as naturally and unpretentiously as a child turning to the mother, you have found the secret of the saints.

—Lynnhaven Colony Bulletin

OAKLAND P. F. MEETS AT RAWLS' HOME

Alfred Bradshaw, Reporter

The members of the Oakland Youth Fellowship were guests of Mr. and Mrs. Cecil Rawls June 16 at their home near Smithfield. Swimming was enjoyed by all the P. F. members in the Rawls' pool, and a picnic supper followed.

The regular monthly meeting was called to order by the vice president, Bradley Simpson. Bennie Dailey presented an interesting program on "Fellowship," after which several of the members took part in an open discussion. The meeting was closed with prayer by Rev. William T. Scott.

The P. F. members are all grateful to Mr. and Mrs. Rawls for their invitation to visit their home. Everyone had a most enjoyable evening.

work. I went to a summer camp for the underprivileged Negro children. It was provided by the Wesley House in Atlanta.

Andy Young, one of the theme leaders, came to the Youth Forum straight from the Savannah, Georgia, jail, where he had been arrested during a demonstration. During one of his talks he expressed three points which I will tell you about.

How could the Negro better himself when:

1. The white man had deprived the Negro of a decent education. Yes, they have built good schools; but the teachers and equipment were below par. Also the whites encourage the Negro to go into a trade school.

2. Since he has been deprived of a decent education, he had or has no equal opportunity to make a living.

3. The Negro has been deprived of the right to vote. If he could vote then maybe he could get people into office who would help him in receiving the same chance as the white people. Charles Cobb told us of the existing problems in Mississippi over the right to vote.

Homer McEwen, pastor of the United Church in Atlanta, led the Bible study every morning. He was one of the funniest men I have ever met. I remember one morning that he was talking about a time when he was at a national meeting and a man walked up to him and asked if he were colored. With a snappy answer he told the man, "No, I was just born this way."

The last night we outlined seven points of the hardest tasks that we would face when we returned home regarding the race issue.

1. not informed enough
   a. don't know all facts
   b. not sure of the facts
2. afraid of losing enthusiasm
3. one against many
   a. rejection
   b. ridicule
4. apathy with associates at home
   a. set in ways
   b. no concern for human rights
5. afraid of being misunderstood
6. a feeling of guilt
7. lack of confidence in oneself

Now that I am at home everything constantly reminds me of the Atlanta meeting. For example, when I see a Negro person on the street, I see through him and know exactly how he feels. He has been unjustly treated. Even when I see a car with Massachusetts license I am reminded of Bob with his "vig-or" accent.

From the Atlanta meeting I learned that you must be informed on current events if you are to be a good citizen. I have tried since returning to keep up on the latest happenings concerning civil rights. I have also read several books. An excellent book that I have just finished is **Black Like Me.** It was written by John Griffin and tells of his three months that he spent in the Deep South. He changed his skin color from white to black and really got the true picture of the Deep South.

I John 4:20-21.

"If any one says, 'I love God,' and hates his brother, he is a liar, for if he does not love his brother whom he has seen, he cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also."

SAD, BUT TRUE

"Say!" yelled the farmer, who owned the pond, "don't you see that sign: No Fishing Here?"

"I sure do," said the disgusted fisherman. "The fellah that printed that sign knew what he was talkin' about!"

* * *

The wife of a small farmer sold her surplus butter to a grocer in a nearby town. On one occasion the grocer said, "Your butter was underweight last week."

"Now, fancy that," the lady replied. "My children mislaid my weight that day so I used the pound of sugar you sold me."

* * *

A man walked up to the ticket window of a rocket station and asked for a ticket to the moon.

"Sorry, sir," said the clerk, "but all passenger flights have been canceled for a couple of days."

"What's wrong? Bad weather?" asked the man.

"No," replied the clerk, "the moon is full now."

* * *

Seventy roosters recently came across the ocean with an insurance policy of two-hundred fifty thousand dollars on them. They were educated roosters, trained for vaudeville stunts. Had they been ordinary roosters, the value of each would have only been $2.00, and they wouldn't have gotten far from home. It pays to get an education.

—Union, Virgilina, **Bulletin**

NEWS FROM LIBERTY

Mary C. Brady, Reporter

The spring revival at the United Church of Christ, Liberty, North Carolina, was conducted by Rev. W. E. Wisseman of First Church, Greensboro. It was a wonderful experience to have Mr. Wisseman with us. There was renewal of faith and people were drawn closer to God. Each evening the choir rendered special music. The youth were in charge of one service.

The Youth Fellowship had its installation service Sunday, July 28, at 6:30 p.m. Mrs. J. G. Brady led the candle light service. The officers are: president, Patricia Brady; vice president, Wallace Bare; secretaries, Dee Stout and Gloria Lineberry; treasurer, Vance Ray; reporter, Susan Smith.

Our youth were hosts to the Pilgrim Fellowship Rally the fifth Sunday of June. Scholarship winners to the P. F. Officers' Retreat are Pat Brady and Gloria Lineberry. They were chosen by participation in church activities and Youth Fellowship.

The Women's Fellowship, along with the choir members, observed family night. They honored the graduates of the church who were Virginia Bare, Vance Ray, George Shelton and Lee Moore. The choir surprised the organist, Mrs. Nina Stout, with a beautiful cake for her birthday. On the first Sunday in June the Women's Fellowship honored the graduates with a gift of a Bible for each at the morning worship service.

The Daily Vacation Bible School was held during the second week of June, with a good number attending. Mrs. Ruth Lowe was the director. At the close the children and helpers enjoyed a weiner roast. The children decided to give their daily offerings for the Wisseman Cottage at the Children's Home in Elon College. A group of them went with the adults to visit the Home and carry the money.

Rev. Robert Knowles is worship leader for the North Carolina Ecumenical Youth Assembly being held this week on the campus of Guilford College. The theme for the conference is "The Sound of Many Voices — Pentecost or Babel." Mr. Knowles is now serving as one of the ministers of the First United Church of Christ in Westfield, Massachusetts.

An "Ecumenical Youth Fellowship" is meeting each Monday evening at United Church, Raleigh, for worship, study, discussion and recreation. High school and college young people from several churches participate. Rosemary and Bruce Hoffman and Philip King from our United Church have been leaders in the planning.

NEW MINISTER AT WAVERLY, CENTERVILLE AND SPRING HILL

Supt. Clyde L. Fields

Rev. and Mrs. John F. McCloy moved to the Waverly, Virginia, parsonage on July 22nd, to take up their work as pastor and wife at Waverly, Spring Hill, and Centerville Congregational Christian Churches. Mr. McCloy has already assumed the pulpit responsibility beginning on July 7th.

Rev. and Mrs. McCloy have two sons: Bruce, age 22, now serving as a 2nd Lt. in the Army Signal Corps at Fort Monmouth, New Jersey, and David, age 15, who will be a sophomore in high school. The McCloys are natives of Pennsylvania and come to the Waverly parish from the Porter Street Presbyterian Church in Richmond, Virginia.

Mr. McCloy is a graduate of Taylor Business School, the Eastern Baptist Theological Seminary, St. Bonaventure College, and has done graduate work toward a doctorate at Princeton Theological Seminary. Mr. McCloy has served as a chaplain with the Veterans Administration. He has also served pastorates in Pennsylvania, New Jersey, New York, and Virginia. He is active in civic and community clubs and activities.

The Eastern Virginia Conference, the Southern Convention, and the Waverly parish extend a most gracious and hearty welcome to Rev. and Mrs. John F. McCloy and their son David, as they move to Waverly to share in the life and work of the Eastern Virginia Conference and the Southern Convention.

SELF-STUDY BY COMMITTEES

Standing committees at Shelton Memorial, Portsmouth are going through a process of self-evaluation. Each is asked to prepare and present before the Church Committee (1) a statement of purpose (2) an outline of its responsibilities (3) a definite list of objectives.

After much discussion two committees have decided to dissolve, one is considering dividing into two separate committees for more effective operation and a number of new committees are being considered. "This is being done to increase our effectiveness as a church," says the Shelton Memorial "Messenger," edited by Rev. William T. Joyner.

The Asheboro District of the N. C. Women's Fellowship held a planning session at the Asheboro church Friday evening, August 2, under the leadership of Mrs. Dolan Talbert, district chairman. Use of "Program Opportunities for Adults" was discussed in workshop groups.

MRS. WILLIAMS AT WHITE HOUSE

Mrs. W. B. Williams of Newport News, in her capacity as chairman of the women's committee of the Council for Lay Life and Work of the United Church of Christ, was one of 300 women from across the country who was called to meet at The White House July 9 to consider civil rights. The group was welcomed by President Kennedy, who outlined a "program of action" for the women of the nation. Vice President Johnson also spoke. Between the afternoon and evening sessions the group adjourned to the rose garden where the President introduced Secretary of State Dean Rusk, Secretary of Treasury C. Douglas Dillon, Secretary of Defense Robert S. McNamara, and Under Secretary of State W. Averell Harriman.

Mrs. Douglas Horton of the United Church of Christ was chosen chairman and she and Mrs. Peterson, Assistant Secretary of Labor, were asked to appoint a steering committee. Mrs. William B. Harris was appointed co-chairman. "The National Women's Committee for Civil Rights" was chosen as the continuing name for the group, who represented 50 million American women.

CITATION FOR POET

Rev. Homer C. McEwen, author of the poem used on our front page, received the Doctor of Divinity degree from Chicago Theological Seminary in June. His citation read:

"In the two decades and more since Homer Clyde McEwen left these halls as a Bachelor of Divinity, he has upheld with unusual distinction this Seminary's vision of the parish ministry. He has brought to his long pastoral service in the First Congregational Church of Atlanta, Georgia, great resources of imagination, of awareness, of courage, and an unending devotion to learning.

"Homer McEwen is known in the South of our land as a preacher whose thought is as profound as the faith, a brilliant critic of all self-righteousness.

"His passion for equal civil rights for all is paired with skill in advancing human relations, and he and the people of his church have played an effective role in the progress of their city toward peaceful integration.

"In Homer McEwen the larger church has found one of the most effective leaders in the Convention of the South. Through his vivid poetry he has stirred the hearts and consciences of many."

FAITH AND ORDER CONFERENCE

Dr. Frederick Herzog, associate professor of systematic theology and a member of our Durham church, was an official delegate from the United Church of Christ to the Fourth World Conference on Faith and Order held in Montreal, Canada, July 12-26. See the back page of this paper for a message from this conference, sponsored by the World Council of Churches, which brought together 500 church leaders from around the world.

Two laymen from Shallow Well have positions of leadership in the conference: Gordon Wicker is president of the Churchmen's Fellowship and Henry Todd is president of the Sunday School Convention.

DID YOU KNOW THAT—

William B. Terrell, Alumni Secretary for Elon College, preached for Rev. W. W. Hall in Asheboro while Mr. Hall attended the General Council and General Synod sessions in Denver?

Rev. Mack Welch of Reidsville preached July 8-12 at Bethel?

George Morningstar, formerly of our Home for Children, has completed his second year at Wake Forest and is working in Burlington for the summer?

The new Zip Code for all offices at 1505 Race Street, Philadelphia 2, Pennsylvania is 19102?

Rev. Carl Wallace of Southern Pines preached at Apple's Chapel July 14-18?

Our Tryon church has received a bequest of $500 from the estate of Mrs. Raymond Dodge of Norwell, Massachusetts, formerly a member in Tryon?

Allen Tyndall of Fayetteville, who graduated from Elon College this spring and is on the staff at Camp Moonelon this summer, filled the pulpit at Mt. Zion June 30?

Rev. Allen Hurdle, a member of Beverly Hills, Burlington, preached there while Rev. K. D. Register was in Denver at the General Synod sessions?

Rosemont Church held a picnic July 27 at the Jewish Community Center, with each person paying 25¢ and bringing a picnic lunch? Recreation from swimming through shuffle-board was enjoyed.

The Lower Senior Class of Rosemont, taught by Mrs. Ruth Herbert, has presented the church with a 12-volume set of the Interpreter's Bible?

Field Secretary L. Bill Simmons is preparing an Eastern Virginia Conference Activity Calendar? (Conference committees and organizations are asked to get announcements of dates of meetings, etc., to Mr. Simmons by September 16.)

Vision At Bethel

Background Scripture: Genesis 26-28.

Devotional Reading: Psalm 121.

Memory Selection: **I am with thee; I will keep thee in all places whither thou goest.** Genesis 28:15.

Jacob was a shrewd, crafty, unscrupulous, oily fellow. He had stolen his brother's birthright, and deceived his old and blind father. And now, aided and abetted by his mother, he was leaving home to escape the penalty of his wrong-doing. One account in Genesis says that he was going to get a wife from his mother's people. Be that as it may, he left home with a guilty conscience, and because of fear of the consequences of his wrong-doing.

He got as far as Bethel the first day, and there he had to spend the night. Bethel stood amid cliffs and rough rocks and shaggy crags that with their bold skyline looked like some giant's staircase reaching from earth to heaven. Taking some of the flat rocks which lay at hand, he fashioned himself a rude pillow and with the earth as a bed, a stone for his pillow, and the stars for his bed-candles, he lay down to sleep. The silence was unbroken, and for companionship he had none. In this lonely place he lay down to sleep.

To Sleep — Perchance To Dream!

"And he dreamed." He had a strange dream. A huge ladder went up from the earth and reached even unto heaven. Angels were going up and down the ladder. And at the head of it there stood none other than the Lord God himself. And the Lord God spoke to this wandering, lonely, guilty man. He made himself known as the God of Abraham, and Isaac his father. He reminded him of the promises he had given his forebears. He repeated them to Jacob. That very land on which he lay would be his and his seed's. Their seed would multiply and spread far and wide, and in him and in his seed, all the families of the earth would be blessed. Furthermore the Lord God promised to be with this man, to keep him, and to bring him back to his homeland again. It was all very wonderful, so wonderful that it woke him up. It was all very terrifying too. For all unwittingly, he had stumbled upon a "holy place" the abode of Jahweh himself. And he was afraid and said, "How dreadful is this place! it is none other than the house of God, and this is the gate of heaven."

Like so many people of his day, Jacob thought that God was confined to a certain land or a certain place. There are those who think that God can be found only in church and at a certain time on Sunday morning. Their God is not big enough to be everywhere and good enough to be concerned about everybody. Furthermore there are many who think that they can get away from God by going somewhere else. Certainly this is true — it is not always a delightful experience to find one's self in the immediate presence of God. That is often, and usually, a disturbing experience, especially if we have been guilty of wrong-doing as had Jacob. Indeed one suspects that one reason why some people stay away from church is that they feel uncomfortable in church.

A Pillow and A Pillar

Chastened, indeed in one sense converted, Jacob took the stones which had composed his pillow and made them into a pillar, or an altar and a place of worship. Pouring oil upon it by way of making it an altar, he vowed a vow unto the God who had made himself known there. Thus often do commonplace settings and commonplace things become symbols of the presence of the Living God. And thus often do the scenes of our conversions or other intimate experiences of God become sacred places for us. As I have opportunity I always drop into the People's Church in Dover, Delaware, to visit the place where I was converted and where I was ordained as a minister of the gospel. To be sure, one must not make a fetish of such places. They should always be the scenes of new dedications and consecrations.

If, If, If!

There are two views of Jacob's vow at Bethel. They depend upon the translation of the word in the original text. Some people insist that Jocob's vow is one of high moral and spiritual content. They base their contention on the fact that they think the word is "**since**." Because God has been so good to me, I will give him the tenth of all he gives to me. Others say that he is still the same old Jacob, bargaining, driving a sharp deal with God. "**If** you will be with me, and keep me, then I will give thee the tenth." Let every man be fully persuaded in his own mind as to the meaning of Jacob's words. But here are set forth in sharp contrast two basic principles or practices in the Christian life. There are those who predicate their religious life and loyalty on what they can get out of religion. Although they do not say so in so many words, they really mean that if religion pays, they will give it a try. What will it get me? What can I get out of it? Does it pay to be good and to serve God? On the other hand there are those who start at the other end. Since God has been so good to me I will serve him with gladness. They know they have not been saved by works, but they know they can show their gratitude to God for what he has done for them by their works. This is religion at its highest and best. Job said "Though he slay me, yet will I trust him." One thing needs to be said "The bargaining spirit or mood is not the spirit for an effective approach to the throne of grace." The man bent on securing for himself a certain measure of present and temporal blessing, along with an equity in future happiness, in return for the trust he shows toward God, has not yet entered the moral field at all. He is simply trying to do profitable business with the Lord.

SUNDAY SCHOOL LESSON
AUGUST 28, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

A BARGAIN

The six booklets in the "Protestantism" series published by the National Council of Churches (whose prices total 75¢) are now available in a packet for 50¢. These include "The Protestant View of Salvation," by James Pike; "Protestantism Affirms" by Winfred Garrison; "Protestantism and the Modern World" by John Mackay; "What Protestants Believe" by Hugh Kerr; "Why I Am A Protestant," by Lynn Hough; and "The Protestant Heritage," by Samuel McCrea Cavert.

If money (no stamps) is included with order, postage will be paid. Order from Office of P. & D., National Council of Churches, Dept. FG, 637 West 125th St., New York 27, New York, and ask for "Protestant Packet," NO1.

"The Church in Suburban Captivity" by Gibson Winter is being used in a study-discussion group at United, Raleigh, each Wednesday during August. The summer assistant, Rev. Anthony Campbell, is the leader.

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Shoes Needed For Children

Dear Friends:

It hardly seems possible that in less than three weeks our children will be going back to school. It seems like only yesterday that school was out for the summer. Some of our children are still on vacation, but all will be back home within another week preparing for school.

We are very happy that all of our children have had one week or more away from the campus this summer. We are certainly grateful to all who have shown an interest in the children in this way.

A number of our boys and girls were able to attend camp. Some of our boys attended Boy Scout Camp and a few of the boys and girls attended Camp Moonelon. These camping trips were possible because of contributions made by individuals or various church groups.

As school time approaches this means we have to begin to think about clothing for the fall and winter. One of our biggest items is shoes. Many times various individuals and groups ask what they can do for us here at the Children's Home. Many times they say, "Our group is small and we would like to do something that is helpful to the Home." One thing such interested groups might do would be to purchase a pair of shoes for a boy or girl. The range of cost of shoes for our children is between $4.00 and $7.00. Should your Sunday School class or youth group be interested in purchasing a pair of school shoes, it would be of much help to us. It would certainly be wonderful if seventy-five or one hundred Sunday School classes across our Convention decided to do something like this. We have several stores here in Burlington which allow us to buy at a discount or at wholesale prices; this enables us to get the full worth of our money for the shoes we have to purchase.

Should you, or a group of which you are a part, be interested in helping us to provide shoes for the children we would be most grateful. This, as you know, is just ONE item among many that we have to purchase for our children before cold weather.

Any designated help in this way will be greatly appreciated.

Three brothers, former members of our Home for Children's "family," are all in service, each in a different branch: John Crumpler is in the Army, James is a Marine stationed in Germany, and Larry has recently joined the Navy.

REPORT FOR AUGUST 5, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 65.00	
Eastern Virginia Conference	45.50	
Eastern North Carolina Conference	205.00	
North Carolina and Virginia Conference	172.51	
Total		$ 488.01

SPECIAL OFFERINGS

Junior Missionary Boys and Girls, Franklin Congregational Christian Church, Franklin, Virginia	12.00	
Mary Sue Brittle Sunday School Class, Bethlehem Christian Church, Suffolk, Virginia	5.00	
Noland Memorial Foundation, Newport News, Virginia	100.00	
D. York Brannock, Burlington, N. C.	10.00	
New Hope Christian Church, Roanoke, Alabama	10.00	
Mr. & Mrs. Henry Wolner, Richmond, Virginia	11.50	
Adult Bible Class, Third Ave. Christian Church, Danville, Va.	5.00	
Mr. & Mrs. J. L. Wilson, Jr., Route 1, Asheboro, N. C.	10.00	
Duke, Betty, Martha & Jessie Ruth Davis, Rt. 1, Asheboro, N. C.	5.00	
Hayman's Sport Shop, South Norfolk, Chesapeake, Va.	10.00	
Palm Street Christian Church, Greensboro, N. C.	10.00	
Mr. & Mrs. Thomas W. Cates, Burlington, N. C.	10.00	
Mr. & Mrs. D. Marsh McLelland, Burlington, N. C.	10.00	
In Memory of Mr. Gorman Wilkinson		
In Memory of Mr. Vernon A. Snow		
In Memory of Mr. J. C. C. Price		
In Memory of Mrs. Louise Adams		
In Memory of Edith M. Spencer		
In Memory of Mr. Howard W. Gerringer, Sr.		
Total Memorial Gifts	38.00	
Special Gifts	513.40	
Total		$ 759.00
Total for the Week		$1,247.91

Members of First Congregational, Raleigh, worshipped at United Church last Sunday, and the two congregations will meet at the former church next Sunday. Rev. Anthony Campbell, summer assistant minister at United, is preaching for both services. He is a part of the Student Interracial Ministry.

Rev. Garland B. Bennett was a busy person during his first month as pastor at Great Bridge. His report includes: two weeks of Bible school; 66 pastoral calls; 11 hospital calls; 2 days work given to the Conference; attendance at Rev. William Joyner's reception and Rev. John Schofield's installation service; attended four Sunday school class meetings; conducted church conference; visited prison camp; attended official meetings at the church; and maintained morning office hours at the church.

An interesting invitation: Church school picnic, August 21, at Pinebluff Lake. Carry only yourself! Everything furnished:
—Southern Pines Church Bulletin

Dr. and Mrs. H. A. Fesperman are now living in their new home at Faith, North Carolina. Dr. Fesperman has retired after serving as the first full-time President of the Southern Synod.

Back Bay Mission in Biloxi, Mississippi is a "Congregation and Community Center" of the United Church of Christ. One young person from this area (Mary Cross Brittle) did summer work there. "The Changing Tides," news bulletin from the mission, says in the current issue that they need several used bicycles to be used by the staff in running errands — "of course, if you'd rather send a car, we would not refuse!" The address is 424 Chartres Street, Biloxi, Mississippi.

Our Churches Make News — We Print It

A junior choir has been organized at Shallow Well, Sanford, under the direction of Miss Carolyn Rosser. Miss Gloria Thomas is the accompanist.

Rev. and Mrs. B. J. Willett announce the birth of a son, Mark Kendall. The baby was born June 29 at Louisburg Hospital. Congratulations!

Homecoming services will be held at Beulah Christian Church in the ENC Conference September 8. All friends of the church are invited to come and share in the service. Lunch will be on the grounds.

Dr. Gunnar Dybwad, executive director of the National Association for Retarded Children, will be panelist on the NBC Radio "Faith in Action" program Sunday, Aug. 25 (8:15 a.m. EDT), for a discussion of "The Mentally Retarded."

The Church Committee of Shelton Memorial, Portsmouth, has voted to subscribe to the following magazines for the church library: United Church Herald, The Christian Sun, Youth, Social Action, Children's Religion and The Church School Worker.

The officers of the Women's Fellowship groups in Turner's Chapel, Zion and Northview churches met in July to hear their pastor's wife, Mrs. James E. Porter, report on the Summer Conference at Catawba College. Program material for the coming year was discussed.

The Harvest Festival at Shallow Well, Sanford, where Rev. Max Vestal is pastor, will be continued in the same pattern as last year — each family will be given opportunity to contribute in thanksgiving for what God has done for them. This replaces the supper and sale which were formerly held.

BRAY BABY CONSECRATED

Miss Darla Jo Bray, daughter of Rev and Mrs. H. Winfred Bray, was consecrated in a service of worship Sunday, August 4, 1963, at the Union Ridge United Church of Christ.

The service was led by the pastor, Rev. Winfred Bray. The offertory solo, the choral anthem, and the organ interlude just prior to the consecration were especially chosen and appropriate. Superintendent Clyde Fields delivered the morning sermon and conducted the service of consecration.

EAST ASIAN BANQUET AT SOUTH BOSTON

Mrs. Woody K. Bane

(Editor's Note: The following article, along with news items from Center Church, South Boston, was sent in some time ago and "lost in the files." This report contains good ideas for any time in the year, and so we print it, with our apologies, at this late date. We are particularly embarrassed because the church had just received 28 new subscriptions to this paper when the material was sent in.)

A delightful East Asian Banquet was enjoyed at Center United Church of Christ, South Boston, in keeping with the foreign mission theme for the Women's Fellowship this year. A meal, complete with oriental food, decorations, music and costumes was enjoyed by approximately 70 persons. Women of the Methodist Church were guests.

Sarah Ann Bane, dressed in a kimono from Korea, greeted the folks at the door and pinned numbers on everyone for the drawing of the 20 pairs of chopsticks which were given away.

The menu consisted of chow mein on rice with noodles, green peas, fruit salad, rolls, fresh apple cake, fortune cookies for the children, and hot and iced tea. Mrs. Archer Morgan and Mrs. W. A. Anderson were in charge of the supper. The tables were attractively decorated with place mats and napkins concerning the East Asian countries we are studying. Centerpieces of dragons, dolls from these countries, and a Chinese village with a pagoda surrounded with fresh fruit added an air of festivity to the occasion. Music from "Madam Butterfly" and "The Nutcracker Suite" lent an oriental air to the evening.

Patricia and Janet Brown, Janice Earp and Sarah Ann Bane portrayed the countries of Hong Kong, Korea, Taiwan and Okinawa. Mrs. Woody K. Bane was in charge of the program and Mrs. Clarence Moore narrated the story of these four countries.

Mrs. Dwight Moore, choir director, led the children in the song "Planting Rice." They wore coolie hats.

The Board of Christian Education of our Durham church, reporting in the Newsletter, tells of the arrival of the new United Church curriculum materials and says, "The beginning of our new church school year, September 1, we eagerly await with interest and enthusiasm." A workshop for officers and teachers will be held in August and promotion exercises will be held August 25.

Golden Age Party

Lillian Sharpe, Reporter

Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina gave a "Golden Age" party for the aged members of the church and community 4 p.m. Sunday, August 4, at the church. There were nineteen aged members present. Mrs. Bob Walker, 87, received a box of candy for being the oldest lady present. Mr. J. A. Ward, 86, received a box of candy for being the oldest gentleman present.

"Amazing Grace" was the opening hymn. Mrs. Ruth Wilson gave the welcome which follows:

We welcome you our aged friends,
To this occasion planned for you.
Mary, John, or whatever the name,
Age sixty, eighty, or ninety two.
So happy you all could attend;
Hope you enjoy every minute.
There's food, fun, and fellowship,
All these ingredients are in it.

Your brow may be wrinkled, dear ones,
And hair as white as snow,
Your vision may be dim,
And your footsteps slow.
But keep a twinkle in your eyes
And a smile upon your face.
For we don't expect you to dance a jig
Or even run a race.

Remember this as long as you live,
And it will set your heart aglow,
That God loves you and others care
Wherever you may go.

Rev. Philip Kahal read scripture from Genesis 11:31, 32, and spoke on "The Gallantry of the Aged." The Sunday school classes entertained the guests by singing Gospel hymns, among which were old favorites: "The Old Rugged Cross," "What a Friend," "When the Roll is Called Up Yonder," "I am Thine O Lord," "Dwelling in Beulah Land," and "Bring Them In"

A picnic supper followed, which was enjoyed by the 75 people present. The fun and fellowship of this afternoon honoring the "aged" will be long remembered by the ones present. May God richly bless the aged ones. We hope it will be possible for each one of them to attend another "Golden Age Party" next year.

Rev. Winfred Bray of Union Ridge, Burlington, will be the guest speaker for the annual fall revival services at Shallow Well, Sanford, beginning September 29.

A Word To The Churches

from the officers of the Fourth World Conference on Faith and Order:

Montreal, July 1963

We are on the way to Christian unity. At Montreal we have seen this afresh because we have been shown that the Lord of all the world is at work, whatever we may do. He is shaping a world which cannot deny that it is one world, except by self-destruction. In that world we Christians find ourselves being drawn and driven together. This is what we mean when we speak of an "ecumenical reality" which takes shape faster than we can understand or express it.

For forty years the Faith and Order movement has been at work to manifest outwardly the unity, which is already ours in Christ, because we have believed that that is God's will. It is increasingly clear that many of our long-defended positions are irrelevant to God's purpose. We still find it hard to know what God calls us to keep or abandon and what He calls us to venture. But we do know that we must continue to challenge each other in the light of God's will for us all.

Our task in Faith and Order today is more complex than it ever was. More churches now take part in the conversation, so that new and costly efforts of understanding and imagination are necessary. More parts of the world face difficult and revolutionary situations which raise problems about the role of the churches there. More contact with Roman Catholicism enables us to share in its own self-appraisal, which puts questions to the rest of Christendom. More interests have had to be included in our own agenda, so that we could only touch the fringes of our task.

In our Conference we had too much to debate with each other to be able to express a common mind in a single report. So we have forwarded the reports of our five sections to the churches for them to study, knowing that they reflect an experience too varied to be adequately conveyed in print. Yet we, who have been at this Conference, believe that those reports put questions to us as we return to our churches which we would share with you who sent us here.

—Will you join us in the attempt to submit all that our own churches mean to us, and all that we can understand of others, to the judgment of Christ, Lord of us all? This conception of our work as a going deep **together** is a new approach and is full of promise.

—Will you try to understand other churches' history as deeply as your own? Thus we discover fellowship with other Christians throughout all time as well as throughout all the world. The Church, age-old as well as world-wide, may so learn more of Him who is the God of ages.

—Will you recognize that Christ calls the whole Church into His whole ministry, so that we may have a fresh understanding of the various ministries which He gives within the whole ministry?

—Will you, as you worship God, seek to learn from other traditions more of what true worship is meant to be in all its depth and range, reflecting His presence in remembrance, communion and expectation and magnifying Him in the glory and travail of His creation?

—Will you humbly recognize that many of God's gifts to His whole Church cannot be shared by us in our local churches, until we become the one people of God in each place, and are prepared to realize this by new and bold ventures of living faith?

We do not claim that here we have ourselves faced these questions nearly radically enough, and we are determined to ask them afresh with you. We dare not claim that here we have been truly conscious of such vital issues as the struggle over nuclear armament, bitter racial conflict, scientific technology and social change. Theological debates have an insidious tendency to be self-enclosed. But we pray that our work may indeed be of service to God in His love for all His world, so that the unity of the Church may be not for our sakes but for the sake of Him and His children.

We invite our churches to continue, in these ways and in every way they can, to manifest openly the unity of life which is hidden with God in Christ. Today we see openings which only faith could discern yesterday. But there is still far to go. Our faith is in Him who is calling us, for He is faithful and He will do it. (I Thess. V. 24.)

The Rt. Rev. Oliver Tomkins, —Chairman
Bishop of Bristol
Prof. Henri d'Espine,
Geneva, Switzerland
Chrysostomos Konstandinidis, —Vice-Chairmen
Metropolitan of Myra
Dr. Albert C. Outler,
Dallas, Texas

The

CHRISTIAN SUN

Vol. 115 August 20, 1963 No. 33

A Religious Wee[illegible]or Christian Homes

Elon College Library

Mrs. W. W. Sloan 11-64

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRAYER

Prayer is so simple,
t is like quietly opening a door
nd slipping into the presence of God;
here in the stillness
o listen for his voice;
erhaps to petition,
r only to listen.
t matters not;
ust to be there
n His presence
s prayer."

Shelton Memorial Bulletin

Organ of the Southern onvention of Congregational hristian Churches, an Acting onference of the United hurch of Christ.

Editorial and Publication ffices at Asheboro, N. C.

Subscription office:
lon College, North Carolina

New President of Sou[illegible]n Synod

Dr. Banks J. Peeler

The second full-time president of the Southern Synod of the Evangelical and Reformed Church is Dr. Banks J. Peeler, who was installed July 21. He succeeds Dr. Harvey A. Fesperman, who culminated 48 years of devoted service to the Evangelical and Reformed Church in Potomac and Southern Synods by becoming the first president of the latter eight years ago.

Dr. Peeler is a native North Carolinian, as is his wife, and all his pastorates have been in this state — Emanuel, Lincolnton; First, Salisbury; First, Burlington; First, Lexington; Trinity, Concord. He has served the latter for the past eight years.

A graduate of Catawba College and Central (now Eden) Seminary, Dr. Peeler has served as president of the Board of National Missions of the Evangelical and Reformed Church. He has been a trustee of Catawba College for 14 years, serving seven years as chairman, and now is secretary. He has served as vice president of the Southern Synod. Delegate to the General Synod nine times, he has also been active in community life, having served on the school board in Lexington and having been president of the Concord Ministerial Association and a Kiwanian. Until his recent resignation, he served as chairman of the Steering Committee for the Convention of the South, Southern Convention and Southern Synod.

EDITORIAL

When We Do Not Agree -- What Then?

Last week's editorial opened for discussion some important areas in which people differ in opinions. Other items from time to time show that even the people in the Southern Convention do not all think alike. When such differences appear, what should we do?

In the first place it is good to remember that the ability to think is one of God's best gifts to man; that no two minds are exactly alike; and that by sharing different opinions people learn, and grow. It would be a dull and stupid world if all people thought exactly alike. We are not made that way, and that is good.

In the second place it is childish to withdraw from a group just because one cannot have his way — unless, of course, there is moral cause for the separation. We are all familiar with the child who takes his bat and ball and goes home because he is not permitted to pitch, or to hold some other place that he may want on the team. It happens with people old enough to be adults, but who have never matured.

In the third place, the reasonable thing to do is to seek a new understanding of the situation, to talk things over, to make some adjustments, and to move forward together without anyone compromising faith or integrity.

Let me be specific.

Although the General Synod made what this writer believes was a tremendous blunder by being caught up in the whirlwind of integration and civil rights and by running down the road to economic sanctions against some of its best friends, it will do no good for those of us who so believe to retaliate by making an equally bad blunder by withdrawing support from our Church and its institutions. We have missionaries scattered around the earth who depend upon us for support. We would be wrong in leaving them stranded on the other side of the world. The children in our schools, colleges and orphanages have done us no wrong; they are just as worthy of our support as ever. The same is true of the aged in homes provided by the Church, of ministers and their widows whom we call Veterans of the Cross, and of churches being aided while they grow to self-support. No, to withdraw support from our denomination is not the solution to our problem. That is a childish impulse that should be held under control by those who feel it most. The time MAY come — we hope it will not — when the Convention, having been refused needed aid, will have to become selective in its support of national enterprises. This, we devoutly hope, may never happen. Conversations among leaders can surely find adjustments so the fellowship of the Church will not be broken. There is still almost a year in which to talk before the decision must be faced. So, let's put our shoulders to the wheel, pay all apportionments in full (and a little more if possible), and seek diligently to maintain Christian fellowship at its best.

Another matter on which members of the Convention differ has to do with a wobbly line through the state of Virginia in attempting realignment. There are those who want it north of Richmond, the voted preference of the Convention in session last year — and it should be remembered that the vote was merely an expressed preference. There are some who want the line at the 38th parallel as suggested by the Steering Committee representing all three interested groups. There are others who want the line south of Richmond, and some (benighted though they may be) want the line to follow the state line. It does no harm to know that members of the Convention really think differently concerning this matter. That was evident in the last session, and may be in the next. This is no secret to be kept from the Steering Committee, or anybody else. It is a fact with which to be concerned until there is a meeting of ideas and a consensus on which people can agree.

Perhaps it is well to be reminded that our churches in the Valley of Virginia have had little chance to say whether they want to be pushed out of the Southern Convention or not. By taking a majority vote of the Convention, this small minority group has little chance for choice. This whole matter of realignment, it seems to this writer, should be the business of the ministers and churches of the Southern Convention, the Southern Synod, and the Convention of the South. There are those who think to the contrary, and who would refuse the editor a chance to say what he thinks or to print what others think. But to refuse to consider various points of view offers little chance for constructive thinking, or the development of plans that will inspire our constituency. Of course the Steering Committee must work along the lines suggested by the parent bodies, but surely the Committee is eager to know what the people across the two states are thinking. Otherwise they may come up with something that will not be acceptable to those for whom they are diligently working.

Official looking documents, printed in this paper during the past two months, could have discouraged the writer to the point of giving up his job as elected editor whose business it is to try to make this paper a useful tool in the development of our churches. But why should he? It is no secret that he does not always agree in every detail with his best friends. He tries to be an independent soul, one who uses his intellect to the limit of his ability, and who at the same time undertakes to play on the team. Sometimes he may have to differ with the umpire; but the game must go on. The Church must go on. Congregational and Christian churches in North Carolina and Virginia must find a way to be useful in the United Church of Christ.

It has come to light in recent articles that some of our people think that the Southern Convention shuold be continued almost, if not entirely, as it is. It is no secret that other members of the Convention have a quite different opinion. Surely it is not expected that members of the Convention of the South and of the Southern Synod will agree to join the Convention. Of course the Convention has been valu-

(Continued on Page 14)

Our Churches Make News — We Print It

A dinner meeting for the Women's Fellowships of the Shenrock Parish was held in the new Valley Central church August 15.

Mrs. Clyde L. Fields installed new officers of the Asheboro Women's Fellowship at the general meeting August 6. Mrs. Roy Moore is president, with Mrs. J. M. Farlow, Mrs. Street Morgan, Mrs. Ray Beane and Mrs. Alvin Councilman serving as circle leaders.

RECENT HAPPENINGS AT LONG'S CHAPEL

Mrs. Donald Sledge

During the past three months Long's Chapel has been the site for many activities. May 5th was the day of our Annual Homecoming and Memorial Sunday. The sanctuary was filled to capacity with approximately 150 outside who could not get in. After the service, conducted by our pastor, Rev. Donald Sledge, there was a fellowship dinner on the church grounds.

June 2-7 was our annual revival with our new pastor, Mr. Sledge, bringing us the messages. The Lord blessed our people and gave all of us a new insight as to the real meaning of the Christian life.

June 16-21 we saw an enrollment of 80 in our Vacation Bible School with our studies concluded Friday afternoon with a picnic provided by the parents. Our commencement program was held Sunday morning, June 23. Parts on the program were given by all age groups from the nursery class to the Junior High age.

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THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

Rev. Collie Seymour of Apple's Chapel was the guest speaker for special services at Antioch, Walters, Virginia last week. Rev. H. E. Crutchfield was the host pastor.

Rev. Elmore Powell preached at First, Henderson while the pastor, Rev. Joe A. French, attended the General Synod. Sermon topic for Mr. French on the Sunday following his return was "Echoes from the Denver United Church General Synod." The following Sunday he used the order of worship which was used at the Sunday morning worship service July 7 at the General Synod. His subject was "What is Your Church I. Q.?"

TURNER'S CHAPEL "MAKES HISTORY"

Mrs. Lee Redding, Reporter

Revival services were held at Turner's Chapel Congregational Christian Church (United Church of Christ) August 12-16. Rev. Eugene Tally of Danville, Virginia, was the guest minister.

For the first time in the history of Turner's Chapel, vacation Bible school was held at night this year, during the last week of June. The enrollment was 115, with an average attendance for the week of 108. "Living with Christ" was the theme of the week's sessions. Commencement exercises were well attended. Each student was awarded a very attractive folder-type certificate in recognition of faithful attendance and completion of satisfactory work.

Mrs. R. M. Cline, state president of the Women's Fellowship, installed the 1963-64 officers of the Turner's Chapel Women's Fellowship in a very impressive service at their August meeting. The Turner's Chapel Women's Fellowship has had a very good year and has accomplished much under the leadership of its president, Mrs. Carol Dawson, and the various chairmen working with her.

Another chapter in the history of our Sunday school will soon be closed. In September new teachers and officers for the school will be elected. The Sunday school has had a very good year under the leadership of the superintendent, J. T. Bridges.

Rev. James E. Porter, our pastor, is proud of the good attendance at the 9:45 worship service on the fourth Sunday of the month. We began the 9:45 service in April, for the first time in the history of the church.

Women's Fellowship officers at Apple's Chapel were installed at the Sunday morning worship service August 11. President is Vannie Brown, while circle leaders are Lalla Cook, Edith Elliott, Cleo Payne and Ann McIntyre. Life Membership certificates were presented to Lalla Cook, Alva Brooks, Fern Amick and Pauline Apple.

Homecoming and Revival Services will be held October 6 at New Hope Church. Lunch will be on the grounds. Revival service will start on Monday night at 7:30, with Dr. William T. Scott as the guest minister. Dr. Scott is Director of Church Relations for Elon College. The public is invited to attend and share in the worship service.

Merom Institute in Indiana, originally owned by the Christian Church, is to be the location of a permanent "Ecumenical Center of Renewal and Planning dedicated to the effective church in town and country." Chairman of the interdenominational group planning for this is Rev. Allen Schoff of the United Presbyterian Church and secretary is Rev. Shirley Greene of the Town and Country Church Department of our denomination.

UNION RIDGE GOLDEN AGE PARTY

Lala C. Roscoe, Reporter

Members of the Golden Age group of Union Ridge United Church of Christ, Burlington, North Carolina, and the Union Ridge Community were entertained Saturday evening, August 3, in the Union Ridge Fellowship Hall.

The group enjoyed games of bingo and humorous readings before being served a fish supper with chess pie, tea and coffee. After the supper, the group visited and talked of days gone by and how they were enjoying their "golden age." All the decorations for the Fellowship Hall were in the "golden" theme, with gold flowers and candles.

The Golden Age committee (Mrs. Ruth Mahan, Mrs. Nannie Lou Hooper, Mrs. Eva King and Mrs. Frances Page) is interested in getting the names of others in the community who are in the age group for membership in this club, for they would like the Golden Age Club to include all eligible persons in the community as well as in the church.

Progress Reported By Steering Committee

The reports at the meeting of the Steering Committee, which is composed of representatives of the Southern Synod, the Convention of the South and the Southern Convention, held at Moonelon July 16, 1963, showed evidence of satisfactory and encouraging progress being made toward bringing the three bodies together in the formation of a conference of the United Church of Christ.

Dr. Banks J. Peeler presided over the entire session with his usual dignity and efficiency. Since he has been elected, and now installed, as President of the Southern Synod, he resigned as Chairman of our committee. The Rev. Richard A. Cheek, who is Vice President of the Southern Synod, was elected Chairman. Mr. Cheek was already a member of the Steering Committee and a member of its sub-committee on administration; he will be replaced with another person to serve on the Steering Committee and the sub-committee.

A report was given on the action of the Committee of Nine meeting in New York City on May 28 regarding the matter of the northern boundary for the proposed new conference. The Committee had very little light to shed upon the matter and so, for all practical purposes, referred the matter back to those of us who are directly involved. The Eastern Virginia Conference Executive Committee resolutions as printed in the Sun July 2, 1963, were read to the Committee. All of this evoked much discussion and searching of heart in an effort to reach the right decision. A committee was appointed to discuss the matter further and formulate a resolution on the subject. The committee came back with the following resolution:

"Be it resolved that we reaffirm the recommendation originally made by this Committee that a new Conference of the United Church of Christ be established for the geographical area consisting of the State of North Carolina and that portion of Virginia lying south of the thiry-eighth parallel.

"Be it further resolved that this resolution be presented to the Committee of Nine at its meeting scheduled to be held in Washington, D. C. on September 11, and 12, 1963."

All four sub-committees of the Steering Committee reported progress and satisfactory planning toward the completion of their reports and recommendations to be made to the three bodies regarding consolidation.

The Committee voted to ask all three bodies, Southern Synod, Convention of the South, (the portion in N. C. and Va.) and the Southern Convention to meet in separate plenary sessions in Greensboro, N. C., during April 1964 to hear and take action on the reports of the Steering Committee and its sub-committees. Following these simultaneous meetings of the three bodies joint meetings will then be held. Each body will prepare its individual program but the joint meetings will be planned by the three bodies involved with the aid of the Executive Committee of the Steering Committee.

The steering Committee and its sub-committees will meet at Bricks, N. C., October 7 and 8.

All this is good news to your president and I am sure to all concerned. If you care to know more about my opinion turn to page 7, of the Sun for July 30 and read my comments there.

Joe A. French, President
The Southern Convention

A new kind of Family Night greatly enjoyed by some families is a "stay-at-home-and-enjoy-your-own - family - night." When meetings (PTA, Women's Club, Men's Club, Scouts, civic affairs, etc.) come too often, it's a good plan to try.

STAMPS FOR STATION WAGON

United Church Women of Southern California last fall launched a campaign to collect 1500 books of trading stamps for a station wagon for Migrant workers. By Christmas they had enough stamps to buy two "Harvesters," as the migrant ministry calls its station wagon equipped with altar, organ, movie equipment, Bibles, and recreational materials. When their annual meeting was held January 18 there were enough stamp books to buy three — and since that time the fourth station wagon has been purchased with the stamp books which have kept coming in!

Incidentally, the fourth is allocated to Rev. James Drake who directs a Rural Fringe Ministry project supported by the United Church of Christ at Goshen, California. He reports about the Teen-age Club among his migrant workers: "We now have 35 members with a healthy number of non-Mexican Americans in it. During the last week-end they conducted a clean-up Goshen drive and hauled away, in one morning, eight loads of beer cans! They recently acquired a donation of 800 fruit trees which they have distributed all over Goshen. During Easter week they played host to 15 high school youth from a well-to-do Los Angeles Presbyterian Church. The combined groups built tables, benches, ping-pong tables and did painting on the temporary community center."

Even More About Ministers

William T. Joyner

A further word seems to be in order on the subject of ministerial standards.

The last installment in this constructive dialogue presented the case for less rigidity in formal requirements for ordination. The author of that installment is by no means unmindful of the need for a thoroughly trained and educated ministry He would be the first to advocate such preparation. It seems, however, that some of the ideas in this installment could easily be misunderstood and illegitimately applied by those who, unlike the author thereof, contend that ignorance in a minister is to be applauded as a sign of the authenticity of his "call." That some people feel this way is no illusion.

One does not have to travel any great distance to hear words similar to the following: "Our preacher didn't get his religion out of any book like these man-made preachers. **He** was called by God." Statements such as this are made boastfully and frequently with the implication that books are unnecessary and that an individual is perfectly equipped for the ministry if and when he thinks God has called him. More than this was certainly involved in the preparation of those "simple" leaders of the early Church.

Jesus probably was a "lowly" carpenter. He was also the Son of God, a qualification which few ministerial candidates could claim in so unique a way. Likewise, it is true that the original Twelve were "fisher-folk" and common laborers. It is also true that they spent approximately three years under the direct guidance of our Lord during his earthly ministry. A more intensive and thorough training for the ministry one could hardly imagine. If a precedent was set by these first ministers of the Church, it would seem to be in favor of a thoroughly prepared ministry both educationally and spiritually.

About * * *

A NEW MONOPOLY

One aspect of modern life that does not commend itself to the advancement of Christian thinking is a new form of monopoly that has repeatedly in recent months reared its ugly head in the commercial world.

This new form of monopoly is not the exclusive manufacture of some item, or the distribution of some commodity, but price-fixing by high executives who draw fabulous salaries made possible by excessive profits which can be maintained by their companies by agreements while, outwardly, proclaiming the doctrine of free enterprise and fair dealings.

The author of Ecclesiastes may not have known about monopolies when he wrote "There is nothing new under the sun", but what he wrote has been applicable to monopolies since the time of Henry VIII (1491-1547) for he was the first to exercise this prerogative. But it was Elizabeth, daughter of Henry VIII, who utilized the system so abusively. To court favorites she would grant monopolies to produce or sell this thing or that. Often these monopolies covered such essentials as salt.

Sir Edward Coke, the great English jurist, declared that the principle of monopolies extended far back into common law to certain patents, but when monopolies acted as restraints upon trade they became illegal. The first antitrust suit in English jurisprudence was that of Darcy versus Allen in 1601. Coke's doctrine was upheld and a trade-restraining monopoly was dissolved.

The idea of monopolies came to America with the first colonists. Sir Walter Raleigh held patents from which he never realized anything, but he was followed by the Virginia Company, which held a monopoly over an indeterminate portion of all North America. No one cared about that in England, and no one here cared for a long time. Then came a succession of grants, such as the vast Proprietary of Maryland, patented to the Lords Baltimore, who held the region up to the time of the American Revolution.

There were grants also made to William Penn, the Duke of York, and various other nobles. The letters patent gave absolute monopoly not only over the land but, in large part, over the lives of the people. Thus this country was founded on some of the most sweeping monopolies ever known in history.

A reading of the debates before the Continental Convention shows that the patent monopoly was depended upon not only to reward the inventor but to develop industry and furnish employment, and, in general, increase the supply of usable goods.

The first great clash between a vested monopoly and its critics came in the case of the Bank of the United States, an agency chartered by the national government with the power to issue money, and did, some of the soundest currency at the time. The people did not like this monopolistic money power. A Presidential election turned on the question of what should be the fate of the bank and the triumph of Andrew Jackson knelled its doom.

There never has been unanimity of opinion on what is a monopoly. The academic rule is that it takes 80 percent control of anything to constitute a monopoly, but many hold that 51 percent is sufficient to control. Such percentages, of course, relate to stock holdings, but monopoly of prices seems to depend upon the number of men behind closed doors, their consciences parked some distance away, with "no consumers allowed" signs noted for their conspicuousness.

C. B. Riddle

What Issues Face The Church In The Next 20 Years?

Nels F. S. Ferre (Andover Newton Theological School):

My deepest conviction as to the future is that God is shaking the world to demand a new age. The future will be according to our faith. We can survive only if we claim and develop our true heritage. I believe that the Evangel is true and can be made relevant if we repent, reform and respond creatively to God's call in present history... We need Christ as the only standard and motivation for conscience... It goes without saying that the next 20 years should aim at the unity of the whole body of Christ... Such a Christian community will tolerate no organization that works to sever the members of Christ, but neither will it tolerate any attempt to substitute a human head, however organized, for the true headship of the invisible Christ who provides full freedom with authentic unity... The Christian Church should unequivocally charter the way to world peace and cooperation. No nation is sovereign; only God... If Christ is set free from outmoded formulations and if we can present him creatively in the power of personal experience and with regard to a framework superior to any religion, and scientism as well, we shall sweep a religiously empty and hungry world... If we dare in faith and life, in theology and churchmanship, to let Christ be the creative truth as well as the fulfilling life, we can expect neither catastrophic destruction of the nations nor the early or slow dying of the Church but God's new age full of challenge and hope.

Georgia Harkness (Pacific School of Religion)

The most hopeful indications I see in the present, which I believe are more likely to advance than to recede, are these: the ecumenical movement... ; fruitful theological study... ; a fresh concern on the part of laymen to recognize their vocation both within the Church and as the Church within the world; increasing racial integration... A genuinely new development is the recognition, both by many theologians and laymen, that the lay Christian needs to understand his faith, that he can understand it in its main outlines and that it is relevant to his daily life... Much is being said of the ministry of the laity and of their responsibility to be the Church within the world or, as it is sometimes put, to be the Church in dispersion. All this is good, but it ought to supplement and not replace the layman's obligation to be the Church within the Church. In spite of the general secularization of our society, lay Christians — and in particular, lay women — devote large amounts of time and energy to the service of their churches through various channels. Most of this voluntary service, rendered in the midst of many competing demands, is done because those who do it believe it to be a Christian obligation and a service to God's Kingdom. The two kinds of ministry, lay and clerical, belong together. Neither can replace the other. Likewise, the layman's two kinds of ministry, within the Church and as the Church within the world, belong together.

TAKE A ROCKING-CHAIR TOUR

With A Catawba Professor

It's a couple of thousand miles from North Carolina to Fry Canyon, Utah.

It's even further if distance in time is considered. Fry Canyon, Utah is one of the most desolate places on this continent, one of the most savage in its natural, harsh, untouched-by-human hand terrain, and at the same time, one of the most beautiful.

Into that veritable no-man's land went the western Indian tribes of many moons past, the hardy pioneers of the wagon-train days in the mid and late 1800's, and the scientists and government park service planners of today.

One of those scientists is geologist Dr. Maurice Powers, chairman of the geology department at Catawba College. This is Dr. Powers' second summer in the wilds of Utah and he loves every minute of it.

Future federal government plans are to turn this vast natural territory into a national park and Dr. Powers, under the aegis of the U. S. Department of the Interior, National Park Service, is assisting in gathering the geological history of the area for use by the park service and for natural history and geologic records.

He and his wife and two children drove out to the Utah badlands in early June, will remain there all summer, returning to Salisbury in late August, in time to prepare for the fall semester's beginning at Catawba.

Recently, Dr. Powers wrote to some friends at Catawba and described in some detail his views and impressions of the awesome natural wonders in the back country as well as some of the impressive sights he has seen and people he has met.

He begins, "it takes courage to attempt even a brief description of the area where I am living and working this summer, but it seems unfair on the other hand to keep silent on those things which so enrich the spirit and tune the soul.

"The Navajo Indian describes the desert as a mysterious place 'where the spirit of the wind leaves its hiding place in the rocks to blow hard across the land and moan and whisper and cry out at the lonely Indian, but to return again to its hiding places among the rocks and there is silence. The desert is still. It is still.

" 'The desert is hot in the summer and cold in the winter. There is snow in the winter and there is no food. There is no money for the agent at the trading post. The hunger pain within me cries out; it is not I who cry out but the hunger pain within me. There is no food.'

"This is a rather general translation of the words of an Indian. In the spring, he has another attitude and of course it is much better. He repeats phrases in such a way as to carry his feeling and denote emphasis. Even now probably less than one out of ten Navajo Indians speak English.

"They still believe many of the old ways and customs and are very often suspicious of white doctors and missionaries. The Navajo reservation here in Utah is larger than all of the New England states combined and the Indian is protected from the outsider by the very nature of his stark desert environment.

"The Navajo would not be the same if he had lived elsewhere, and the desert would not be the same without the Navajo. They are an important part of the threesome: desert, Indian, and spirit. And so they have been for over a thousand years.

"Soon I shall make a trip that will follow the route of the Hole-In-Rock Mormon pioneers. It is said to have been one of the most difficult pioneering expeditions in the settling of the great American West. Most of the route is just as they left it in 1880.

"The heroic efforts of those men, women and children who fought their way with sweat, blood, and always with hymns and prayers through the country that was described as being 'altogether impassable' by their own scouts, will remain as a monument to the rampant courage and 'do or die trying' attitude of the American of 80 years ago.

"Should I dare ask: could I have done this great thing?

"It took those people nearly six months to cut their way sixty airline miles. They came close by where we are living this summer and the toughest part of the trip was made only a few miles from here. Yet there is a barrier between here and there across which one finds a country not even now inhabited, and cut by one deep canyon after another, very dry and arid.

"You can easily locate this defiant country on a road map of Utah; it forms a large triangle of land on the north side of the junction of the San Juan and Colorado rivers. It is certainly the roughest, the wildest, and one of the most beautiful areas in the United States.

"I have been along the border of this country down to the San Juan River and I have looked over the Clay Hills Pass into it. I have followed it all the way to the Colorado, and now I must go inside and see what is there.

"Indeed it is like a magnet that will not let me free until I have crossed its canyons and observed its geological wonders. Some day it will be open to passenger cars and the hurried tourist, but somehow I hope it is after I have passed on.

"Today (July 8) is our first cloudy day since we have been here (about 30 days). We hope it will rain but there is not much hope. Most of the water holes and springs have gone dry and this year is setting a record for dryness. But although the desert is merciless to those who do not respect its domain, it is good to those who love it, and there is still one beautiful clear pool of water in one of the deep canyons.

"I can hardly keep from tip-toeing as I approach this place that seems to me to have an almost sacred atmosphere. Perhaps it is the loneliness of the spot, but I never feel lonely there. Perhaps it is the towering sandstone walls and the great rock ledge that overhangs the crystal clear water that causes one to walk softly as the water is approached.

"I have guided others to this spot and watched them as they knelt, perhaps appropriately, to drink the cool refreshing water. And then to swim in this icy water with a canyon backdrop that defies even the best cameras is an experience which I wish every man could enjoy. There must be a place like this somewhere across Clay Hills Pass, waiting for someone to find it, but only after an appropriate effort, and then to drink the water and the spirit of the place to the very fullest.

"Perhaps it is this imagined pool of water that beckons me to that impassable

A MODERN NOMAD'S PRAYER

(From Iran)

O Most Holy God, the Merciful, the Compassionate, we humbly come into thy presence, for thou art King indeed, and unto thee we bow. As lost sheep on a weary desert far away from water and from food, we come to thee for help and pray for thy guidance, O Shepherd. Lead us, O God, into thy boundless green pastures, for thy lands are vast. We thirst for Life Eternal, and from thy everlasting springs would we drink. Receive us into thy high tents, and give to us peace under the shadow of thy love. For Jesus' sake. Amen.

triangle of canyons. Albert Lyman calls it the 'intangible' and describes it as the voice of God which moves across the canyons as True Nature. This ancient man is still living and he was among the pioneer group that crossed Hole-In-Rock. To shake his hand is to feel the courage and indomitable spirit of those men of steel. I wish that he was still strong enough to go with me and find yet another place where the desert is good to those who love it.

"The geology and topography here are both outstanding. From any one of a dozen places within a few miles of our headquarters one can see the beautiful red buttes in Monument Valley 50 miles away, the Abajo Mountains 40 miles away and over 11,000 feet high, the Ute Mountains in Colorado 80 miles away, the Carrizo Mountains in Arizona 85 miles away, Navajo Mountain near the Grand Canyon 60 miles away, and the great Henry Mountains west of the Colorado River 50 miles away and over 13,000 feet high. One can even see the San Juan Mountains in Colorado capped in snow all summer and 150 miles away.

"Locally there are deep canyons at almost every turn and they vary in color from white through shades of pinkish beige to brilliant reds and pastels of blue and green.

"Elk Ridge Mountain is only 30 minutes from where we live in a government-owned house trailer. The mountain is a flat-topped arch in the earth's crust that reaches to over 9,000 feet. The ridge is covered with a dense growth of Aspen trees and a number of evergreen species.

"The Payute Indians graze several hundred cattle there on the lush green grass that grows in the summer. The higher elevations always support heavy vegetation because of the increased rainfall that occurs in the mountains. Deep, little known canyons slice into Elk Ridge and offer one incomparable view after another.

"All of the canyons contain cliff dwellings that date from a minimum of over 700 years old. Great carvings and designs abound on many cliff faces and offer interesting clues into the life of the early prehistoric Indians who carved them. Red and yellow pictographs (picture writing, as hieroglyphics) are also common and fragments of pottery are scattered over the entire area. It is not uncommon to find a fingerprint in the pottery, of the Indian woman who made it — a finger print perhaps a thousand years old.

"Dark Canyon is over 2,000 feet deep and contains many unmolested Indian ruins. Arch Canyon, Peavine, Wooden Shoe, and Lavender Canyons are all rather mysterious and seldom seen. Red Canyon is located a few miles south of our headquarters. It is a deep, dark red colored canyon that twists serpentine through the Red Rock plateau and may be followed for several miles by jeep-travel.

"To the east, Comb Ridge, a large, hogback mountain, runs for 150 miles in a north-south direction. For a large part of this distance, there is a deep canyon, Comb Wash, that parallels the ridge. Motorists do not soon forget the little primitive road that winds over Comb Ridge and down and out of Comb Wash.

"Immediately west of headquarters there are a number of red colored canyons. These include Hideout Canyon, Fry Canyon, Cheese Box, Trachyte, North Wash, and many more. Any one of these canyons is an experience in scenery, geology, and archeology.

"There are so many beautiful canyons and mountains to see that one becomes confused when a 'super highway tourist' drives into the National Monument, complains about the roads in this frightful country and without even getting out of his car leaves for what he thinks is a vacation.

"I know a lady at Fry Canyon who was married out doors on the windswept rim of the Goose Necks of the San Juan River, a few miles south of Natural Bridges. She is in her sixties and she still likes to tell about that wedding.

"This lady now runs the Fry Canyon Mercantile or general store and her husband works at the Happy Jack uranium mine. Things here have changed little from the pioneer days because this is still the frontier part of the United States.

"The mercantile contains groceries, wearing apparel, medicines, a service station, a loud nickelodian, a pool table and beer bar that is especially patronized by the miners early in the morning. Ladies who come shopping often have a beer while they are doing their shopping, and in general, all formality is replaced by a rather frank manner that would shock many Easterners.

"People here still eat sow belly and sour dough bisquits. Betsy (Dr. Powers' wife) 'got a start' on making the biscuits from a lady who has some sour dough that has been going for 60 years. Her grandmother brought it out here from the East. Sour dough biscuits are actually referred to as rolls out here and the same dough is used to make pancakes. Food, of course, is rather scarce and items from the mercantile are often a little sour, a little stale, and a little spoiled.

"The dry weather has its effect on one's daily life. It is necessary to eat extra salt and drink a lot of fluid each day. Even Kool Ade becomes a refreshing drink for evening time. Water is usually taken from a water bag because it is so cool as a result of the evaporation process. I have measured water temperatures of 54 degrees from one of these flax bags on a day when the temperature was in the 90's."

And so it goes. It is easy to tell that Dr. Powers is in love with this wild and primitive land and his enthusiasm about it approaches the contagious stage.

But soon, he must leave and return to what we term 'civilization.' He must swap the orderliness of nature for the capriciousness of man. But that is what makes life so fascinating — this variety, the contrast and change. And between here and Fry Canyon, Utah, that change is long and profound.

AFTER A MOUNTAIN TRIP

God of the Hills, grant me thy strength to go back into the cities without faltering, strength to do my daily task without tiring and with enthusiasm, strength to help my neighbor who has no hills to remember.

WELCOME

"Hail guest, we ask not what thou
art;
If friend, we greet thee, hand and
heart;
If stranger, such no longer be;
If foe, our love shall conquer thee."

This old Welsh door verse is not carved upon the doors of our Sanctuary — but carved upon the doors of our hearts. If you are a visitor today, then please accept them as our personal welcome and invitation to enter into the very heart of our fellowship, our worship, our Church family.

We are happy to have you with us, and cordially invite you to return again if possible. Please leave your name in our Guest Book in the vestibule.

The Christian Temple Bulletin

Our Medical Work In Africa

Mary Dewar, Southern Rhodesia, Africa

(See Calendar of Prayer)

If you are visiting us for the first time, some of these things will be a thrill. You will see women carrying impossible loads of firewood on their heads, coming in single file in the late afternoon from the forest, each barefoot, walking rhythmically with the aluminum coils shining like serpents around their legs jangling out the beat with each step, and the short full-skirted chikisa (a full gathered skirt ending above the knees made of dark striped material and beaded at the hem for weight) swinging wildly from side to side as hip movements keep the heads steady. You will be thrilled at the number of people cured in spite of their own ignorance and our shortages of personnel and equipment. You will be thrilled because it seems very busy and yet very different from anything you have known before. You will be thrilled at the numbers of well-dressed, well-educated people who will speak to you in English, who have come to be treated and who expect and demand more than we can offer in accommodation and personal treatment. You will be thrilled because even though we will show you scars and marks that indicate that a patient has had previous treatment of a local nature, he still comes to us without urging, he eagerly awaits whatever treatment we suggest and is convinced that our medicine is going to help him. There is no persuasion necessary. You will be pleased with the students and the things that they are capable of doing and of the responsibilities that they bear.

You will also be appalled, or downright nauseated, depending on your constitution, at the dirt around you. You will be flabbergasted at the sardine effect of patients and relatives piled in rows on the floor for sleeping, tucked in spoon fashion from one end of the room to another, and out over the verandas, under the beds, between the beds, in the empty fireplace. You will be appalled at the sanitation or lack of it, in spite of valiant efforts on the part of the staff, and the cleaning up that this entails and the endless and seemingly fruitless job in patient education at this point. You will be confused by the complete lack of awe on the part of patients and relatives who walk in and out of the rooms at will, in any part of the hospital, touching this, investigating that, removing bandages, exchanging pills, visiting, watching. Which of these people belong in this place? Is this a patient or a relative or a visitor? How do you know which are the ones you are treating? You will be appalled at the linen, the state of what there is and the lack of the rest of it. You will watch a patient get out of bed, pull the sheet off, wrap it around him and take off for the river a half mile into the forest and return hours later with a cloth that hardly resembles a sheet still about him. And yet in spite of this they get well.

Your heart will bleed for 2 year olds with swollen bodies and rough dry skin, whining and perpetually irritable, looking utterly miserable (they are), all because they have been weaned and are no longer getting enough protein. But you will see others with shiny glossy dark skin and a beginning sparkle in the eyes after several weeks of treatment with skimmed milk and multipurpose food (Meals for Millions).

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Africa

CHIKORE

Mission station, consisting of church, primary school, secondary school, cottage hospital and dispensary.

August

25—**Mr. and Mrs. William Dorland Webb** are stationed at Chikore where he teaches English and she teaches Health Science. He is also involved in such school activities as debating, wall newspaper, Scouting and volleyball. He is station superintendent with responsibility for water, lights, rations, roads, repairs, etc. Mrs. Webb is a registered nurse.

MT. SILINDA

Mission Station. Near Chipinga and Umtali, and in middle of mahogany forest.

26—**Mr. and Mrs. Maurice Belair** have served at the Southern Rhodesia Mission since 1957 where Mr. Belair has been mission treasurer, station treasurer and business manager at Mt. Silinda. Mrs. Belair edits the mission newspaper, visits schools and women's groups as part of church work. They were on furlough in 1962.

27—**Miss Carol Ann Carpenter** went to Africa as a nurse in the Rhodesia Mission in 1959. She is working in the Willis F. Pierce Memorial Hospital, Mt. Silinda, where she was appointed as Sister-in-charge in December, 1961. She also teaches Nursing Theory and Practice to the first and third year Nursing Orderly students and is in charge of the Women and Children's Ward.

28—**Dr. Almarose Cooke** went to Africa to fill in for Dr. Kirk Stetson at Willis F. Pierce Memorial Hospital, Mt. Silinda, during his 1961-62 furlough. Previously she served one term as a medical missionary in Honduras. She is the niece of Dr. Alma Cooke who has just completed a period of post-retirement service at Mt. Silinda.

29—**Mr. and Mrs. Eric R. Dahle** have been teaching at Mt. Silinda Institute since January, 1957. Mr. Dahle is in charge of the Teacher Training Program at Mt. Silinda and Mrs. Dahle teaches most of the missionary children. They came to Southern Rhodesia from South Africa where Mr. Dahle was on the faculty of Adams College for twenty years.

30—**Miss Mary Reed Dewar** first went to the field in 1947, sailing with one of the first groups of missionaries to return to China after World War II. In 1960 she went to Southern Rhodesia, and after a period of language study, joined the staff at the Mt. Silinda Hospital and the nursing school there. In 1961 she worked at Chikore hospital.

31—**Dr. John F. Donaldson** is co-medical director of the Willis F. Pierce Memorial Hospital at Mt. Silinda. His medical work there not only involves caring for many in-patients and out-patients, but also in making trips to the hospital at Chikore and the clinic at Zamchiya and longer trips for clinics in isolated areas.

Then we will tell you. This is your mission hospital and this is the work we are doing. The buildings are almost the same as they used to be. The patients have increased over 200% in 10 years. The income is up from three sources: from you, from the Rhodesian government, in drug subsidies and bed grants, and from the fees from the patients. But it is never enough to cover the increase in costs, in staffing, and in equipment.

In addition we cover a hospital at Chikore where the doctor goes once a week and 4 clinics in the Sabi valley where the doctor goes once a month.

You have a right to ask at this point, What are you trying to do? And we will answer you—

We are ministering to human need, mainly physical, where we find it as a witness of God's love and concern for all persons. We are trying to be an arm of the church, making its witness more complete by reaching into all the problems of a man's life. We are trying to teach students to be good nurses and to carry responsibilities for medical work in the future. We are trying to hire local staff and pass on to them the responsibility for medical work in this area. We are trying to make the community aware of its responsibilities in maintaining health and its own medical services. We are trying to set up the best of modern medicine while not stepping too far from the local mores and understanding of what we are doing and what they want us to do.

We are limited by our own shortcomings, each of us on the staff; by the shortage of staff, especially African; by shortage of equipment and money for staff and drugs. We are limited by the economy and the understanding of the local community. And we are limited by you and what you can do for us. But within these limits these are some of the things you would see were you to come out of our forest and into our hospital.

This is what we conceive our mission to be. Is it what you conceive your medical work in Africa to be?

The Central Committee of the World Council of Churches will meet at Colgate-Rochester Divinity School, Rochester, New York, August 26-September 2 — "the most representative meeting of the World Council to be held in this country since 1957." Two members of the 100-member policy making body are from the United Church of Christ — Dr. Alford Carleton and Miss Frances Kapitzky. Dr. Carleton is also a member of the executive committee of this group.

JACKSON TO GERMANY

Southern Convention friends of Rev. James Jackson will be interested to know that he is leaving September 13 for Germany where he will be connected with our Gossner Mission near Mainz and Weisbaden. He has been working with the International Christian Youth Exchange in New York.

According to the United Church Board for World Ministries **Directory and Calendar of Prayer,** "The Gossner Mission is engaged, in close cooperation with the Evangelical Church, in a pioneering 'home missions' ministry in East Germany. Its central concerns are to help the congregations there to become mature, witnessing fellowships, to discover new forms of ministry and service in the new situation in which they find themselves, and to discover the role of a Christian in a Communist society. Its program includes the development of new 'group ministries' in both rural and industrial areas, seminars and conferences for lay people, pastors and students, East-West meetings, and ecumenical work camps."

BABY CLINICS IN TURKEY

Dr. and Mrs. William Nute, Jr. Turkey

The baby-clinics, two a week in the hospital, and in two villages on alternate Saturday afternoons are a real step in preventive medicine. The babies are carefully examined, and referred, if sick, to medical care. They also receive preventive shots. But the biggest job is to train the mothers out of the superstition that a baby should have nothing but breast-milk until it is a year or a year-and-a-half old. Many of the mothers have learned; and their thriving babies are "graduating" from the course, to be replaced by other scrawny little specimens.

It's an uphill task, though, as demonstrated by the mother of the ten-month old twins, one hospitalized for acute malnutrition, the other at home. The mother visited the hospital every day, was shown how to feed the baby, what foods to give, and taken to the kitchen to watch the preparation. The twin finally returned home in fine condition. Two weeks later the second twin arrived at the baby-clinic, as sadly malnourished as the first had been. "What do you feed him?" The too, too familiar answer came back, "breast milk." Yes, that was all. We clutched our hair, and started over again.

COMPLETED CIRCLE

Georgia's Mercer University, a Baptist institution, seems to have been the beneficiary of a little missionary work in reverse. So well did Mercer graduate Harris Mobley do his own missionary work in Africa that one of his converts to Christianity, Sam Jerry Oni, of Ghana, decided he wanted to come to the United States and study at Mobley's alma mater. Mobley, who had helped finance Oni's secondary education, sponsored his application. But Mercer had always been an all-white institution. Here, indeed, was a dilemma. There were strong pressures to keep Mercer segregated. But many argued that the whole church missionary program was at stake; the alumni magazine went further, and argued: "Mercer University is a Christian institution. A Christian ethic is here involved."

After a good deal of soul-searching — and at the active urging of Mercer's president, Dr. Rufus C. Harris — the university decided that it should and would admit Mr. Oni. And, for full measure, that racial barriers would be dropped for American Negro applicants as well. So the missionary work came full cycle. Mr. Mobley went to Africa, and converted Mr. Oni to Christianity. And now Mr. Oni has brought Mercer face to face with the "Christian Ethic" of equality — and has converted the university. It shows what good will can accomplish among people of conscience. **—New York Herald Tribune**

CONNECTICUT HELPS PERU

Malnutrition among Peruvian Indians may in time be ended by the gift from churches, church schools and youth groups from the Connecticut Congregational Conference.

A plane-load of twenty Brown Swiss bulls and four Jersey Duroc pigs were sent to the Binder-Schweitzer Amazonian Hospital in Pucalla, Peru. The cattle were raised on a Connecticut farm.

The animals will supply much of the needed high protein food for the hospital staff and Indian patients and eventually for the tribes. One of the requirements of the Heifer Project Inc., is that the first female offspring be given to someone in need In this way the project grows, and is one that helps others to help themselves. It is the custom for families to accompany any sick member to the hospital, which means that a camp for families has been established a short distance from the hospital. It is here that they get the training they need to start their own farms.

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

EDITOR'S NOTE

Your youth page editor wishes to call your attention to the General Synod action for Racial Justice Now which was printed in The Christian Sun for August 13. Also to the words of Supt. Clyde Fields: "Daring and racial actions were taken in the direction of Racial Justice Now. All of us seek justice for all men, but differ honestly on strategy and action rightly to be taken."

Connie Trueblood

MISSION PROGRAM

Mrs. Nina Williams, Reporter

The Haw River church had a family night supper Sunday, August 4. The weather was very hot, so our attendance was not very good, but the ones who were present had plenty to eat and a good time of fellowship together.

After eating we were presented a program about missionaries in South America and Mexico by the missionary group of young people. The scripture was read by Ann Garrison after which Harold Koch gave a report on a missionary book. Carol and Debbie Crabtree sang a duet. Our next family night supper will be in November.

As readers of the Sun know, Dr. Charles F. Pegram is the organizing pastor of the Pembroke Manor church in Norfolk, following a pastorate at Bay View. Mrs. Pegram is full-time counsellor at Norview Junior High School. She has her A.B. from the University of Missouri and her M.A. from Michigan State. Active in various phases of church life, she plays the piano, organ, and violin. Their son, David, graduated from Blair Academy in June and will be a journalism major at Oberlin College this fall. Their daughter, Langdon, has been in George School, Philadelphia, Pennsylvania the past year, and will be a junior in Princess Anne High School.

YOU ASK ME WHY I GO TO CHURCH?

BECAUSE I NEED TO BREATHE THE AIR
Where there's an atmosphere of prayer.
I need the hymns the churches sing—
They set my faith and hope a-wing;
To keep old truths in memory green,
Reveal the worth of things unseen.

BECAUSE MY BROTHER NEEDS TO GO—
His faith in right is rather low;
He needs the church to hold him fast
To those great truths that always last;
And both our hearts are lifted up
To heavenly places where we sup.

BECAUSE MY BOY IS WATCHING ME
To note whatever he can see
That tells him what his father thinks,
And with his eager soul he drinks
The things I do in daily walk,
The things I say in daily talk.
If I with him the church will share,
My son will make his friendships there,

BECAUSE THE CHURCH BUILDS UP THE STATE,
Breaks down the barriers of hate
And helps to spread unselfish life,
Allay all bickering and strife;
Sustains a whole public health
And builds a righteous commonwealth,
A joyful place in which to live
With all the Blessings God can give.

LONG'S CHAPEL SCOUTS

Scout Troop 71 at Long's Chapel (near Burlington) has been quite active with our Scout Leader, Donald Faulkner, spearheading the work. May 4 near Yanceyville at the Spring Camporee the Order of the Arrow was conferred on two of our scouts, Watt Hopkins and Allen Hester, and on our leader, Mr. Faulkner, Sr. Sunday, July 21, was a red letter day for our troop when Mrs. W. E. Black, Sr., pinned the Eagle Scout Award on her son, W. E. "Jeep" Black, Jr.

UNIQUE MINISTRY TO YOUTH

Five years ago, our Avalon Community Church (Catalina Island, California) members and minister initiated a new and unique ministry to the thousands of young people who annually flock to the Island for summer and holiday festivities. The ministry, which takes the witness of the church from the pulpit to the "fun zone," is not designed to convert youth to the Christian way of life, but, rather, to demonstrate the love and concern of the Church for young people in all their expressions, even recreational expressions.

The church leases a beautiful enclosed patio from Catalina Island-owner P. K. Wrigley. Here, in a well supervised and wholesome atmosphere, the Church provides a wide variety of programs and activities today's youth enjoy when meeting and playing together . . . ping-pong, dancing, gab fests, reading, games, classical recordings, visiting combos, a "food 'n coke" bar, and a large fireplace for sitting around when there's good fellowship and conversation to be enjoyed.

The ministry has attracted wide attention, for it demonstrates how one church managed to take the witness of the church from the sanctuary to the street. Last May 26th, CBS Television produced a documentary on this program for the nation-wide "Look Up and Live" broadcast. The program was one of four selected from throughout the world, the other three coming from Vermont, Germany and France. It is but one of the creative ways in which our United Church members labor in God's 20th Century vineyard. The pastor is Rev. Arthur Felkley.

This week junior and junior high camps are being held at Powell's Fort in the Valley of Virginia. Next week senior high camp will be held there.

Johnny Griffin and Ann Smith, young people of the Asheboro church, provided organ and piano instrumental music for the service August 11.

Hangovers In The Church School

Richard N. Rinker

God continually reaches out to communicate with us. We need to grow in our awareness of how He reaches out. Many opportunities are missed, without a doubt, because we cannot envision His use of the many tools available to Him. The United Church Curriculum can help individuals, students **and** teachers, become more mature in their consciousness of His nearness and continuing self-revelation. This new curriculum is far more than what we might expect to find in teaching materials. It provides not only a solidly-based foundation for sharing biblical, theological, historical and contemporary religious truths, but also nurture to encourage and assist individuals in their growth as responders to the outreaching communications of God

God communicates through lesson materials. He communicates through the lives of the teachers. He communicates in very personal ways in daily experiences. He becomes increasingly better able to reach us as we broaden our minds and gain understanding and appreciation for the many tools about us and increase in our abilities to make use of these tools jointly with Him.

Gradually church school workers are becoming acquainted with the themes, course materials, teachers' books and manuals which have come into our hands as parts of the United Church Curriculum. The variety of church types, small and large, urban and rural, which have been getting introductory sets of these tools, would seem to indicate that those fellowships which have not yet taken time to study in depth the high standards of excellence basic to the curriculum have missed out on something quite important to their educational program.

As we study the materials and hear comments about them, we need to be aware of a "hangover" that will have some effect on parts of the curriculum. This "hangover" is the result of our inability to conceive of new tools performing better services for us. The new pupils' books are a case in point.

No "Lesson Books"

There are no "lesson books" for students, no "workbooks" to be used by each student in class, with the United Church Curriculum. Instead there are so-called "resource books" which are to be taken home **and kept** by each student. These resource books need to be considered from two points of view.

In the first place, having no "lesson books" each teacher is going to have to dig in much more deeply and teach at a much more effective level than is required of leaders making use of fill-ins, quizzes, and similar superficial techniques for gaining some response from pupils. There can be no "round robin" reading of lessons by boys and girls on Sunday morning. Teachers will have to work at planning and preparing sessions which will meet the needs of students and gain their response. Contrary to what this may at first suggest, teachers cannot successfully lecture for the whole class session. Teaching is a two-way relationship, and teacher and student grow together in this pilgrimage.

In the second place, from the pupils' points of view, the books given to them are written for them interestingly and with pertinence. They will find these resource books worth reading not because they have been assigned on a week by week basis but because they are books with appeal. At the younger, pre-reading age levels, the parents share the responsibility for reading and using these resource books. Thus, Christian education becomes a total church concern and not just a teacher-student kind of thing with the parents thrown in along the way in unimportant ways. Moreover, every one of these written pieces, the resource books, is firmly based on biblical truth, both in historical and contemporary settings. And to this kind of communication students can respond and will respond.

Reading At Home

But these are not the whole picture. Sure, teachers are going to have to buckle down and teach in the real sense of the word, and students will find these resource books meaningful and helpful to them . . . there is more to this picture. The United Church program of Christian education, as expressed through this new curriculum, recognizes the fact that God does communicate through various media and that we all need to become aware of His truth in these forms. Therefore, one aspect of the educational program is to cultivate the religious reading habit in the home. The resource books seek to encourage this habit by providing Christian, well-written and accessible literature. They are designed and promoted to be given by the church school to every student at every age level. In effect, the families of the church are supporting a highly desirable program set up to bring good reading material into the home which, at the same time, is correlated with what is taking place in the church school. This correlation becomes obvious during the course of each semester by references made in teaching and responses brought in by the pupils.

These resource books are graded: they are written for the age levels to which they are applied in the curriculum plan. Students grow in their ability to make use of these books and the resource books grow right along with them. Every church using the United Church Curriculum is losing an effective basic element in education by not making use of these books as they are intended to be used.

Hangovers disturb us at times. We think only of what we used to have, how we used to teach, what we used to expect. New tools, new understanding, better ways sometimes come along. How do we know when they come when we suffer with our hangovers: Openmindedness (not emptiheadedness) is a virtue no teacher or administrator can be without. The vocation to which they have been called is a frightening responsibility. Everything which ministers to the needs of education in the Christian context, and this is a broad context, needs to be considered. Not only are the pupils' resource books illustrative of this fact, but the teaching pictures and music also.

"Is That Art?"

Whether we realize it or not, we go through a process of growth with regard to art appreciation. Some of us get short-circuited and never do complete the process. Some never have the chance to get started. Something which speaks to our use of the art in the new curriculum can be gleaned from this process of growth whether we have gone through it or not, and this is the fact that not everyone finds all art to be worthwhile in the sense that it speaks to them. It makes sense, one would be led to believe, that art created for a child would not be the kind of art created for an adult, any more than a book written for a child would be just like a book written for adults. And so it is with the curriculum art. All kinds of reactions come from adults who see it . . . "Ugh!" or "My gosh what is it!" or "This is religious?"

Strangely enough, children do not react this way unless they first hear an adult react unfavorably. Children and young people haven't had the time to get their minds all cluttered up with acceptable forms, nice designs, pleasant subjects These pictures say something to children which some adults have difficulty in finding. The biblical truths have become so compartmentalized for some of us that when we have an opportunity to see them presented in unusual ways or in contemporary situations we fail to get the

(Continued on Page 15)

"You All Should Know . . ."

There is some confusion about the future of the men's (and women's) organizations in the local church. To re-assure everyone, the Chairman of the Council for Lay Life and Work, Dr. J. Earl Danieley, made the following statement to the Lay Leaders assembled in Cleveland this year. We believe that it is worth reproducing in full:

1. There are 30 members of the Council for Lay Life and Work — 12 named from the boards of the four former lay agencies and 18 others (six women, six men, six ordained persons) named by the General Synod.

They have been assigned to three working committees:

a) Committee concerned primarily with Women's work. Includes 10 members of the Council plus 6 persons who will be co-opted from outside the Council.

b) Committee named for Men's Work, 10 members plus 3 officers of Churchmen's Fellowship, a department of the Council for Lay Life and Work, plus 3 additional men selected by them.

c) New Approaches in Adult Work. 10 members — charged with responsibility of working with new approaches. . . Expected that other people will be co-opted to work with this group.

2. It will be necessary to change the provision for election of Council for Lay Life and Work members (bylaw 226) because there will be no "boards of the men's and women's fellowships." It is the understanding of the chairman and the Executive Secretary that there are now no national boards of any of the lay agencies. There is the national committee of the Churchmen's Fellowship which is serving as successor to the boards of the two men's lay agencies; there is the Women's Committee which will be working with organized women's work. Therefore, the wording in the by-laws must be changed because it specifically refers to the boards of the fellowships. *

3. The office of the National Women's Fellowship which was located in Chicago has been closed. We are in the process of closing the national office of The Women's Guild in Cleveland. The Council for Lay Life and Work has opened a new office at another location in Cleveland. There is now no national organization known as the "Women's Fellowship." There is now no national organization known as "The Women's Guild." There is a group of continuing officers of the latter who have certain legal functions to perform. However, there are Women's Guilds and Women's Fellowships in local churches across the country, and they will continue in many cases longer than either you or I can imagine. This is very good as far as the Council for Lay Life and Work is concerned. In many cases they will continue to function as organized groups on the district, regional, or conference level. This is a decision which can be made only by those who are involved. The Council for Lay Life and Work stands ready to be of assistance in whatever approach you choose.

4. What we hope is that each local church will engage in a self-study; that it will honestly consider the needs in the community and in the church; that in evaluating its program, it will measure it against today's needs rather than yesterday's record. We hope that the local church will make whatever plans are necessary and proper in order "to witness effectively for Jesus Christ in all areas of life." If this means that in your local church you decide to have a Women's Guild or Women's Fellowship or a Churchmen's Fellowship, then we want you to do it that way, and we are anxious to be of every possible assistance. The Council for Lay Life and Work has set up no "departments of work." However, local groups which wish to continue these may certainly do so.

5. If, on the other hand, you determine after serious study that the best way your local church can do its job requires new patterns and new procedures then let us help you do those things that need to be done. Remember that the emphasis is on "effective witnessing in all areas of life." We hope that there will be one coordinating, planning committee responsible for all adult work in each local church. Let me remind you, there is no reason to discontinue what you are doing unless you have something better to put in its place. If you are doing a good job, keep doing it.

6. On Association and Conference levels, there needs to be a committee on Lay Life and Work available for consultation in planning program and projects.

7. There is no reason at all for anyone to stand still and say, "What will we do next?" Continue what's good in your present program, but let's be honest about what we are doing! Is it "good," or are we victims of our habits? Let's consider the possibility of joint meetings; let's study "Ventures in Lay Life and Work" and see some of the exciting things other people are doing. This is the responsibility and concern of the Council for Lay Life and Work; it is the most challenging opportunity faced by the United Church of Christ.

8. The Council for Lay Life and Work has chosen the following staff:

At 20160 Center Ridge Road, Cleveland 16, Ohio, are:

Helen H. Smith, Executive Secretary.

Rev. Wm. A. Slater, General Secretary for Administration, with responsibility in Stewardship and Missionary Education.

Eloise Rhodes of 123 S. Madison, Allentown, Pa., is a General Secretary working with the Women's Committee.

Rev. Kenneth Kohler, 1720 Chouteau Ave., St. Louis 3, Mo., is a General Secretary working with the Men's Committee.

Regional Secretaries are:

Madeline Bach, Middle Atlantic, 1505 Race St., Philadelphia 2, Pa.

Emily Lester, Southern, P. O. Box 3, High Point, N. C.

Wm. E. Peterson, West Central, 10 W. Lockwood Ave., St. Louis 19, Mo.

Rev. E. S. Setchko, Pacific Coast, 870 Market St., San Francisco, Calif.

If any questions remain, write to the staff person closest to you.

From Churchmen's
Fellowship, July, 1963

*In lieu of the former "national boards," there is the "Women's Committee" of the Council for Lay Life and Work. Similarly, a "Men's Committee" is concerned with the affairs of the "National Churchmen's Fellowship."

Surrender At Peniel

Background Scripture: Genesis 29-36.

Devotional Reading: Mark 10:13-23.

Memory Selection: **Humble yourselves therefore under the mighty hand of God, that he may exalt you in due season.** I Peter 5:6.

Twenty years had passed since Jacob had his strange dream at Bethel. And many things had happened. He had married Leah and Rachel, who had given him eleven sons, had become rich, thanks to his shrewd schemes against his father-in-law Laban. Now he was on his way back to Canaan. But bad news came to him. His brother Esau, whom he had cheated years before, was coming to meet him, and he had four hundred armed men with him. It might well be that his brother was going to take vengeance upon him for the shoddy way Jacob had treated him. It was enough to make a man "shake in his boots."

With characteristic shrewdness, Jacob prepared to meet Esau, putting off the dreaded event as long as possible, and softening the effect as much as possible. He divided his possessions and his family, sending on ahead a gift — it was really a bribe — to Esau by his servants. It was to be done on a spiraling way, one gift after another softening up Esau and perchance mollifying him to the extent that he would not take vengeance after all. Then under cover of darkness he sent the remainder of his flocks and his family across the stream.

"And Jacob was left alone." What were his thoughts that night as all alone he faced his shady past and his shadowy future? Even this smooth operator must have been troubled by his conscience. And like many another man he was driven to God. "There wrestled with him a man until the breaking of day." The details are not clear. The name of the man is not given. He was no ordinary man. He was supernatural, either God himself or an angel of God. And back and behind the outward, physical struggle, there was an inner, spiritual struggle. God was dealing directly with Jacob, trying to change his life, trying to make him the vessel through which God could carry out his divine purpose. And when at long last, at the break of day, Jacob prevailed, persevered, the strange visitor gave him his blessing. And significantly he gave him a new name, signifying a new character. But Jacob bore the marks of the struggle to the day of his death — he had a limp in one of his legs, caused by a touch of his strange antagonist.

Jacob called the place Peniel or Penuel, for he was convinced that he had seen God face to face. And it was here that **Jacob surrendered to God.** He got the blessing not only because he persisted and persevered, but because he surrendered. That is the only way any man ever gets peace, real peace.

There are many lessons in this strange and symbolic story which can be elaborated upon by teachers.

1. A man's past always catches up with him.

2. Be sure your sins will find you out.

3. Human shrewdness and smartness are not enough to get one "off the hook."

4. Ultimately a man has to face God alone to answer for his deeds.

5. Victory comes only through a struggle and perseverance.

6. Peace comes only when a man gives himself completely to God.

7. A personal encounter with God can change a man's life.

8. A man can make things right with his fellowmen if he has made things right with God.

OUR APOLOGIES!

Those gremlins just will mix up things at the printers sometimes. Last week a Sunday school lesson marked "August 28" was published on this page — which may have confused our careful readers, since "there ain't no such animal" this month. It was really the lesson notes for August 25.

Many of our readers say the Sunday school lesson notes are only of use to them when they are printed for the second Sunday following the date of the paper . . . some of our Virginia subscribers, for some reason unknown to us, do not receive their paper until Monday following its mailing in Asheboro on Tuesday. From now on the Sunday school lesson notes will be dated to suit these readers, and we trust those nearer by can save their Suns for a week!

SUNDAY SCHOOL LESSON
SEPTEMBER 1, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

CHRISTIAN EDUCATION WEEK

September 29 - October 6

Theme: "The Christian and HIS Gospel"

The meditation on the bulletin insert for use during Christian Education Week states :"This is the real task of the church and also of Christian education — to communicate the good news of God — by words to be sure, but also by deeds! So during this Christian Education Week, each of us personally, and all of us together as a church, have an opportunity to examine what we are really doing to share this good news of God with others at home, at work, even at church!"

A Manual for Christian Education Week (35¢) suggests a number of program activities for use in the church school and in the worship service, and many others for the weekdays of the observance. Christian Education Week bulletin inserts are $1.75 per 100. These may be ordered from P. & D., National Council of Churches, Dept. FG, 637 West 125th St., New York 27, New York, item number BB06. If money accompanies order you do not have to pay postage.

CHRISTIAN EDUCATION IDEAS

When the Elon College Community Church met in quarterly business session July 28 the Christian Education Committee recommended:

1. That Sunday, August 25, (early service at 9:00 a.m.) be Promotion Sunday. This will make possible the classes being all set to begin the new literature on the first Sunday in September;

2. That the Kindergarten program be enlarged to include not only the 9:45 Sunday School hour, but also the 11 o'clock hour;

3. That Literature Consultants be named for the various Divisions:

Preschool — Mrs. H. H. Cunningham
Children — Miss Ruth Dunn
Youth — Bob Dwaltney
Adult — John Graves

4. That each P. F. group suggest Counsellors that they would like to have;

5. That teachers, superintendents and Literature Consultants meet monthly; and

6. That a Youth Worker be secured this fall if funds are available.

The stories of churches on the back of the current United Church bulletins, which many of our local churches use each Sunday, tell of the history of the four communions making up our denomination. An interesting historical program could be prepared using this material.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

"All Work And No Play Makes Jack A Dull Boy"

Dear Friends:

In another week our boys and girls will be back in school. It hardly seems possible that the summer is over.

We at the Children's Home are like any family, the only exception is that ours is a much larger family. The boys and girls and staff like to do things that families like to do in the summer. Again our exception to a family doing things in the summer is the fact that our family has to be broken up in order to take vacations and do the various things that families do in the summer.

In the past couple of months all of our boys and girls, as well as our staff, have had their vacations. They have been everywhere from the mountains to the beaches. Many children this year saw either the mountains or the ocean for the first time.

Our activities here on the campus of course have had to go on during these summer months. Vacations for our older boys and girls were arranged so that we always had some help here with the vegetables that had to be frozen or canned. We have had a real good summer as far as crops are concerned. While the boys and girls have had responsibilities at the Home, along with the staff, in preparing food for this winter and keeping the campus in good condition, they have also had time for recreation.

A big part of recreation for our children takes place at our alumni swimming pool. As you know, this is the second year we have had the pool in use. The children have thoroughly enjoyed it, from the youngest to the oldest, as well as the staff. Being able to go swimming each afternoon has been a big incentive to our boys and girls to do their work and to do it well. We are most appreciative to the men and women, who as children lived here in the years gone by, who were interested in giving to the Home such a wonderful facility as the swimming pool. This facility is not only good for recreation, but it is a health-builder as well.

Whether the children have been here at the Home or on vacation this has been a summer of work and play. With such a good summer of activities just past, we look forward to the coming of the school term, anticipating equally as good a period of time as our summer has been. All the children do not look forward to school with all the joy and anticipation that they did toward summer, yet we are sure they will be glad to get back to the routine of school activities and see their many school friends again.

They who would hold the citadel of contemplation must first needs exercise themselves on the battlefield of toil.

—Pope St. Gregory

REPORT FOR AUGUST 12, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 3.00	
Eastern Virginia Conference	229.03	
Eastern North Carolina Conference	10.00	
North Carolina and Virginia Conference	365.21	
Total		$ 607.24

SPECIAL OFFERINGS

The John R. Foster Memorial Fund	300.00	
Mr. & Mrs. Clifford W. Bowers, Asheboro, N. C.	10.00	
Wm. H. Morgan, Black Mountain, N. C.	3.00	
Mrs. O. G. Fleming, West Chesapeake, Virginia	25.00	
Plymouth Christian Church, RFD 3, Raleigh, N. C.	10.00	
Adult Bible Class, Pleasant Ridge United Church of Christ, Guilford College, N. C.	10.00	
Berea Sunday School, Berea Christian Church, Elon College, N. C.	10.00	
Alamance Radio-TV Service, Burlington, N. C.	25.00	
Garland Gray, Waverly, Virginia	100.00	
Antioch Christian Church Missionary Society, Lawrenceville, Virginia	10.00	
Protestant Chaplains Fund, Fort Gordan, Georgia	12.00	
Women's Fellowship, Brookside Congregational Community Church, Brookside, New Jersey	45.00	
Mr. & Mrs. Gilbert Burns, RFD 1, Asheboro, N. C.	25.00	
Ladies Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00	
Calvin C. Linnemann, Burlington, N. C.	10.00	
In Memory of Mrs. Georgia Bounds		
In Memory of Dr. R. M. Troxler		
In Memory of Mr. J. W. Gilliam		
Total Memorial Gifts	15.00	
Special Gifts	445.92	
Total		$1,080.92
Total for the Week		$1,688.16

In Memory of Mrs. James L. Foster, Sr.,
For the **Doll Fund $1.00**

EDITORIAL

(Continued from Page 2)

able through a century, but so were horses and wagons that we do not use now. New conditions call for new plans.

What should we do when we differ? Fight? No. Think? Yes. Quit? No. Talk? Yes. Get mad? No. Cooperate? Try.

Some of our younger ministers have given us an interesting debate recently concerning ministerial education. They raise a problem that we have not yet solved. These expressed differences of opinion may aid in the solution.

Yours for open covenants
openly arrived at. F.C.L.

Important Meetings

VALLEY LAITY WORKSHOP

A Joint Workshop for the Laity in the Shenandoah Valley will be held at Bethlehem church, near Harrisonburg, September 8. This is being planned by a joint committee of men and women, Congregational Christian and Evangelical and Reformed. Miss Madeline Bach, Middle Atlantic Regional Secretary for the Council for Lay Life and Work, will share in it. Men and women from all our Valley churches are urged to attend. Announcements regarding the schedule will be sent to each church.

E. VA. SCHOOL OF EVANGELISM

The Eastern Virginia Committee on Evangelism is sponsoring a "School of Evangelism" for lay people and ministers at the Suffolk church Sunday, September 22, 3:00-8:30 p.m. Dinner will be served for $1.25.

The opening worship service will be led by Rev. Loyal Pearce with the sermon by Rev. Garland Bennett. After an orientation period led by Field Secretary Bill Simmons, workshops will be conducted by the following ministers: Carroll Lewis, Robert Marr, William Joyner, James Singletary (director Tidewater Association of Mental Health), Chalres Pegram and John Schofield.

A movie "The Right Hand" will be followed by dinner, after which the workshops will reconvene. The closing worship service will be led by Rev. Carl Dollar, followed by a sermon by Rev. Bill Simmons.

FOUR GOSPELS ON T.V.

Network television's first lecture series on the four Gospels of the New Testament will be presented by "Frontiers of Faith" on the NBC-TV network the last four Sunday afternoons in September. This public affairs presentation, produced in cooperation with the National Council of Churches, will be given by Dr. Robert C. Campbell, dean of the California Baptist Theological Seminary.

The Gospels will be presented and discussed as if audiences were hearing about them for the first time, according to Dr. Campbell. "The series will attempt to communicate the distinctive message of each Gospel, show how they differ from one another, and point out their meaning in relation to the viewer's everyday life," he added. "Each broadcast will stand as a whole, but together the four programs will be interrelated just as the four books are."

Urge your NBC-TV station to carry this series of programs on "Frontiers of Faith," Sundays, 1:30-2:00 p.m., Eastern Daylight Time. A study guide on the Gospels, prepared by Dr. Campbell, will be sent to viewers free of charge on request from NBC, 30 Rockefeller Plaza, New York 20, New York.

God needs no protectors. For God lives in the open mind, in the power of its thought, in the voice of its truth, the inner impulse of its honesty. He needs no protection—

JUST GIVE HIM ROOM!

—Shelton Memorial Bulletin

HANGOVERS IN THE CHURCH SCHOOL

(Continued from Page 11)

point. Children perhaps do not suffer from this kind of hangover.

These pictures were created for a particular age group and to that age group they speak. Some of God's truth can come through these pictures. Again, this is not all of the story, however. Not only do truths come through, but there is a process of growth going on as the pictures are used. If the full set of pictures from all age levels are set out and studied, you will discover what this growth means in terms of adult standards. From the simple, informal pictures at the nursery level, through slightly more formal and conventional patterns, up to the modern artists and the classical paintings, the child comes to appreciate religious art. This appreciation comes because the simple and informal forms came first and each age level thereafter adds a bit more until finally what adults find more acceptable, the classical and contemporary, is presented and used. The same kind of process takes place in the use of music in connection with the United Church Curriculum.

God continually reaches out to communicate with us. He is not bound by the forms we find acceptable. He has more imagination than we. We need to stretch our minds to find all that He offers. These tools within the United Church Curriculum, the pupils' books, the teaching pictures and music, are planned to help us, and our children, stretch and grow in our relationships with each other and with God, at the same time developing us more fully as persons capable of finding His truths abundantly and in ever more startling and wonderful ways.

MY CREED

I do not choose to be a common man. It is my right to be uncommon, if I can. I seek opportunity, not security. I do not wish to be a kept citizen, humbled and dulled by having the state look after me. I want to take the calculated risk; to dream and to build, to fail and to succeed. I refuse to barter incentive for a dole. I prefer the challenges of life to the guaranteed existence; the thrill of fulfillment to the stale calm of utopia. I will not trade freedom for beneficence nor my dignity for a handout. I will never cower before any master nor bend to any threat. It is my heritage to stand erect, proud and unafraid; to think and act for myself, enjoy the benefit of my creations and to face the world boldly and say, "this I have done." All this is what it means to be an American.

—Dean Alfangee

In Memoriam

SIMMONS

We, the members of the Banner Class of the Haw River United Church of Christ, wish to pay a tribute of love and respect to the memory of our beloved teacher, Mrs. Jessie N. Simmons, whom God called to her eternal home April 23, 1963.

Those who knew her will remember her as a loyal, faithful member who had taught the class for 40 years and was a member of the choir.

The members of this class hereby express their profound regret in the loss of this member and teacher. Therefore, we wish to extend our sympathy to the family and pray that God's blessings be with them.

We wish that a copy of this Memorial be sent to the family and a copy to The Christian Sun for publication and a copy entered into the class records.

Mrs. R. W. McPherson,
President

SPENCE

We, the members of Hayes Chapel Congregational Christian Church, Garner, wish to extend sympathy and respect to a departed member, Mrs. Maude Spence.

We feel deeply our loss, yet we realize her life was a benediction and a blessing to all of us and we shall strive to emulate her Christian spirit as we honor and cherish her memory. We are grateful for the influence of her untiring faithfulness and the devotion to her church.

Therefore, be it resolved:

1. That in this loss we bow in humble submission to the will of the Lord.
2. That we extend our heartfelt sympathy to her family.
3. That a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication and a copy filed in the church records.

Mamie Tussey
Nannie Carter
Paul Wright
Committee

The Lord Of The Seven Wonders

Psalm 104

Bless the Lord, O my soul!
O Lord, my God, thou art exceedingly great!
Thou art clothed with majesty and magnificence!

SKY

He is wrapping himself with light as with a garment;
He spreadeth out the heavens as a curtain;
He layeth the beams of his chambers in the waters;
He ordereth the clouds as a chariot;
He walketh upon the wings of the wind;
He useth the winds as his messengers;
He sendeth the flames of fire as his ministers.

EARTH

He hath established the earth upon its foundations
That it should not be moved for ever and ever;
Thou didst cover it with the deep as with a vestment;
Above the mountains were standing the waters;
At thy rebuke, they fled;
At the sound of thy thunder, they hastened away;
They went up toward the mountains, they went down in the valleys,
Unto the place which thou hadst founded for them.
A boundary thou didst set that they would not trespass,
So that they would not return to cover the earth.

WATER

He sendeth forth the springs into the river beds;
Between the mountains they run along;
They give drink to all the animals of the fields,
And even the wild asses quench their thirst.
Above them the fowl of the heavens have their home,
Among the branches they send forth their song.
He watereth the mountains from his upper chambers;
From the fruit of thy works the earth is satisfied!

VEGETATION

He causeth the grass to grow for the cattle,
And the fodder for the beasts which serve man
So that food may be brought out of the earth,
And wine to rejoice the heart of mortal man,
And oil to make his face shine,
And bread to sustain his mortal heart.
The trees of the Lord are satisfied;
The cedars of Lebanon which he hath planted,
Where the birds build their nests,
The stork whose dwelling place is on the cypresses.
The high mountain ranges are for the wild goats;
The crags are the refuge of the rock badgers.

MOON AND SUN

He hath appointed the moon for the seasons;
The sun knoweth its going down.
Thou makest darkness, and it is night.
Then all the beasts of the forest creep forth;
The young lions roar after their prey,
And they seek their food from God.
When the sun ariseth, they retreat
And lie down in their dens.
Man goeth forth unto his work
And to his labor until eventide.

SEA

How manifold are thy works, O Lord!
In wisdom hast thou made them all.
The earth is filled with thy creations.
There is the sea, great and wide,
Wherein creeping things are without number,
The small ones together with the big ones!
There go the ships,
Leviathan which thou didst make to play with him!

THE GIFT OF LIFE

All of them wait for thee
To give them their food at the right time.
Thou givest to them, they gather;
Thou openest thy hand, they are sated with good.
Thou hidest thy face, they are seized with fright.
Thou takest away their breath, they expire
And they return to their dust.
Thou sendest forth thy spirit, they are created,
And thou renewest the life of the soil.

THE GLORY OF THE LORD

Let the glory of the Lord be for ever!
Let the Lord rejoice in his works!
He looketh on the earth and it trembleth;
He toucheth the mountains and they smoke.
Let me sing unto the Lord as long as I live;
Let me sing a psalm to my God as long as I have my being;
Let my meditation be acceptable unto him!
I shall rejoice in the Lord.
Let sinners be consumed out of the earth,
And let the wicked be no more!

Bless the Lord, O my soul!
Praise ye the Lord!

The
CHRISTIAN SUN

Vol. 115 August 27, 1963 No. 34

A Religious We[illegible] for Christian Homes

Elon College Library

Mrs. W. W. Sloan 11-64

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRAYER FOR LABOR DAY

Everlasting Father, God of space, time, and eternity, give us, thy human children, our daily bread. Lift from our brothers everywhere the weight of hunger, poverty, and stunted growth. Help all of us to work at our best that we may not be parasites living in idleness on thy good resources and the labor of others. O Christ, enable us to follow thee and seek for every person the right to work at the job to which thou hast called him. Grant, O God, to every worker a realization of the high dignity that thou hast given to every work. Help us share all the opportunities of life with all men as our brothers and equals, through Jesus Christ our Lord. Amen.

—Algernon O. Steele

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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MASTER WORKMAN

O master Workman of the race,
Thou Man of Galilee,
Who with the eyes of early youth
Eternal things did see:
We thank Thee for Thy boyhood faith
That shone Thy whole life through;
"Did ye not know it is my work
My Father's work to do?"

O Carpenter of Nazareth,
Builder of life divine,
Who shapest man to God's own law,
Thyself the fair design:
Build us a tower of Christ-like height,
That we the land may view,
And see like Thee, our noblest work
Our Father's work to do.

O Thou who dost the vision send
And givest each his task,
And with the task sufficient strength:
Show us Thy will, we ask;
Give us a conscience bold and good;
Give us a purpose true,
That it may be our highest joy,
Our Father's work to do.

Jay T. Stocking

(Dr. Stocking was a Congregational minister and served as Moderator of the General Council of Congregational Christian Churches.)

EDITORIAL

A Sunday Night Meditation

Sunday night is not a good time for editorial writing by a minister. Too many things crowd into the mind. The writing should have been done days ago. But there were other things demanding attention then. Now, at the last minute, something must be prepared for the printer. Monday is indeed the deadline. Everything else is ready except this one page, and a blank editorial page is not very inspiring.

Neither are stupid ideas put into incoherent words.

This has been a good Sunday in High Point. Rev. James Rosser finished his summer service with us today by teaching a Sunday school class, leading a fine worship service which included a very helpful sermon, and directing a community fellowship supper under the trees near where the foundation for our church has been poured. He guided the young people in a vesper service. Some twenty people of the community joined our church group, and "a good time was had by all."

Mrs. Staley Woodell did a good job of installing officers of the Women's Society here at the parsonage after the fellowship service. A goodly number of the church people gave gifts to Elizabeth who leaves tomorrow, August 26, for three years in Japan. Gifts were also made to Jim Rosser as he leaves for some time with his family before returning to Lancaster Seminary. Whether to be sad or joyful when the oldest child launches a career is debatable, no doubt. Parental apron strings show some elasticity before they break. The leaving of the eldest daughter to render missionary service in a foreign land could be classed as "a sweet sorrow." We are not eager for her to leave, but we wouldn't have her miss this opportunity for anything imaginable. The church of which she is part is reaching out its love to Japan. That is good. It has been a good day, and we will sleep in peace while awaiting the morrow.

Honest Labor

Next Monday Americans will celebrate what we call Labor Day. In that day multitudes will complete their vacations for the summer. Really it is not a day to labor but a day for "labor." It is a time to remember that work is a necessity, that those who work should receive adequate reward for their efforts, and that honest labor has value in itself.

Let's think a moment about this latter idea — honest labor has value in itself. Honest labor is the kind that undertakes to produce something of value and to make it as nearly perfect as possible. This applies to coal mining, house building, dentistry, the ministry, and a multitude of other things. An honest laborer undertakes to do his best without too much thought concerning the money to be received. Once he has agreed to undertake the job, he goes at the task with a will to accomplish all that is expected, and the best of which he is capable. This calls out the finest qualities in him and hastens growth to maturity.

On the contrary the person who renders shoddy work purposely undermines his own character. He can argue with himself that he is doing all that he is paid for, and that since the wage is low he is not obligated to make the work good. But he will lose the argument in the kind of person he becomes.

The person who takes pride in his work finds a joy far more abundant and lasting than the mere pay he gets for doing his job. A doctor who takes time to diagnose and treat his patients is delighted to see his neighbors well and happy. This joy he treasures more than stocks and bonds, houses and lands. It is this kind of joy that far too many people are missing in our world today.

Dropouts Or Graduates

School doors are opening for a new session. Children and young people are turning again to books and studies. Proudly the little ones march away to school, and happily college girls and boys return to dormitories. It is wonderful to see them go, and to dream of what the years may bring to those who prepare themselves. Graduation is out there somewhere in the future. Beyond that opportunities undreamed of by a previous generation await discovery. It may be interplanetary travel, the growing and distribution of food so all people everywhere shall have plenty, the establishment of intercultural and international relations so that peace and prosperity will be the portion of all people, the discovery of new meaning in religion that will bring mankind into a more excellent relation to his Maker, or it may be something no more exciting than how to use the increasing amount of leisure time helpfully that will swing wide doors of opportunity for many in the new day now adawning.

Unfortunately not all the people who go to school this fall will finish as graduates of public schools, high school or college. They will be the dropouts. Somehow education will not appeal to them. They will believe that study is both wearisome and unnecessary. When parental and state pressures are removed they will quit going to school. When they seek employment, their limitations will become evident. Jobs will be increasingly difficult to secure. Theirs will be a dreary existence. They will feel cheated; they will think the world is unfair to them; they may even find it difficult to live in a wealthy world. The reason: they failed to prepare. They dropped out when they ought to have stayed in. Teachers and parents share a heavy responsibility to see to it that those delightful children and young people receive the education which this generation and the next demand for survival and worthy success.

Rev. L. Bill Simmons was the guest minister at the Christian Temple, Norfolk, last Sunday.

Fall Rally of the Eastern Virginia Churchmen's Fellowship will be held in the Franklin church September 29.

Dr. R. E. Brittle, pastor of Bethlehem, Suffolk, will be the guest preacher for revival services next week at Pleasant Hill, near Liberty, North Carolina. Services will be held Sunday through Saturday at 7:45 p.m. Host pastor is Mr. Brittle's son-in-law, Rev. Lafayette T. Wilkins, Jr.

The sixteen members of the United Church team in the softball league, along with Royster Gaskill and Jerry Daeke, managers, and Gene Blackwelder, "official booster," were "guests of honor" at the morning worship service at Southern Pines August 18.

NEW BEDS AT CAMP MOONELON

The Women's Fellowship of our churches should be interested to learn that their fine project of providing new beds for Camp Moonelon has not gone unnoticed. One of the campers during the week of July 28-August 3 wrote the following prayer:

"Thank you God for letting us all come to camp, and also for letting us sleep in good beds. Amen."

I myself wish to thank both God and the Women's Fellowship for these beds. They are a real asset to the camp.

Dwight W. Moore, Director
Junior Camp Iota

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Rev. F. C. Lester, *Editor*
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

Our Southern Pines church is having a curriculum workshop for teachers, assistant teachers and members of the Board of Christian Education August 29.

Elizabeth Lester left High Point Monday, August 26, en route to Japan by plane. She will be in Honolulu, Hawaii four days and will arrive in Tokyo September 3.

Rev. Allen Hurdle, member of Beverly Hills, Burlington, was the guest speaker at Mt. Zion, Mebane, August 18 when the pastor, Rev. Philip Kahal, was on a brief vacation.

Miss Mary Cross Brittle of Suffolk will speak to the young people at Pleasant Hill (near Liberty) Sunday evening, September 8, concerning her summer work in a camp for children in New York.

HOMECOMING AT BAILEY'S GROVE

Homecoming will be observed at Bailey's Grove, Asheboro, Sunday, September 8. A special invitation is being issued to former pastors and former members to come and enjoy the day. The pastor, Rev. W. W. Hall, will preach at 9:00 a.m. Sunday school will be at 10:00 a.m., with a picnic lunch at noon. Rev. Dolan Talbert, pastor at Pleasant Grove, will speak at 2:00 p.m. Mr. Talbert will also conduct special services each evening during the week, Monday through Friday, at 7:30 p.m.

Neighbors in the area of the new High Point church were guests of the members at a picnic supper on the church site last Sunday evening. Planned by Rev. James Rosser, assistant pastor for the summer, the vesper service was given by the young people.

AFTER SIX YEARS

(Bulletin, United Church, Southern Pines, August 25.)

This Sunday marks the end of six years as your pastor. We have had some modest growth; our name has been changed due to merger; our budget has grown; our debts are less, etc., but above all I hope together we have grown closer to the will and spirit of our Heavenly Father.

Personally, the Wallaces have enjoyed life in Southern Pines. You have been a most cooperative and hospitable people. You have allowed freedom of the pulpit and you have rightly expected the freedom to disagree with the pulpit. This obviously is essential for preaching to be worth the effort.

We have much unfinished business as we continue to witness to this community as a church of the ecumenical movement. The image of who we are must become plain to ourselves first and then to others. Our witness is essential in a South slowly emerging from a provincial and fundamentalistic religious background.

—Carl E. Wallace

Read to Southern Pines Church Upon Completion of Six Year's Pastorate

Lamentations of a Southern Minister In 1963

Carl E. Wallace

What a straining time to be a Christian minister in the South. Caught between the admonition to express brotherly love to all God's children regardless of race on the one hand and the practical necessity to hold a church together on the other, one feels the constant squeeze. Knowing that social change is erupting all around at an unprecedented rate one is reminded daily that the Church must change or become irrelevant to the society that is so dependent upon it. Yet change regardless how slight in religious communities may easily be interpreted by some as too fast, by others too slow and as completely unnecessary by a few.

Sermonizing becomes a delicate operation requiring midnight oil and painful deletions and additions if one is to speak to the times and yet remain the acceptable spokesman and priest for the people. Never has a representative of God needed a closer walk with the Master to know how to sooth the disturbed, to speak with charity yet firmness, to gather the composite pulse of the group and to lead in action that will be understood and if not eagerly accepted, tolerated. Yet to falter in one's calling at so decisive a time as this would be "missing the mark" when unusual opportunity beckons.

The way is not easy and the burden is not light but then these words were not offered to a minister of the South in our time. Our calling is special, our role unique and our day is at hand.

LINCOLN'S ADVICE TO HIS STEPBROTHER

Stresses Basic Principles About Work

December, 1848

Dear Johnston:

Your request for eighty dollars, I do not think it best to comply with now. At the various times when I have helped you a little, you have said to me, "We can get along very well now," but in a very short time I find you in the same difficulty again. Now this can only happen by some defect in your conduct. What that defect is, I think I know. You are not lazy, and still you are an idler. I doubt whether since I saw you, you have done a good whole day's work, in any one day. You do not very much dislike to work, and still you do not work much, merely because it does not seem to you that you could get much for it.

This habit of uselessly wasting time, is the whole difficulty; it is vastly important to you, and still more so to your children, that you should break this habit. It is more important to them, because they have longer to live, and can keep out of an idle habit before they are in it, easier than they can get out after they are in.

You are now in need of some ready money; and what I propose is, that you shall go to work, "tooth and nail," for somebody who will give you money for it.

Let father and your boys take charge of your things at home — prepare for a crop, and make the crop, and you go to work for the best money wages, or in discharge of any debt you owe, that you can get. And to secure you a fair reward for your labor, I now promise you that for every dollar you will, between this and the first of May, get for your own labor either in money or in your own indebtedness, I will then give you one other dollar.

By this, if you hire yourself at ten dollars a month, from me you will get ten more, making twenty dollars a month for your work. In this, I do not mean you shall go off to St. Louis, or the lead mines, or the gold mines in California, but I mean for you to go at it for the best wages you can get close to home — in Coles County.

Now if you will do this, you will soon be out of debt, and what is better, you will have a habit that will keep you from getting in debt again. But if I should now clear you out, next year you will be just as deep in as ever. You say you would almost give your place in Heaven for $70 or $80. Then you value your place in Heaven very cheaply, for I am sure you can with the offer I make you get the seventy or eighty dollars for four or five months' work. You say if I furnish you the money you will deed me the land, and if you don't pay the money back, you will deliver possession—

Nonsense! If you can't now live with the land, how will you then live without it? You have always been kind to me, and I do not now mean to be unkind to you. On the contrary, if you will but follow my advice, you will find it worth more than eight times eighty dollars to you.

Affectionately your brother

A. Lincoln

About * * *

TIME — LIFE'S REAL MEASURE

From time immemorial man has honored the memory of his brother man. History is replete with stories of how the good and the great have been honored, but in nearly every instance the honoring has been slow, delayed.

Specifically, there are innumerable instances where thousands gathered to pay tribute to the remains of some distinguished person, yet months and often years pass before any permanent marker is made to perpetuate the memory of the person so honored.

A great man devotes a full measure of life to a great and worthy cause. He may die broken-hearted, feeling that people have failed to understand him. Years come and go and the great in him becomes greater in the minds of the public. The things that blind vision sink into the past and are forgotten.

Recently a crowd stood at the tomb of a man, who, when the life blood of his country was at stake, broke forth with words of music that have been heard around the world. Yet the remains of this man were laid to rest only as an average citizen. Later they were taken from the church cemetery and reinterred in the family burying ground, remaining there until a more thoughtful and understanding generation decided to honor his name by erecting a monument to a great singer who wrote a great song.

There are men and women everywhere today who are doing wondrous things for their communities. The time will come when they, too, will pass away, and it will be years, in most instances, before they are fully understood and deeply appreciated, and their memories fittingly honored.

It is not necessarily a fault in man when he is slow to honor the memory of his brother. It is an evidence that life cannot be measured by physical existence. It is evidence that man's greatness, be his sphere ever so small, lives on after his death. It is evidence that greatness, be it large or small, always triumphs.

There are many illustrations in history of how men have striven to achieve, to please, to benefit others, but the world in its swift race of time is not always pleased with these strivings. Time, and time alone, is the measure that can and will be applied after passion, malice, selfishness, and forgetfulness have been conquered.

C. B. Riddle

HARD WORK DOES IT

The great inventions of Thomas A. Edison were the fruit of long and painstaking effort. "Genius is one per cent inspiration and ninety-nine per cent perspiration," was the way he explained his success. He also said: "I never did anything worth doing by accident, nor did any of my inventions come by accident; they came by work."

If you are truly determined to leave the world better than you found it, you will have to prove it by whatever hard work is necessary to translate your noble theories into concrete practice.

WORK IS A REMEDY

Those who fulfill their duties generously and conscientiously derive from each job a joy of accomplishment that lightens their labors. . . "There is nothing better for a man than to rejoice in his work." (Eccles. 3:22)

A century ago Thomas Carlyle went so far as to say: "Work is the grand cure for all the maladies that ever beset mankind — honest work which you intend getting done." . . . He also observed: "What is the use of health, or of life, if not to do some work therewith? . . . Having a purpose in life, throw into your work such strength of mind and muscle as God has given you."

Say not, when I have leisure I will study; perchance thou wilt have no leisure.

Ethics of the Fathers II,5

A MEDITATION

John G. Truitt, D.D.

+ + +

YEARS

"And Moses was four score years old, and Aaron four score and three years old, when they spake unto Pharoah."

Exedux 7:7.

Years, experience, observation, mental records and comparisons; work, hopes, dreams, and the seeing of dreams fade, and the seeing of others of them come true; these, all these, and God's dealing with us, add up to wisdom. And even then those who have wisdom feel their great inefficiency, and thus is added the humble spirit and the contrite heart.

Daring, dreams, and the testing of learning go with youth. Happy the young one who loves God and trusts Him! Happy the young person who asks God for guidance on the fast road of adventure and fulfillment! God and youth is a combination that succeeds.

Take that combination and lay it on the line, year after year; it makes for "youth", the spirit of youth (get me?), right across the years! It adds up to maturity.

Moses was eighty when he stood again in the Pharoah's court, once so familiar to him! It was something to see once more! For in it he was trained through the years of his youth and young manhood. God and the years had added something. He had his problems back then, to be sure. Now he had his people's problems and the providence and pressure of God's call to him upon his hands.

Also he had maturity. He was eighty. And his partner-brother, God appointed, was eighty-three! Moses was mature enough to look the problem right in the face, and ask pertinent questions. He knew the Hebrews. He knew the Egyptians. What would the Hebrews say? What would the Egyptians say? What would the godless, autocratic emperor have on his heart and mind? Moses was not too old to turn aside to see the burning bush. The "new" still awaited him! He was willing to see things he had never before seen! And he could be convinced of God that he had a mission yet to fill. That was maturity! Years — may they be beautiful and used for good by our loving heavenly Father!

Amen.

Varied Reactions To General Synod Votes

William T. Joyner

SUPPORTS DECISION

If one must be classified as "sub-Christian" in order to align himself with recent actions of the United Church General Synod, so be it! The adjective in quotation marks has been applied specifically to the resolution of the Synod which calls for a cessation of funds from the Board of Homeland Ministries to those churches and institutions which continue to practice racial segregation after July 1964. If I read between the lines correctly, one reason why that resolution is considered "sub-Christian" is the fact that it threatens the continued prosperity of certain segregated churches. If that is the case then we need an emphatic reminder that the primary business of the church is not to be successful but, rather, to be faithful to its Lord.

Our denomination has consistently declared itself in favor of a "non-segregated church in a non-segregated society," and it seems quite in order that the Synod should finally act upon that declaration. Did we want to see the Synod issue still another hollow-sounding pronouncement at Denver? Or perhaps we wanted to see the formation of a Committee for Racial Justice **Later.**

Is it not rather inconsistent and even hypocritical for us to support resolutions for progress in racial relations year after year and never do anything tangible to implement the same? If we as a denomination are willing to declare, as we have done, that racial segregation is incompatible with the principles of the Christian religion, we should be willing to act accordingly and take our own medicine. Does not judgment begin at the household of God? We are neither sincere nor consistent when we declare in our "solemn assemblies" that there is something contrary to the will of God in the system of racial segregation and yet continue to give aid and assistance to churches and institutions which organize themselves around that "way of life."

Is it unfair or "sub-Christian" to require churches and institutions receiving aid from the Board for Homeland Ministries to declare a policy of open fellowship? To the contrary, it would be unfair not to make such a requirement. Why, for example, should Negro constituents of the United Church contribute their money to help build and/or support churches and institutions which deny them and all other members of their race admittance and fellowship? And why should the resources of a denomination which has dedicated itself to the eradication of racial segregation be dispensed to institutions which have every intention of maintaining that very system? This resolution leaves any church and any institution free to remain as segregated as it wishes to be. If segregation is important enough to a group, that group will find ways to pay for it. Such groups will be restricted only in that they will no longer be able to expect the denomination to subsidize them in their efforts to perpetuate racial segregation.

The life of the Southern Convention as we know it may be threatened by the resolution in question. The essential problem before us, however, is not, "How can we survive?" The problem is this: "Are we willing to follow the will of God, even if it means the very crucifixion of our traditional patterns of Church life?"

* * *

J. H. Lightbourne, Jr.

URGES CHURCH TO WITNESS

Race relations is the most pressing domestic problem faced by the citizens of the United States. It is the problem where the influence of the church people of the nation is most needed.

Race relations is not just a political and social question. It involves human beings and basic justice. It is a moral question.

It is a part of the task of church people to see that the moral nature of this problem is recognized. Church people must apply the fundamental principles of Christian conduct to the racial situation.

Because of the background of this problem it is inevitable that honest differences of opinion will develop concerning both goals and the means employed to achieve them. This factor must be recognized, but should not lead us to evade our responsibility.

The recent meeting of the General Synod gave consideration to the matter of racial justice. A statement was adopted and a program initiated. There will be honest differences among us about the wisdom and rightness of both the statement and the program.

However we may feel about the actions of the General Synod, the fact still remains that we must make our witness as church people in our own communities and in our church life.

The problem of racial justice must be faced. It will not go away. The old patterns are no longer acceptable to the Negroes. New solutions, based on sound moral and democratic principles, must be found and applied.

The witness of our churches and our church people is desperately needed. We must, as Christians, respond in good will and on the basis of honest conviction.

—Southeast News

* * * *

James F. Darden

DISAGREES WITH ACTION

The action taken in Denver by the General Synod of the United Church of Christ in July 1963 — the "Crash program for Racial Justice Now" — leaves me gasping with disbelief!

One remembers the soothing words of assurance from the Convention leaders that by the union of the Congregational-Christians and the members of the Evangelical and Reformed churches to form the United Church of Christ those churches comprising the Southern Convention would never know the difference. This union, we were told, would enable our churches of the Southern Convention to do greater things in the name of Christ. The Southern Convention would remain intact and our Children's Home and Elon College would continue to receive support from the greater Church, and the churches of the Southern Convention in particular.

The action voted by the Synod in their "Racial Justice Now" mandate specifies and **orders** that:

1. No church, or institution of the church, shall receive any financial support that is not completely integrated by July 1, 1964.

2. Requires churches that are receiving financial aid in building programs to contract only with those contractors who can **certify** to compliance with fair employment practices as far as race and color are concerned.

The United Church of Christ took no action to refuse funds from any churches that disagreed with this action or felt that their people are not ready to accept the policy of "open membership" at this time.

I cannot believe that the laymen and laywomen within the Southern Convention condone an action that helps underwrite the expense and encourages members of the Negro race to participate in public demonstrations. When these demonstrations break the law, the United Church will provide bail bond, legal council for

The Church's Response To Changing World

By Roger L. Shinn

President of the United Church Board for Homeland Ministries and Professor of Applied Christianity at Union Theological Seminary.

Rapid social change may be disturbing, even frightening. Although in some ways we welcome it, in other ways we resist it. Even those most jubilant about change usually seek some anchors of security.

In the swift economic changes of our time most of us welcome the higher standard of living, the freedom from old forms of economic slavery, the new opportunities. But we worry about the vast problems thrown in our way: the uprooting of people, the decay of cities, the shift in habits and ethical standards, the new forms of conformity, the unprecedented destructiveness of war. The most sensitive, most imaginative and most informed people worry the most.

In such an era the church may be tempted to retreat. It can retreat in two ways. The first way is to resist the movement of history and try to live in the past — in a more rural America, in a medieval Christendom, in a biblical world where life was simpler.

Knowing the impossibility of that course of action, they may happily drive their modern cars, watch their television and eat their frozen foods, use all the achievements of modern medicine and industry — still nostalgically orienting their lives to a bygone world.

When it becomes clearly impossible to turn the clock back, men may try the second style of retreat — the retreat into the inner life. This method of resisting change has a deceptive plausibility. Has not Christianity always called men's attention to the inner human problems that no changing politics or economics can solve? The pious churchman can easily sort out the biblical texts that bid him be unspotted by the world and ignore the texts that call him to love the world as God loves it.

So the church may enjoy whatever affluence a modern economy brings it, while basically despising economic processes, ignoring political responsibilities and ministering to men's souls. It may seek to help its members in their homes while ignoring them in their labor, their professions, their business careers.

At best such a ministry is disastrously incomplete. At its worst it is a blasphemous corruption of the Gospel.

The Christian Church has traditionally sought, in obedience to Jesus Christ, to combine both the priestly and the prophetic ministry. The priestly ministry mediates God's grace to men, brings solace in sorrow, offers forgiveness for sin, represents healing and security and stability. It is easily cheapened into comfortable trivialities, but rightly understood it is profoundly valid.

The prophetic ministry declares God's disturbing word, calls men to repent and change their ways, asks them to break loose from the chains and delights of a comfortable world, dares them to engage in dangerous adventure in the service of their Lord. It is easily cheapened into phony crusades or an outlet for human hostilities. But rightly understood it is part of fidelity to God.

In every era the church is called to a single priestly-prophetic ministry. The temptation in a time of rapid change and confusion, when men fear insecurity, is to forget the prophetic ministry and indulge in a distorted priestly ministry — distorted because it avoids exactly those areas where the priestly and prophetic are one.

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the demonstrators and in addition will pay them while they are in jail or out of a job. You can't demonstrate and work at the same time.

We have seen what demonstrations have done to create hatred between the Negro and the white citizenry in Danville, Virginia. Public demonstrations are being planned here in Suffolk, according to latest newspaper reports. The Negro will undoubtedly win his way into the local movie house, hotel and restaurants, but what will it cost him as an individual? How long will the hate exist that will be the fruits of his demonstrations? How can I give my financial support to an organization that is encouraging such actions?

Therefore this is to serve notice on the Executive Board of our Convention, and the United Church of Christ, that as a member of the Suffolk Christian Church I shall do all within my power to persuade my fellow members to oppose the dictatorial actions of the General Synod by withholding any and all funds that would in any manner support those actions. I shall try to encourage my fellow members to designate all monies given for benevolences; to oppose any dissolvement of the Southern Convention or its absorbtion into any other fellowship or realignment until time has proven that a spirit of Christian unity and mutual understanding exists on the part of all concerned.

REFLECTIONS ON RAPID ECONOMIC CHANGE

By Kenneth E. Boulding

I

A rapid economic change
Is rarely seen as bad or strange
When going in directions which
Find everybody growing rich.

That change we easily abjure
Where everyone is growing poor,
But ah! What problems have we got
When some grow rich and some do not,
Or some grow richer in a groove
That leads to things we don't approve.
And others prosper at a pace
That kills humility and grace.

So rapid change can hide decay
Unless we open up a way
To bring within our mortal range
The changeless Ruler of all change.

II

Arithmetic and ethics both
Shudder at population growth
And automation's horn of plenty
May smother us by 2020.

A generation on the run
Has little root, but lots of fun
And home, where people used to dwell,
Becomes a second-rate motel.

Nothing stands still within our range
Except the things that need to change,
The Earth's into a nutshell curled,
With every sneeze heard round the world.

In breaking through this tangled thicket
It seems that boldness is the ticket.

Abundance must be justly shared,
Deferrence needs to be deterred,
A world too big for all our boots
Is growing out of man's pursuits.

And as an alien he must go
Through worlds of wealth as well as woe
For Christian in his cadillac
Still bears a burden on his back
And finds that he must hear the call
To be a pilgrim after all.

MAN IS MEANT TO WORK

Because of his very nature, each person must find a creative, constructive outlet for the powers of body and soul entrusted to him by his Creator. . . "Man is born to labor and the birds to fly." (Job 5:7)

Failure to use our talent is to hurt ourselves. The great artist Leonardo DaVinci put it well when he said: "Iron rusts from disuse, stagnant water loses its purity and in cold weather becomes frozen; even so does inaction sap the vigors of the mind."

MEMBER OF DUKE FACULTY SINCE 1931—

Honored For Many Years Of Work

Dr. H. Shelton Smith

With more than 150 close friends, colleagues, former students and family surrounding him, Dr. H. Shelton Smith, James B. Duke Professor of American Religious Thought in the Duke University Divinity School, was honored May 20 with a testimonial dinner in observance of his impending retirement from the active teaching faculty.

His many admirers paid high tribute and toasted Dr. Smith at the affair held in the Union Ballroom, Duke West Campus. Only the limitation of time restricted the continued homage-paying to the renowned Duke professor.

Dr. Smith joined the Divinity School faculty in 1931 and has long been recognized as one of the nation's leading theologians.

Principal moving spirit and director of the Graduate Department of Religion for more than 20 years, Dr. Smith has held the James B. Duke Professorship in American Religious Thought since 1953, and is the only man ever to have held the distinguished position as president of both the American Society of Church History (1956-57) and the American Theological Society (1958-59).

Through the years, he has been active in numerous church organizations around the state, and was among the organizers of the North Carolina Council of Churches and its first president.

Master of ceremonies for the festivities was Dean Robert E. Cushman of the Divinity School, introducing many of the prominent guests and various speakers.

He spoke of Dr. Smith as "an early leader in the Ecumenical Movement, and a man of strong convictions and deep insight. He is indeed an 'educational statesman' and one of our great scholars in the field of American religious thought."

Among others paying tribute to Dr. Smith were Dr. Thomas A. Schafer of McCormick Theological Seminary, praising him as "teacher and colleague"; Dr. Waldo Beach, recalling his immediate predecessor as "Director of Graduate Studies in Religion"; and Dr. Albert C. Outler of Southern Methodist University's Perkins School of Theology, speaking of Dr. Smith as "theologian."

Amos Kearns, an executive of Crown Hosiery, Inc., and a Duke Trustee, spoke of Dr. Smith as "a symbol of Duke to the 'outside' community"; and Dr. R. Taylor Cole, university provost, highlighted Dr. Smith as "a University figure."

Dr. H. Burnell Pannill, professor of philosophy at Randolph-Macon College, presented Dr. Smith a bound volume of more than 100 personal letters of admiration from fellow-holders of Ph.D.'s awarded at Duke while Dr. Smith was director of graduate religious studies.

Dr. Barney L. Jones, assistant dean of Trinity College at Duke, and associate professor of religion, with Dr. McMurry S. Richey, director of studies leading to the master of theology degree, and associate professor of theology and Christian nurture, collaborated in the presentation and acceptance of an oil portrait of Dr. Smith.

The gift to the Divinity School was made by former students of Dr. Smith in the graduate school.

The portrait will hang in the University along with a number of other oils by the same artist, Irene Price of Blowing Rock, one of North Carolina's foremost portrait painters.

Dr. Stuart Henry, associate professor of American Christianity at Duke, presented the guest of honor with a fully-autographed "festschrift" of 12 essays entitled: "A Miscellany of American Christianity — In Honor of H. Shelton Smith."

Just off the Duke University Press, the essays are the work of Dr. Smith's former students, now faculty members in 10 different institutions of higher learning from Texas to New England.

The volume is edited by Dr. Henry and contains an introductory "Appreciative Memoir" written by Dr. Outler.

Mrs. Robert Cushman spoke in tribute to Mrs. Shelton Smith's lifetime of service to the University and the community as the partner of her illustrious husband, and presented her with a pin of gold and pearls from the Divinity School faculty wives.

The invocation was delivered by Dr. Frank Young, professor of religion at Princeton University, and the benediction was said by Dr. Charles P. Bowles, minister of the West Market Street Methodist Church in Greensboro.

—**Durham Sun**

SAYS "HOME TOWN" PAPER

MARR FAMILY FITS WELL INTO THIS COMMUNITY

It has been almost a year now since the Rev. Robert B. Marr assumed duties as minister of Suffolk Christian Church, one of our community's largest and most active.

But it seems like much longer. That is because Rev. and Mrs. Marr and their children obviously like this community. And this community likes the Marrs.

Interest in the various activities of our community have been many and varied by the Marrs. And in each they excell, and enjoy their participation.

A deep feeling for the Marrs already exists among the members of Suffolk Christian Church. That same feeling is also shared by many others in our community who have become friends with the Marrs.

Respect is important to any man in a position of leadership. When a position of leadership is filled by a new man, the respect must then be inspired and earned. And that takes time, often years.

Rev. Marr filled a position of leadership in his church and our community. Already, in less than a year's time, he has inspired a deep respect from the people of his church and his community.

—Editorial in **Suffolk News**

PRAYER

When the leaders of our country assembled to write the Constitution, it was proposed by Benjamin Franklin that each session be opened with prayer, for, he said, "I have lived a long time, and the longer I live the more convincing proof I see of this truth — that God governs the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

CHRISTIAN BROADCASTING IN ETHIOPIA

Radio Voice Of The Gospel

" 'You have been listening to the Radio Voice of the Gospel, Addis Ababa, Ethiopia. . . . Tune in at this time tomorrow on the 31 meter band to hear another program in Arabic intended for listeners in the Near East.' How can we express in words the gratitude and praise to God because of this miracle? Years of planning, work, problems and prayer have preceded this new means of evangelism. But it has begun, a Christian radio station for Africa, the Near East and Asia." So wrote the wife of a Christian missionary in Lebanon, after hearing the first broadcast of Radio Voice of the Gospel to the Middle East.

From Saudi Arabia a Christian business man writes: "Four of us were riding in a taxi across the desert. We had been listening to the driver's small transistor radio when the driver suddenly announced, 'Now, we will listen to your station.'

'What do you mean, my station?' I asked.

'Why, you are a Christian, I mean Radio Voice of the Gospel.' So for the next half hour every one in the taxi, (all Moslem except me), listened to the program coming from a Christian radio station as we drove through the heat of the evening."

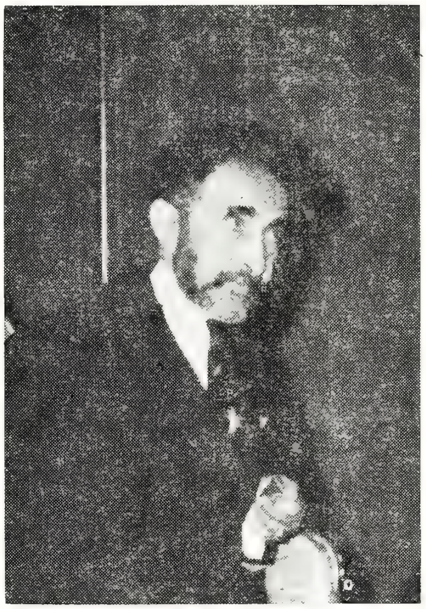
Reaches One-Third of World

From the station site in Addis Ababa, Ethiopia to Nigeria in West Africa and to Sumatra in Indonesia, to the Middle East and to South Africa, Radio Voice of the Gospel is on the air 16 hours a day proclaiming the Christian message. After the dream of more than a decade, Middle East Christians are now able to witness their faith via radio.

Charted on a map, the reception area of RVOG programs will extend over a third of the earth's circumference. Almost a third of the world's population is concentrated in this area. Here, Christianity is in the minority. Hinduism, Islam, and Animism are the predominant religions, and for many listeners, station RVOG will be a first contact with the teachings of Christ.

Many Languages Used

To be understood by as many as possible, RVOG programs must be broadcast in many different languages. Programs which have been pre-taped at local recording studios in each target country are shipped back for broadcast over the Addis Ababa station. Thus in India, a national Christian prepares a program in Telugu to speak to his fellow Indians. In Nigeria, a Christian pastor records an educational program to be heard throughout the Hausa speaking world. In Egypt, a member of the Coptic Church witnesses his faith to the Arab world.



Emperor Haile Selassie is shown pressing button that started broadcasting over "Radio Voice of the Gospel, Addis Ababa." The opening tone is the first four notes of "A Mighty Fortress is Our God."

Reports are beginning to come in from listeners in the target areas who have heard RVOG programs. In Iraq, a missionary reports that she was in a girls school putting up a poster announcing RVOG broadcasts when one of the girls came over to her and asked: "Why are you so late in getting that poster up? My family have been listening to Radio Voice of the Gospel for a long time." Just about all of the girls attending that school are Muslim, wrote the missionary.

A Sunday School teacher in Muscat, Oman, on the Arabian gulf, writes: "Your RVOG broadcasts are definitely a strengthening force for our Christians in Muscat. Jokha was fascinated to get the Palm Sunday broadcast only two weeks ago, when you sang the same three songs we had sung in Church that morning. . . Azzu was thrilled to hear familiar songs and the message in Arabic. She said that her whole family gathers around her radio to hear RVOG, (Azzu is the only Christian convert in her family)."

But RVOG programs are not limited to sermons and religious music. Two thirds of the programming has been set aside to serve the nations of the target areas in the fields of information and education. Health, sanitation, education, agriculture, homemaking, childcare, and a score of other topics are programs regularly found in the daily broadcasting schedule.

Significant Advance in Missions

Radio Voice of the Gospel has been described as potentially the most significant advance in missionary enterprise in this century. Although the station is owned and operated by the Lutheran World Federation under franchise from the Ethiopian government, one half of the broadcasting time and financial support for this time is shared with non-Lutheran broadcasters. Through the Coordinating Committee for Intercontinental Broadcasting, Radio Voice of the Gospel receives some of its international-interdenominational flavor. This organization is responsible for eight hours of the daily programming.

Represented on the Coordinating Committee are the Near East Christian Council, the All-Africa Conference of Churches, the East Asia Christian Conference and the Division of World Mission and Evangelism of the World Council of Churches. USA and Canadian denominations (including our own) are participating in this program by contributing funds through RAVEMCCO, the Radio, Visual Education and Mass Communication Committee of the Division of Foreign Mission of the National Council of Churches, in the U.S.A.

PRAYER FOR LABOR DAY

Eternal Spirit, Lord of all worlds and Father of our souls, we worship thee. Out of our littleness and partialness weave us into thy larger life. Give us victory over private prejudices and mean vindictiveness, O God, for we would take into our care every sort and condition of man.

Grant us new vision of the causes we should serve — justice in a generation full of wrong, unselfishness in a time when many suffer, peace in a day of violence. Show us that though we be little yet we can stand for the greatest truths. As a wayside spring, and not the great lake only, represents water, as a candle is an ambassador of light even as the sun, so take us in our littleness and make us representatives of those things without which mankind cannot live. We ask it in the Spirit of Christ. Amen.

—Harry Emerson Fosdick

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Charan Enroughty

RESOURCES FOR THE YOUTH MINISTRY IN NEW CURRICULUM

Adults and young people who work as leaders in the youth ministry of the local church are advised to take a good look at the courses for middle high and senior high young people in the new United Church Curriculum, and the **Youth Ministry Manual** that accompanies them.

These new materials rolled off the presses last month and sample copies are already reaching the churches. If you have not seen them yet, be sure to speak to your minister or your church school superintendent about getting them.

Although the new courses have been prepared especially for use in church school classes, the **Youth Ministry Manual** is written for everyone who serves as a teacher, leader, or counselor of young people in local churches. The author, Robert D. Dewey, fully outlines the philosophy of the youth ministry, and then suggests many possibilities for organizing all the youth work in the church, including church school classes, confirmation classes, youth fellowship groups, and various special activities and projects; and he stresses the importance of seeing and planning all these phases of youth activity together as parts of a single ministry, and also as a vital and integral part of the life of the whole church.

The **Manual** also outlines many possible ways of using the youth courses of the new curriculum in addition to their use in church school classes. For instance, the middle high course **Becoming a Christian Person** suggests the exploration of various ways in which artists, poets, and musicians have expressed the Christian faith. Such a study might provide programs for several youth fellowship meetings. If some of the members of the youth fellowship also attend the church school class that is using this course, the youth fellowship leaders, by working closely with the teacher of the class, could plan their study and activity so as to supplement and enrich and not overlap or conflict with that of the morning class.

The same is true of the senior high course **The Christian in the World,** which includes numerous suggestions for youth projects related to the life of the local community. Such projects might be undertaken by youth fellowship groups in such a way as to supplement the work of the morning church school class.

If your church school is not using these courses, or if it has no class for high school youth, then your evening fellowship might use the courses as its regular program material, adapting them as may be appropriate.

These new courses might be used as the basis of study and discussion at youth retreats (using only one unit instead of a whole course) or in summer camps or conferences.

—High Fellowship Helps

MY CHURCH

My church to me means life;
A more abundant faith, enlarged, full-grown;
Unchanging in a swiftly moving age
When hope has flown.

My church to me means love;
An all-embracing love, secure, serene,
With hands outstretched to help the passing throng;
With self unseen.

My church to me means faith;
Triumphant faith, clearing the cluttered way
Toward that City where for us awaits
Eternal day.

My church to me means service;
A place to serve with others day to day,
Remembering always how the Master toiled to win
Men to the Way.

—Author Unknown

SUMMER ACTIVITIES AT LYNNHAVEN

Charan Enroughty, Reporter

On July 13, the Lynnhaven Colony Pilgrim Fellowship enjoyed an evening of folk singing in concert by Peter, Paul and Mary. The concert was held at the Dome, Alan B. Shepherd Convention Center.

A beach party for the fellowship was held on July 28, at the home of Mr. and Mrs. Anderson.

On Sunday, August 5, the Fellowship elected its officers for the coming year. They are as follows:

President, Barry Almond; vice president, Steve White; program chairmen, Bonnie Carawan, Susan Lee, Karin Rucker, Patty Self; secretary, Jane Husk; treasurer, Maureen Bailey; reporter, David McLintock; action chairman, Bill Grieves; fellowship chairman, Mike Finnegan; faith chairman, Charan Enroughty.

Elected to represent the Fellowship on the church council was Eileen White.

The Fellowship held its banquet on Friday, August 16. The theme for the banquet was "Pomp and Polynesia." The formal installation of officers was held in the church; the banquet was continued on the beach with roast pig and all the trimmings as the main course.

TEACH YOUTH TO WORK

A 12-year-old boy ran away from home in Michigan, dodging police and a search party of 25 volunteers for 7 hours. When he finally turned up, the only explanation he gave for his disappearance was: "It was my turn to wash the dishes."

Rather than allow young people to develop a repugnance for work that can plague them for a lifetime, heed the advice of Thomas Jefferson, chief author of the Declaration of Independence: "Do all you can to help boys and girls discover the joy of work. It is while we are young that the habit of industry is formed. If not then, it never is afterwards. The fortune of our lives, therefore, depends on employing well the short period of our youth."

Teen-Agers And Christian Stewardship

By Robert N. Allen
United Presbyterian, U. S. A.

Teen-agers in the United States last year spent over ten billion dollars. A natural reaction to this fact is that here is an untapped resource which the churches could seriously include in their stewardship promotion. There are other implications, however, than the ready availability of additional monies for the churches coffers. Young people today share with the adults of our society in an economy of abundance. Material things are more and more accessible. Ownership is a word of increasing significance in teen-age experience; and a growing dependence upon the possession of material things is encouraged by the advertising beamed to young people — all of which gives reason for stewardship and stewardship education.

"What is the responsibility of man as he takes his place in the beautiful garden of God's creation where all the fruits of creation are available at his fingertips to have and to hold?" is a question which the church must help young people to answer. Now, this does not suggest that every teen-ager in American society is wealthy, but it does suggest that a rather easy flow of money has its influence over our teen-agers. Dr. Jessie Bernard of the Pennsylvania State University, in an article entitled, "Teen-age Culture: An Overview," published in the November 1961 Annals of the American Academy of Political and Social Science, says that "teen-age culture is a product of affluence." The churches would do well to understand some of the pressures which are brought to bear upon young people — pressures which are created by the very society in which they live. Then, with understanding, the churches will be better equipped to help young people answer the basic stewardship questions, "Who is God?," "Who am I?," and "What am I here for?"

Besides the availability of money, there are several other factors which are influencing the lives of young people.

Many Teen-Agers

The first of these is population: the unprecented numbers of teen-age young people in the total population. Twenty-five per cent of the population today is of school age (5-17). In the next ten years, the age group between 14 and 24 will increase by 60 per cent, while the age group between 25 and 64 will increase by only 10 per cent. For teen-agers this means competition; competition for places, for scholarships, and, for those who do not plan to go to college, for jobs and job security.

Live Beyond Their Years

The second of these factors is sophistication: the tendency in young people to live beyond their years. This is evidenced by an assumed independence from parents and parental supervision which results sometimes in an open rebellion against parental authority. This yearning to grow up is expressed also in an assumed independence from moral and religious tradition, or conventional behavior patterns which they may label "kid stuff."

Insecure

The next is insecurity. A basic feeling of insecurity, more or less concealed, is a very real factor in the lives of most teen-agers. Young people face big decisions, and feel they must face them alone. "Whom shall I choose as my lifemate? What standard shall I set?. . . . standards in marriage, boy-girl relationships, dating, sex? What about the future? Shall I go to college? Will there be a place in college for me? What about my faith? Is there really a God, or do I believe simply because my parents want me to believe? Do I really want to be on my own? If I am able to free myself from parental authority and religious tradition, how then do I find my identity in the family, the community, and the chlrch.

Space-Age Living

A fourth factor in the lives of most teen-agers is the frontier of space: the tremendous challenge facing teen-age people in this generation, as the world makes unprecedented strides in its effort to subdue the earth. The rapid increase of discoveries in atomic energy and space travel offers vast new areas for teen-agers to explore, understand, and conquer. There will be a real temptation for some to take these discoveries for granted, for others to romanticize them; but for many young people these recent developments will be the gateway to an exciting and practical way of life.

Automation

Another factor which influences the lives of young people today is the process of de-personalization which is taking place around us: the whole subject of automation. Many facets of life in which young persons formerly could anticipate very personal attention, have now been reduced to the familiar IBM punch card. A college student recently observed, "The most valuable possession I have is my identification card. Without it and the number which it contains I would be nothing."

Must Conform

Finally there is the factor of conformity: the growing tendency for young people to conform to standards established by the particular group of which they are a part. This is another way in which the individual searches for identity within the group and for acceptance among his peers. In order to be accepted as a person, he is willing to give up his individuality. Often questions and problems arise when acceptable codes of the group cut across moral, social, or academic standards.

The Challenge

The stewardship program in a congregation should present the message of Christian stewardship in such a way that its challenge to total commitment will be relevant to young people as they live in today's world. Such a program will give young people an opportunity to witness to their faith in Jesus Christ and their loyalty to his church. It will confront each youth with his responsibility in the face of Christ's claim and commission. It will enlist the support of each youth in a definite weekly pledge in proportion to his means. Such a program can be build around four guiding principles:

1) involving youth in responsible planning and carrying out of the churches' stewardship program.

2) helping youth to understand to support the total budget of the church as that budget supports the total mission of Christ in the world;

3) giving youth the opportunity to witness to others and to express their stewardship of money in a definite pledge;

4) providing a year-round program of education in stewardship and in the mission of the church in which youth participate.

WHAT IS MONEY?

In the earner's pocket a piece of money is just another coin. On the offering plate money becomes an eternal spiritual investment. Invested in a Japanese Bible, it becomes a message of salvation. Invested in a New Guinea missionary, it becomes a messenger of "good news" and eternal life. Invested in a home mission building program, it becomes a house of peace and rest for the spiritually distressed. Invested in an African medical missionary, it becomes not only the message of pardon and peace but also of love and hope. When we fully realize that our money is ourselves and that where our money is, there we are, then our money and its use becomes a glorious ministry in Christ.

—Waldo Werning

TEACHERS CHALLENGED AT ADULT CONFERENCE

Edith Grimes

At the Conference for Adult Teachers held at Camp Moonelon August 9-11 teachers of adults were challenged to abandon the "packaged deal" way of teaching, in which they pour information into the ears of pupils, and to replace it with the method of leading the pupils to think and learn for themselves. Eugene S. Wehrli has developed the course for the first semester in the United Church Curriculum on "The Parables of Jesus" with this approach. Persons studying the course will be seeking answers to the questions: "What was Jesus saying? What did the parable say to the hearers? What does it say to the group today? What does it say to you?" Basic tools for study will be the Bible, the coursebook for leaders, **The Parables of Jesus,** and the resource book, **Exploring the Parables.** Audio visuals and especially the filmstrip, "Five Parables of Jesus," will also be helpful.

The Rev. Miss Leila Anderson guided those attending the conference in learning methods of developing the class session and in the use of the Bible. The group saw these methods used when Miss Anderson taught the demonstration class from Elon College Community Church Sunday morning.

Real insight into the United Church Curriculum for adults was gained through the leadership of the Rev. G. Harold Myers. Teachers were urged to teach a semester at a time, or at least a unit, rather than Sunday by Sunday, and to plan with other teachers.

The Rev. Terrell Shoffner helped those teachers present take a new and fresh look at their role as leaders of adult groups and as Christian persons.

Realizing that the adult class is only one phase of the Christian education program in the local church, the group was given an opportunity to evaluate the total program of Christian education. The Rev. W. J. Andes, serving as leader, made use of the **Manual for Adults** by Walter Dobler.

Worship leader was the Rev. Robert Roschy. A fitting climax to the conference was the worship service in Elon College Community Church. The Rev. Richard N. Rinker preached on "Tools for Learning and Growth."

Approximately thirty-five persons participated in the conference. Though the number was smaller than anticipated, the planning committee was highly pleased with the apparent value of the conference to those present.

A TEACHER'S PRAYER

(By Gabriela Mistral, poetess of Chile, who once served as a rural primary school teacher.)

Lord, who didst teach, forgive me for teaching, for bearing the name of teacher which thou didst bear upon earth. Give me supreme love for my school.

Grant, Master, that my fervor may be enduring and my disappointment transient. Take from me this improper desire for justice which still disturbs me, this base suggestion of protest which rises within me when I am hurt. May I not be pained by the lack of understanding nor saddened by the forgetfulness of those whom I have taught. . .

Make me more a mother than mothers are, that I may be able to love and defend as they do that which is not flesh of my flesh. May I succeed in making of one of my girls my perfect stanza, and in her bequeath thee my most enduring melody against the days when my lips shall sing no more. . .

Show me the possibility of thy Gospel in my time that I may not give up the daily, hourly battle in its defense. . .

Friend, come with me; sustain me; many a time I shall have no one but thee at my side. When my doctrine is purer and the truth I teach more scorching, the worldly will abandon me, but thou wilt then press me against thy heart, thy heart which knew so well the meaning of loneliness and abandonment. Only in thy look shall I see the sweetest of approbation. Amen.

Bricks Community Wins Its Third Award

W. Judson King

The Bricks Community had its origin in a gift of 1100 acres of good land by Mrs. Joseph K. Brick of Brooklyn, New York, in 1895. The American Missionary Association established a school here the final evolution of which merged with Franklinton Christian Institute to become Franklinton Center. Throughout the years, Bricks served as the anchor of the community, hemmed in as it was deep in the plantation area of eastern North Carolina. The sharecroppers on the surrounding acres were in almost perpetual motion moving from farm to farm at the end and beginning of each year.

About ten years ago, six plots of the Brick Farm were sold off to Negro farmers. This gave an opportunity for more families to become land owners. It deepened the sense of community and aided Franklinton Center in its efforts to project a program of community improvement. With the enthusiastic assistance of a number of high school and ecumenical work camps, the buildings began to be renovated and painted, yards were laid out and shrubbery planted, and running water was put in the farm houses.

The need for increased income was urgent. It was decided to work on this problem through several means. The first was improving the productivity of the soil. The need for draining having been established, a joint survey and project was begun which resulted in the laying of many thousand feet of tile and the digging of a mile or two of large open ditches. The next goal was to get some money-making activities to carry families through the lean season. Cucumbers, pigs, chickens and other farm products were successfully introduced. Finally, the cemetery grounds were transformed from a jungle to an appealing plot with fencing and grass.

Another emphasis was that of work with the people. Various training groups were held for adults including a recreational institute under the North Carolina Department of Parks and Playgrounds. Youth received special attention through the varied program of the Center. During all this activity, the Bricks Community participated in an area-wide community development project which resulted in the winning in each of the past three years of the cash award sponsored by a local bank. While the money won was a very small part of the significance of the various projects, it was an effective stimulant. It should be mentioned that Tillery, a neighboring and cooperating Center in another project area, has also won awards for three years. One of the local men put it well, when he said, "We were not working for the award, we were working for our own community."

—Town and Country Spires

Rejected By His Brothers

Background Scripture: Genesis 37-50.

Devotional Reading: Psalm 37:1-11.

Memory Selection: **O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments, and his ways past finding out.** Romans 11:33.

A HORATIO ALGER CLASSIC

When I was a boy there was a series of books published called the "Alger Series." Each book was the story of a young man who started at the bottom of the ladder and got to the top. And he did this, not by marrying the boss' daughter or by pulling wires, but by sheer merit and hard work. They were good books for a boy or young man to read, and perhaps many a successful man of later years found his inspiration in these books.

The story of Joseph is just such a story. Here is a young man seventeen years of age who was sold into slavery. He became the "Prime Minister" of a great nation. And he did it by unquestioned integrity of character, hard work, and loyal service. We might well call the story of Joseph "From Rags to Riches" or "From Slavery to Sovereignty, "or The Man who Overcame His Handicaps" or something of this sort. A good summary of his life could be written in two brief verses of Scripture "Joseph Dreamed" and "Joseph Served." He was a dreamer and a doer.

A Favorite Son, Perhaps A Spoiled Son

Joseph was Jacob's favorite son, the son of his old age, by Rachael, his beloved wife. The old man "doted" on him, and undoubtedly showed favoritism to him. He made him a coat of many colors and the young fellow strutted around like a peacock. He got "into the hair" of his brothers who were a motley lot, the sons of another of Jacob's wives and of some of his slaves. It was a strange household with plenty of chance for petty envy and jealousy. Joseph seems at first to be a little busybody, a "telltale" reporting the misdeeds of his brothers, a thorn in the side of his brothers because of his claim to be superior to all of them. But there was more to this lad than meets the eye. Here was the making of a great man, and the fashioning of a man who was called to play a leading part in the destiny of a nation.

Behold this Dreamer Cometh!

Joseph had two strange dreams. In one of them the sheaf of grain which Joseph harvested stood upright, while the sheaves of his brothers bowed down before it! In his second dream the moon and the stars and even the sun bowed down before him or saluted him! This really burned them up. Who did this dreamer think he was anyway? Why should he rule over his brethren? It wasn't fair. It rankled bitterly in the hearts of his brothers.

Well it wasn't so far-fetched as it seemed. This young man had a dream. He probably dreamed only what his father had told him anyway. As the elder son of Rachael he was to hold first place in the household after Jacob. He had been instructed in the part he was to play. He believed the dreams had come as much from God as from his father.

How much the world owes to dreamers! I stood recently in Wright Memorial Museum at Kitty Hawk near the spot where Wilbur and Orville Wright flew the first heavier than air machine. The museum houses a model of the original plane — if it can be called that — and many materials connected with their creative work. They had a dream, the dream that a man could fly through the air "with the greatest of ease." They dreamed and they worked. And as I stood there I thought of the unbelievable progress in aviation in the short sixty years since they demonstrated that men could build a machine that would fly. And of course this is only one example of what the dreamers of the world have done. And not only in material things, but in every sphere of life. And what of **The Greatest Dreamer of All, the Lord Jesus Christ,** with his dream of the Kingdom of God and the Brotherhood of Man. To be sure the world needs workers to make the dreams come true. But the world needs dreamers.

The Poison of Envy and Jealousy

The brothers envied Joseph and were jealous of him. They came to hate him. And when he came to inquire about their welfare at the behest of his aged father, they saw their chance. At first they decided to kill him, but cooler heads prevailed and when a band of gypsies came along they sold him. And thus they thought they had gotten rid of him. But God's dreamers are not so easily disposed of. Nor can one kill God's dreams.

SUNDAY SCHOOL LESSON
SEPTEMBER 8, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

Envy and jealousy are twin poisons. They are deadly to the soul. They are sure roads to spiritual suicide. The story is told of a Greek athlete who was envious or jealous of a fellow-athlete in whose honor a statue had been erected in a public square. Every night he went forth in an effort to destroy the statue. After repeated efforts he finally succeeded in moving the statue from its pedestal or foundation, and it fell. But in its fall, it crushed the life out of the man! Here is a symbol of the devastating power of envy and jealousy. And the tragic thing about them is that they injure the person who cherishes them more than the other person.

A woman who was, in her own words "all tied up in knots" due to resentment against her husband and hate toward her neighbor, became indignant when her physician advised her to spend thirty minutes a day reading her Bible and praying. She said she was not paying him for preaching to her, but for helping her. But on second thought she decided to take his advice — it cost her fifty dollars. Six months later she was back a different, indeed a new woman. Here are her words to the physician: "Doctor, it worked. I was angry with my husband. I literally hated the woman next door. I couldn't sleep, and was all tied up in knots on the inside. After spending thirty minutes a day in Bible study and prayer, I've found forgiveness, peace of mind, and happiness."

This incident could be multiplied a thousand times. What about you? Are you envious or jealous of somebody? Do you have a grudge against somebody? Are you willing to forgive those who have wronged you?

Someone has put it thus: "Every time you turn green with envy, you are ripe for trouble."

"Brotherhood of Man" and "Face of the South" were the two films shown at Tryon during the church school hour last Sunday.

"Growing As A Christian," the fall theme for the United Church curriculum, was used as the basis for introducing that material at Elon College Community Church last Sunday. Records, skits, pictures and other items of the new curriculum were used in the 9:00 a.m. worship service which preceded promotion to new classes.

AT OUR CHURCH HOME FOR CHILDREN — **Walstein W. Snyder, Superintendent**

Burlington Jaycees Aid In Many Ways

Dear Friends:

Monday night, August 19, we were most pleased to have the Burlington Junior Chamber of Commerce members visit our campus for their annual meeting with us.

Through their youth activities committee, the Jaycees have been quite active in the program of our Home for Children for a number of years in support of various projects which were most helpful to us. Currently they are working on an additional area of playground for our children. When completed this will consist of a multiple court layout which will include such activities as basketball, tennis, volley ball, badminton, and shuffle-board, and can be used for various group games.

For several years the Jaycees have been taking the children on a Christmas shopping tour. This is an annual event to which the children look forward with much eagerness. On a Saturday about the middle of December each of the boys and girls are given $3.00 by the Jaycees who take them to town and assist them in purchasing Christmas gifts for friends and relatives. Before returning to our campus the children are served lunch, which is followed by music and folk games. This is an event which our boys and girls thoroughly enjoy.

Each fall the Jaycees make arrangements for our boys and girls to attend some of the Burlington High School and Elon College football games at the Burlington stadium. Our older children always look forward to attending the ball games.

From time to time during the year various Jaycees have some of our boys and girls visit in their homes for a weekend.

After the evening meal, which was served in the Montgomery and Clyde Rudd Cottages, musical selections and representative scenes depicting the old South were presented under the direction of Mr. Gary Millwood, our recreational director for the summer. The following boys and girls participated in this program: Ronnie Skipper, Sheila Beaman, Daryl McGehee, David Pegram, Lawrence Wallace, Gary Medlin, Grover Beckley, Lee West, Richard Brady, Charles Parker and Darnell Beckley.

We are certainly most grateful to this fine group of young men who support us in so many ways throughout the year.

REPORT FOR AUGUST 19, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 11.00	
Eastern Virginia Conference	161.34	
Eastern North Carolina Conference	28.60	
Western North Carolina Conference	7.77	
North Carolina and Virginia Conference	66.00	
Total		$ 274.71

SPECIAL OFFERINGS

Mrs. Albert Shirkey, Jr., RFD 1, New Market, Va.	5.00	
Jr High Fellowship, First Congregational Church, Fairfield, Connecticut	50.00	
Women's Fellowship, Auburn Christian Church, RFD, Raleigh, N. C.	5.00	
Miss Dorothy Branch, RFD 1, Garner, N. C.	120.00	
Z. H. Lynch, Elon College, N. C.	10.00	
Mr. and Mrs. C. E. Monger, RFD 2, Elkton, Virginia	5.00	
In Memory of Mrs. D. E. Sellers		
In Memory of Mr. R. L. Pate, Sr.		
In Memory of Mr. John William Burwell, Sr.		
In Memory of Elder John Wesley Gilliam		
In Memory of Mrs. Tom Mitchell		
Total Memorial Gifts	23.00	
Special Gifts	146.49	
Total		$ 364.49
Total for the Week		$ 639.20

CHURCHES COMBINE

The population of Tamworth, New Hampshire has declined in recent years. Where there were four schools, there is now one consolidated school. There were also four Protestant churches in little villages in the "town" of 1,000 people. Since 1957 three of them (Baptist, Congregational and Episcopal) have been united under the leadership of one minister — the Methodist church voted not to unite with the others.

The present minister is Episcopalian. He lives in the Baptist parsonage. A nine-member Inter-Church Council manages the affairs of the Tamworth Associated Churches. Services are held in all three churches, but many activities are held on a joint basis. The high school young people combine and sing at the Congregational church, while the children sing at the two other churches. 75% of the children and young people in the community are involved in this church music. Incidentally, a Congregationalist plays the organ at the Episcopal church, while an Episcopalian directs the altar guild at the Baptist church!

A RECORD WORTH NOTING

A news item appeared in a Nashville paper not long ago. It stated that a certain Mrs. Lila Craig who was 81 had just established a record worth noting. She had not missed Church for 1040 Sundays, a perfect record for 20 years. The newsman covering the story asked some pertinent questions: "Doesn't Mrs. Craig ever have company on Sundays? Don't they keep her away from Sunday services? Doesn't she ever go anywhere on Saturday nights, and get up tired and sleepy on Sunday mornings? Doesn't she ever have headaches, colds, business trips, Sunday picnics or any other trouble? Doesn't she have any friends at all, friends who invite her on weekend trips to the seashore or the mountains? Doesn't she ever sleep late on Sunday mornings? Doesn't it ever rain or snow in her home town — especially on Sunday mornings? Doesn't she ever get her feelings hurt by someone in the Church? Doesn't she ever get mad at her preacher and decide to stay away just to spite him? WHAT'S THE MATTER WITH MRS. CRAIG?"

Labor Day Thoughts

WORK IS THE PRICE

True success is won in more or less the same proportion as one conscientiously works for it. When Queen Victoria complimented the celebrated pianist, Ignace Paderewski, she said: "Mr. Paderewski, you are a genius!" He immediately replied: "Perhaps, Your Majesty, but before I was a genius, I was a drudge."

This same thought was echoed by Michelangelo when he said: "If people knew how hard I have had to work to gain my mastery, it wouldn't seem wonderful at all."

* * *

WORK WITH A PURPOSE

Work for the sake of work is little more than self-punishment. But labor gladly accepted and thoroughly executed, in order to be of service to others for love of God, can be a true delight.

A scientist in his laboratory is only incidentally concerned with the endless labor that he must put into his search for a cure for cancer... A father working as a breadwinner to support the family that he loves sees far beyond the humdrum hardships of his daily tasks... A television script-writer who wants to bring good entertainment to millions of families is buoyed up by a high sense of purpose during the long, lonely hours at his typewriter... The missionary who leaves his home for the heart of Africa joyfully meets the obstacles of language, food and customs when he sees that his small efforts can benefit thousands of people in their material and spiritual needs.

* * *

CHRIST WAS A WORKER

As the son of a carpenter, and as a carpenter himself, our Lord gave living testimony to the dignity and value of labor. Through his daily work he helped others, earned his own living and contributed to the support of the holy family.

Every person who works for a living — as a secretary, farmer, doctor, waiter, plumber, merchant, nurse, lawyer, salesman, mechanic, gardener, teacher, clerk, messenger, librarian, taxi driver, scientist, butcher — can add divine meaning and purpose to his work if he regards it as not only a means of earning a reasonable livelihood, but also as an opportunity to contribute to the well-being of others.

The honest worker knows that despite his trials or difficulties, he will always find sympathy if he turns to Christ the Worker who said: "Come to Me, all you who labor and are burdened, and I will give you rest." (Matt. 11:28)

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Africa

MT. SILINDA

Mission Station. Near Chipinga and Umtali, and in middle of mahogany forest.

September

1—**Miss Allie Elizabeth Gardner** is presently serving on the staff of Mt. Silinda Hospital. Previously she served in the Angola Mission, but due to the present situation in that area was sent temporarily to the Rhodesia Mission.

2—**Mr. and Mrs. Carroll McCormick** have been recently transferred to Mt. Silinda where Carroll teaches English, history, geography, Bible and nature study in the teacher-training department of Mt. Silinda Institute. Previously they served in Southern Rhodesia.

3—**Mr. and Mrs. William Harold Reedy** are presently at Mt. Silinda Institute where Mr. Reedy is principal and Mrs. Reedy teaches. The Reedys were on furlough in 1962.

4—**Mr. and Mrs. Keith Schwyhart** sailed in the fall of 1958 as career missionaries appointed to the Rhodesia Mission. In addition to his duties as principal of the Teacher Training Department of Mt. Silinda Institute, he is busy with teaching, supervising student teachers and athletics. Mrs. Schwyhart teaches her own children and assists in Girl Scout Activities.

5—**Dr. Kirk Raymond Stetson** is co-medical director of the Willis E. Pierce Memorial Hospital at Mt. Silinda, seeing between 70 and 100 patients a day. He also assists with the Clinic at Chikore. Mrs. Stetson teaches her own and other missionaries' children.

6—**Mr. and Mrs. Lester Weiner** are at present working together as education missionaries at Mt. Silinda. They met and married on the mission field in 1959 and have worked together most of the time since then. Previously they were at Chikore, Gazaland and Salisbury.

SALISBURY

Northwestern part of Southern Rhodesia. Population about 270,000. Known for gold and chrome mining.

7—**Mr. and Mrs. George Grant** are stationed in Salisbury where Mr. Grant is field secretary for the Rhodesia Mission, helps with the growing church program and helps with the work of various governmental departments. Mrs. Grant assists her husband in his work, the African minister of the town church by helping to train lay preachers and also helps in women's work and youth groups. They are both active in interchurch activities.

GIVE LOVE

Are we fussing over ourselves, our health, our diet, our security, our status, when we should be spending life for something that will outlast it, letting ourselves go out to friends, interests, causes, out into the open ocean of a complete self-sacrifice? Is there anything of the spendthrift in our nature, and for what? Where does our money go — not the small change in our pockets but the five, ten, twenty dollar bills? Where is our treasure? Have we any red hot enthusiasms that upset our comforts, that take toll of our time and money, that mean giving up things others have and we would like to have, that push the ego out of the center of our lives? Are we neither for Christ nor against him, neither cold nor hot but lukewarm?

I pray that there are people, young, middle-aged and old, of the same mind as Thoreau, "My only fear is that I may not be extravagant enough." For love is a spendthrift. It is seen in what it gives; it never ceases to give; it can never give enough.

Love ever gives,—
Forgives—outlives,—
And ever stands
With open hands
And while it lives,
It gives.
For this is love's prerogative—
To give,—and give,—and give.

(From a sermon by Robert J. McCracken,
The Riverside Church)

Labor Sunday Message, 1963

Approved by the Executive Board of the Division of Christian Life and Work, the National Council of the churches of Christ in the United States of America, and issued through the Department of the Church and Economic Life.

Requested to be read in the churches on Labor Sunday, September 1, 1963.

The National Council of Churches on this 1963 Labor Day extends its greetings to all who labor in any field of constructive endeavor. Gratitude to God and appreciation for the industry of our fellowmen should be the order of the day.

Accordingly the National Council of Churches calls upon its member communions and individual congregations to give serious study to the meaning of the Christian faith for our economic situation.

As pointed out at the Fourth National Study Conference on the Church and Economic Life last year, "This is our Father's world — all of it. Not only the countryside, but the cities too; not only the fields and forests, but societies and their structures, all are parts of that world in and for which grateful men seek the will of God. Not part of His will for part of His world, but His will for His world.

"The deepest concern of the Christian Church is with the relation of human beings to God, their Creator, and to one another as His children. The second great Commandment of our Lord is that we love our neighbors as ourselves. He did not limit that commandment to any particular kind or race of people, or to any particular time, or age. The basic social imperative for Christians today is to apply that commandment to the facts and problems of a world of potential abundance, of rapidly increasing interdependence and of massive organization."

Amid Abundance — Frustrating Problems Beset Us

The biblical vision of a land flowing with milk and honey grows pale in comparison with the actual abundance for many in our country. Families in surprising numbers own their own homes. Food, clothing, health, education, recreation, cultural opportunities abound. Nevertheless, frustrating problems beset us.

There is the problem of unemployment, including men and women left behind by the march of automation, untrained youth passed over, older workers discarded in the struggle for new job opportunities. There are millions in the United States who would like to work, for whom no jobs exist.

There is the curse of poverty, even for some of those who are employed, who must buy their coal by the bushel, their clothes at the second hand store and who find shelter in the one-room, cold-water, no-bath apartment or house.

There is the scandal of discrimination: for example, giving a woman less pay than a man for the same work; and what is of even more critical import, giving Negroes half the chance of white persons in getting jobs, denying them employment through discriminatory practices by both trade unions and employers, and also giving them substantially less for doing the same service.

There is the fact of overproduction or inadequate distribution. This not only clogs our economic system, but more importantly infuses our national existence with a sense of guilt when we stop to think of other peoples — both in the United States and in other parts of the world — less fortunate than ourselves, who simply do not have enough to eat.

". . . But Economic Systems Were Made for Men"

What does God say to us for such failures in our way of life? Surely, He says man was not made for economic systems, but economic systems were made for men! If, therefore, our systems are not serving human beings adequately, they must be overhauled, adjusted or remade, not to serve some set of statistical averages but to meet the needs of living human beings. Surely, God is saying to us in these days, Thou shalt not rob anyone of a means of livelihood. If in a feverish absorption with ever more efficient production processes, we destroy jobs and outdate skills we must also develop social and economic structures and procedures that provide for all human beings personal and family security, opportunity and dignity.

The National Council of Churches wishes to commend those employers and trade unions that do not discriminate on the basis of race, creed, sex or national origin and that are seeking industrial peace through pre-collective bargaining talks and through Human Relations Committees and other similar efforts.

The National Council of Churches speaks to the men and women in the churches as they take their places in labor, industry, agriculture, government and the professions, reminding them of their calling to perform their duties "as unto God." It reminds them further that this means not only "doing a good day's work," but also seeking, through their union, their managerial relationships, their government and other community facilities, a decent and secure living for all men.

Elon College Library

The CHRISTIAN SUN

Vol. 115 September 3, 1963 No. 35

A Religious [illegible]kly for Christian Homes

Elon College Library X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRAYER FOR A CHURCH

God, make the door of this house wide enough to receive all those who need human love, fellowship, and the Father's care, and narrow enough to shut out envy, pride, and hate. Make its threshold smooth enough to be inviting to children or straying feet, but rugged enough to turn back the tempter's power. God, make the door of this house the very gateway to thy eternal Kingdom. Amen.

Contributed by
Mrs. Harry Shafer
Shelton Memorial bulletin

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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COSTLY LOYALTY

AN EDITORIAL

In these days of rapid change it is difficult to keep one's loyalties in proper places. The thing that seemed to be right yesterday is in question today, and tomorrow it may appear to be wrong.

In the Carolina countryside half a century ago white and black people worked together on the farms and in the homes, but no one thought it strange that they did not sit at table together, or that they had different schools and churches. Now we are told that customs that separate people are bad — and we are almost persuaded to believe it. There was no enmity between the races, so far as this writer can remember. Neither was there much understanding. It was sincerely believed that separate schools and churches were best for all concerned, and that both races liked it that way. Each group was independent in his own realm, and each could worship God according to the dictates of his own heart and in keeping with custom. Now we are told that separate schools are not equal, and that churches are below the Christian standard unless they are composed of more than one race. (Perhaps it is more accurate to say that people of any race would be welcome.)

In a day well remembered the Southern Christian Convention received fraternal delegates from the Afro Christian Convention, and reciprocated by sending such delegates. That was an enjoyable experience and fitted into the religious thinking of the day, but now we are not quite sure that anything less than the two groups meeting in a single organization on equal basis is Christian. Tomorrow we may be certain.

This, one supposes, indicates growth in Christian thought and grace. But it is difficult to be loyal to the old ideas and customs while accepting the new. This kind of loyalty is costly. Jesus recognized it when he said: "No man is worthy of me who cares more for father or mother . . . for son or daughter than for me, . . . who does not take up his cross and walk in my footsteps." (Matt. 10:17,18. The New English Bible.)

The footsteps of Jesus lead in the direction we want to go. Loyalty to Him may be costly, but we dare not fail, lest having sought life we lose it.

EDITORIALS

September

In the natural world September is a time of change. The sun is on its apparent annual trip south and its rays reach the northern hemisphere at a greater angle than in mid-summer, which means that the temperature is reduced. September brings the harvest of such crops as have not already been garnered in for the winter, which is on its way to surround us with chill and perhaps snow. Summer turns to autumn with the Master Painter splashing across field and forest the many lovely colors produced by nature. The world becomes a garden of beauty.

In the socio-political world Labor Day offers to workers the final fling of vacation, the opening of schools for boys and girls who have eager minds and are willing to seek for knowledge, and a sort of settling down for the increased activity that makes the wheels of industry hum. September is the transition period between the relaxed summertime and the rush of fall and winter.

In the church September is the time of new beginning. Ministers and members who have "vacationed" for a while return to their posts in renewed activity in the church. Rally Day calls all the people back to their places, and starts the process of building even greater fellowship in the church. Our new Sunday school literature starts a new series with September rather than October. This literature is based on two five month semesters with July and August in a separate unit. This change from the quarter system means that promotions should be in June, or certainly in time for children to enter new classes the first of September, which is in keeping with the public school system. Materials for lay men and women also start with September. The church educational year is geared to the public school system. All of which means that many of our churches will need to change their time for election of Sunday school officers and teachers so they will begin work with the new school year.

September can mean the beginning of new life in the church. And it will if pastors and people unite in the effort to educate the entire constituency and to create a fellowship that includes all who need to know the love of God in Christ Jesus. Let's begin now, for this is September.

The March On Washington

Yesterday some 200,000 people joined in a mass parade down America's Capitol streets and stood near the Lincoln Memorial to hear speeches and music and to join in singing songs dealing with liberty. This story will go into the history books to be known and read of all men. August 28, 1963 will be listed as one of the important "marches on Washington."

Exactly what the purpose of the march has eluded some people. Did the Negroes and the white church people who joined them think that Congressmen do not know how to enact proper laws for our nation? Were they afraid that too much time would be used in deliberation before a vote to establish new laws that would break across the customs of a century? Did they feel that "now" is the only possible time to act, for there may be no tomorrow? Or was the purpose to demonstrate to the world that American citizens are ready for changes that will guarantee to all people equal rights in all phases of American culture? Or was at least part of the reason to show that Negroes are intelligent enough to plan and execute the all but unbelievable march that brought together from all over the nation this mass of humanity, which converged on Washington and left the city in one day without incident? Was non-violence a major factor in this demonstration?

Whatever the reason, or reasons, the fact is that on August 28 this march on Washington was executed with intelligent decorum, that there was no violence, that the crowd moved in and out of Washington on schedule, that the world knew that Americans are on the march in an attempt to secure equal rights for all its people, and that needed changes are to be made peacefully, not by violence. The demonstration appears (at this time) to have been a huge success.

Making Men

In the first chapter of Genesis it is recorded that God said: "Let us make man." And God made man in his own image, or likeness. He made them male and female, men and women.

The purpose of school is to make men — men and women. The real purpose is not to teach history, science, literature and other subjects, but to teach people how to become the best that they can be — men.

Church has a great responsibility in this process of making men. Church buildings are not intended just for meeting places for social clubs, although social grace is one of the things needed for mature people, but a place in which the mind and spirit of people grow. Songs and sermons have one purpose in church — to make better people. Sunday school, youth and adult meetings are for the same reason. This growth is not automatic, nor magical. Somebody must say in the depths of their souls: "Let us make men." Literature is selected, and programs planned so the aim can be fulfilled.

School and church cannot relieve parents of their responsibility in the development of people. Parents furnish food for the body, some insist on education that is adequate, and some remember that a person is spirit and plan for its development. In the process that includes many people, the parents are the Great Teachers. They way they live, the things they say and do, the attitudes they have — all these go into the making of the new generation. What a privilege; and what an opportunity!

CHRISTIAN EDUCATION WORKER AVAILABLE

Local Churches may have the service of Miss Florence Vail, national field service worker of the Division of Christian Education, who will be in our area throughout the month of October. Open dates still available are: October 13 through October 26. Reservation for Miss Vail's time should be made through the Reverend Mr. Robert W. Roschy, 513 West Front Street, Burlington.

Miss Vail is able to meet with groups of teachers and officers of the church school, a single Department of the church school, or an individual teacher, department superintendent, or general superintendent. The Christian Education Committee of a local church could spend some time with Miss Vail in order to better understand the tasks of Christian Education in the church today. She is willing to discuss any matters that have caused concern in a local church with regard to the new United Church Curriculum.

Miss Vail has already been scheduled to meet area groups such as CEA's on October 8 and 9 at Moonelon for the annual meeting of **all** CEA's (Christian Education Associates) as well as others.

Rev. Richard N. Rinker is to meet with teachers, parents and Board of Christian Education members of our Tryon church Tuesday evening, September 10. Following a pot-luck supper he will discuss the new United Church curriculum.

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Rev. F. C. Lester, *Editor*
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HULTMAN TO PORTSMOUTH

Rev. Robert Hultman, pastor at Hanks Chapel, Pittsboro, for the past five years has resigned effective October 26 to accept a call to First Church, Portsmouth, Virginia. Mr. Hultman, a native of Pennsylvania, is a graduate of Elon College and the Divinity School of Duke University.

Mrs. Hultman, whose home was in Seagrove, N. C., and their daughter, Tami, have already moved to Portsmouth so that Tami could enter the eleventh grade at the beginning of school there.

"DIFFERENT" PROMOTION DAY

Ruth H. Dunn

Promotion Day at Elon College Community Church, Elon College, N. C., was a little different this year. A worship service was held at the 9:00 hour on Sunday, August 25, in which materials from the youth sections of the United Church Curriculum for the first semester were used. D. M. McLelland, Sunday school superintendent, presided, assisted in the worship by Noel Allen, Linda Smith, Marsha Lankford, Richard Hilliard and John Pendergrass. The church choir rendered the anthem.

Three short skits were given using materials from the Lower Junior Course, "Understanding Ourselves." These skits were entitled, "Early Comers," "Group Time" and "Worship." The program was under the direction of Miss Ruth Dunn, assisted by Jerry Michael. The children participating in the skits were: Lynne Barney, Anna Ruth Perry, Margaret West, Linda McFatter, Grover Beckley, Ricky Uzzell, and Bobby and Michael Ingram. At the close of the service, Promotion Certificates were awarded.

The children composed the following Litany during their "Group Time":

For the ability to skate, ride a bicycle and water-ski,
We are glad. Sports are great.

For the ability to write, divide in the right way and read,
We are glad. Learning is helpful.

For the ability to spell, do our language work and use a dictionary,
We are glad. Learning is fun.

For the ability to make things grow, tend to our pets and baby-sit with our baby brother or sister,
We are glad. Caring about our family and hobbies is wonderful.

For the ability to make friends, learn how to get along together, and be kind,
We are glad. These things Jesus taught us.
Amen.

BACK TO ALABAMA

According to the **Southeast News** two Alabama ministers who have been serving churches in North Carolina while furthering their education are now returning to the Southeast Convention.

Rev. Charles W. Bell, who has been pastor of Bethlehem at Altamahaw, is returning to his former parish, Lowell church in Roanoke.

Rev. Bill J. Traylor, who has served Bethel and Concord churches in the N. C. and Virginia Conference for several years, has gone to serve East Tallasee church, which has been without a pastor for more than a year.

The Southern Convention appreciates the "loan" of these two fine ministers and their families.

VISIT MOREHEAD PLANETARIUM

The 1963-64 program schedule of the Morehead Planetarium, Chapel Hill, is as follows:

September 1 - October 7, "How Do We Know," which explains methods and instruments used to explore the Universe; October 8-28, "The Charter and the Seven Stars," which commemorates the Carolina Charter Tercentenary; October 29 - November 25, "Strangers in the Sky," which views the skies from other latitudes than North Carolina's; November 26, 1963 - January 6, 1964, the Planetarium's annual "Star of Bethlehem," the scientific and spiritual story of the Star in the East; January 7 - February 3, "Space Probes and Satellites," a description of current NASA projects; February 4 - March 2, "The Sun and You," an examination of the structure of the Sun and its impact on the Earth; March 3 - April 6, another Planetarium perennial, "Easter The Awakening," a program of Biblical pageantry and related astronomy; April 7-27, "The Milky Way and Beyond"; and April 28 - May 31, "All About Planets."

Regular school programs will be by advance reservation at 11 a.m., 1 and 4 p.m. Wednesdays, Thursdays and Fridays throughout the season.

Public programs will be given at 8:30 p.m. daily; at 11 a.m., 3, 4, and 8:30 p.m. Saturdays (at 11 a.m., 5 and 8:30 p.m. on home football Saturdays) and at 2, 3, 4 and 8:30 p.m. Sundays.

Admission to Planetarium performances for the coming year is unchanged and will be 35 cents for children through age 11 (or grade six); 50 cents for students age 12 through college; and 75 cents for adults. One adult member is admitted free with every ten members of any group. Clergymen are admitted free at all times.

Thoughts About Worship

FORGET YOURSELF— AND WORSHIP

William T. Joyner

Of all the urgent needs facing a given congregation, the most persistent, and perhaps the most basic, is the need for meaning and depth in the experience of public worship. Other matters (the outreach of the church, its physical appearance, etc.) may seem to demand more immediate attention, but when the public worship of a church is neglected or weakened, a solemn warning is in order: "Beware of the leaves and flowers without the strong root."

One of the most serious obstacles to effective public worship is the attitude of extreme self-consciousness with which we so often approach the place of worship. In a very real sense, we must forget ourselves when we worship. Otherwise, we do not really worship at all.

Excessive concern for one's self is more than timidity. It is actually a form of worship; namely, self-worship. It is a kind of pride which interferes with two relationships that are essential to meaningful worship: our relationship with God and with our fellow worshipper. To say all of this differently, we are frequently so busy worshipping ourselves that we have neither the time nor the inclination left to worship God.

This obsession with ourselves and our own feelings can, if we allow it to persist, paralyze us in any genuine move we might make toward God. It can even prevent us from attending church out of the fear that others might stare at us or interrogate us. (In reality this is quite an unnecessary fear since most people are too busy with thoughts about their own feelings to give much notice to anyone else.) The best way to prepare for worship is to simply forget one's self and concentrate upon the One to whom worship is offered. When this preparation is made we pass beyond self-consciousness and consciousness of other people to a consciousness of God. We find ourselves then overshadowed by a greater Presence than our own. We are enabled still further to forget ourselves. Every element of the worship service is intended to create such an awareness in those who worship. Were it not for this deliberate atmosphere which encourages worship, including the example of fellow Christians seeking the same God, there might be more substance to the claim that a person can worship God just as effectively in the out-of-doors. In a service of public worship in the church our attention is shifted from ourselves and directed toward God.

If we are willing to forget ourselves in worship, we can experience the priceless joy of liberation, as we shake off the chains of self-concern and self-importance. This is what the public worship of the church can mean to us — if we will forget ourselves and worship.

WORSHIP IS GOD-CENTERED

Worship is always God-centered, not man centered. We focus on God and His glory and His purposes rather than on our wants. The fundamental purpose is to worship God, not man. Someone has said that "when a man is all wrapped up in himself he makes a pretty small package." The meaning of the Christian life is to lose one's self in devotion to God. The Christian in his worship will seek first, not to get something out of it for himself, but to put something into it for God. The first purpose in our coming to worship is not to get something but to give something, namely, ourselves. This needs to be stated carefully. We are not saying that there are no practical benefits from our worship of God. We are not saying that God does not speak to us in worship, or help us. We are talking about the primary intention, and we are saying that, first of all, before anything else, the worshiper gives himself to the glory of God — whether his problems are solved or not; whether he gets "something to take home with him" or not. God asks of us an unconditional kind of devotion, that we give ourselves to him with no strings attached, with no reservations. God requires that our worship be God-centered, not self-centered.

William R. Stevenson

My Church: A Promise Renewed

MY CHURCH is the place where the word of God is preached, the power of God is felt, the spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotion, the hearth of my faith, and the center of my affections.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities; and its unity, peace, and progress concern my life in this world and in that which is to come.

I owe to it my zeal, my benevolence, and my prayers. When I neglect its services, I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance the interests of the church by my faithful attendance, by never neglecting its ordinances, by meeting with my fellow members, by watching over their welfare, by joining with them in prayer and praise and service; and that promise I renew before God, my Father, Christ, my Redeemer, and the Holy Spirit, my Comforter.

—Anonymous

ONE TENNESSEE PARISH

Rev. Annie Campbell is the minister for our churches in the Robbins Parish, Scott County, Tennessee. In the summer issue of **Town and Country Spires** (published by the Town and Country Department of the United Church of Christ) a brief report is given of her "extra" work:

In the county of 15,400 population, one-third are on relief — mostly Old Age Assistance and Aid to Dependent Children. The churches operate Thrift Shops made possible by clothing gifts from churches across the country. County and state welfare is supplemented by the work of the church — a pair of shoes may keep a boy in school; a layette may welcome a newborn baby. Our churches also carry on a ministry of youth recreation in an area where other denominations often preach that young people should have guilty consciences if they express themselves as normal teen-agers.

About * * *

SOMETHING OLDER THAN CIVILIZATION

As to what is meant by "... there is no new thing under the sun" in Ecclesiastes 1:9, astute Bible students and many others are not in complete agreement. But often one is reminded of the quotation when something thought to be modern or fairly modern proves to have been known for thousands of years.

There are numerous examples, and asphalt is an outstanding one. There are many oldsters who can recall seeing their first asphalt-surfaced road, but asphalt is older than civilization.

In the Museum of Natural History at Los Angeles, California, are the preserved bones of a mastodon which some 200,000 years ago ventured upon the crust of a pool of asphalt and was slowly engulfed in the sticky, black mass. The preservation of the giant's bones is believed by scientists to be the result of saturation with this preservative.

As early as 3200 B. C., bricks were made in Mesopotamia (now a part of Iraq) and laid in mortar made of asphalt. Molded bricks are known to have been used in 2500 B. C. Cassius Dio, a Roman historian, writing of the reign of the Emperor Trajan, says that Trajan saw the asphalt with which the walls of Babylon were built, and that it produced such strength as to make walls stronger than iron.

In the colorful period of 3250 to 2750 B. C., men reached the peak of ancient civilization. Excavation in recent years reveal extensive use of asphalt for waterproofing. For example, a bathing or ritual pool approximately 40 feet long, 25 feet wide and 8 feet deep discovered in the Valley of Indus was waterproofed by means of a one-inch layer of asphalt on the walls and a similar thickness laid on the bottom between the layers of the brick.

It was not until early in the 18th century that deposits of limestone impregnated with asphalt were found in France, Switzerland and Germany and men began to discern dimly the possibilities of the material. In 1802 this asphalt rock was used to lay bridges, sidewalks, and floors in buildings. So satisfying did it prove that it was brought to the United States in 1838 to pave a sidewalk in the portico of the old Merchants' Exchange in Philadelphia.

The largest asphalt deposit in the world is in the island of Trinidad in the West Indies. Although the island was discovered by Sir Walter Raleigh in 1595, its rich deposits of asphalt escaped serious attention for 250 years. But this is not so bad when the possibilities of asphalt had gone without full appraisal for 40 centuries.

C. B. Riddle

Scripture reminds us, that whatever we obtain from the Lord is granted on the condition of our employing it for the common good of the church, and that, therefore, the legitimate use of all our gifts is a kind and liberal communication of them with others. There cannot be a surer rule, nor a stronger exhortation to the observance of it, than when we are taught that all the endowments which we possess are divine deposits intrusted to us for the very purpose of being distributed for the good of our neighbors.

—John Calvin

Money

Money in itself is not evil. It may be used for either good or bad. It is the love, the desire, the craving for money which is sinful, and which does something to the character of the person. When money becomes the dominating factor in life, when it becomes master, then all kinds of evils result. This money-worship separates the Christian from the true faith. . .

Paul charges the rich of this world not to be haughty, nor to set their hopes on uncertain riches. These are real temptations. It is very difficult not to feel a little superior to others, when you have lots of money. And it is a real temptation to rely upon what money can do and buy.

Those who have wealth, says Paul, are to do good with their money; to be rich in good deeds, liberal and generous. There is no place for the stingy Christian in the kingdom of God.

—Stanley I. Stuber

Don't Be Little!

S. L. Morgan, Sr., Wake Forest, N. C.

Last Sunday I spent on the scene of an early pastorate, begun 50 years ago, ending 41 years ago. Glancing over those years, one regret stands out keener than all others: it was when I was downright **little** and didn't realize it. I thought I was cheated, the amount maybe $5.00. And I contended for it with a fine man who thought he was right. And likely he was. But I must "stand for principle." The cost has been terrific in shame and regret for having been LITTLE. I've thought of it with shame 10,000 times. Last Sunday the memory was a poison in one of the loveliest visits of my 92 years, and after 47 years!

The noble pastor of the great church honored me with a public reference to my presence, but I had to remember when I did a little, mean thing 47 years ago, and wonder how many know about it! And I had remembered it with shame thousands of times!

To tell the incident will help burn the principle in: It was the day of small things — for me and the church, now a great one. My salary was hardly adequate. I had a wife and one child; two more were to be born there. Money — even $5.00 was important! I agreed with the trusted friend who said the pile of wood was at least a cord short of the amount I was assessed. But an honest man had measured it, and he was probably right. But I contended — "for principle." My admirable opponent yielded. I've been ashamed for 47 years it wasn't I that gave in. I retained his friendship, but hardly his respect — nor my own.

For 47 years I've had to compare myself with the poor little neighbor who told me, "You can't trust that woman; she borrowed a cake of laundry soap, and returned less than a whole cake!" That's pathos pure and simple. My act was only a bit less. What is several dollars compared with self-respect and the respect of even one neighbor!

My little, mean act marred last Sunday, one of the loveliest days of my 92 years, and poisoned, at least slightly, 1000 other days in 47 years. What may it do to me through eternity — who can say? For I can't forget the lesson of Abraham saying to the rich man in the parable of The Rich Man and Lazarus, "Son, remember!" If we could only forget our wrong or foolish deeds — this life or the other!

Moral: If you'd be happy now and evermore observe two MUSTS: **Don't sin;** second, and only less important, Don't be LITTLE. I urge every parent, teacher, and preacher by all that is holy to put mighty emphasis on teaching both: "Don't be LITTLE!"

My mother was great on teaching me the first; I have to regret her emphasis was too weak on teaching the other.

Life In Caroline Islands

Reverend Robert L. Howard

Gray Manse
Ohwa, Ponape
Eastern Caroline Islands

June 27, 1963

Dear friends:

One look at the black eastern horizon at breakfast and I knew it would be a good day to stay in and write letters. Within the hour the wind was bending the coconut palms and playing the Japanese windbells on the porch, thus drowning out a noisy convention of red and yellow lories in the breadfruit trees. Soon I could see the storm curtain erase the edge of the sea, then advance on the reef barrier, and finally sweep across the gray lagoon to beseige the mission house, its staccato torrents held at bay somehow by the galvanized roof. Usually, I would have to paddle off to chapel or class but I can hole up today and enjoy the luxury of a two weeks vacation.

Nearly 6 months have passed since our Pastors and Teachers Training School reopened and I want to tell you about it. Our location is the Ohwa Mission, a plantation on the northeast coast of Ponape where we share some 100 acres with the Ohwa Christian Training School (junior high) and, of course, the coconuts.

I would like to mention a few realities that profoundly affect what we are able to do and not do. First, it should be made clear that our function, aim, and curriculum are not unlike those of a considerable number of church schools in the younger nations and/or underdeveloped areas of the world today. Like them, we exist to upgrade the educational standards for church leaders in a period when exacting professional requirements are unattainable. The situation will be clearer when I tell you that to date there is only one Micronesian church leader (now at Andover Newton) with an A.B. and only nine or so have completed two years of college. A "crash program" of our United Church Board is now underway to raise educational achievement. More scholarships for overseas study are being offered and a new high school will be opened next year in Truk. The main resource for new leadership, however, continues to be our school, which is on the high school level.

Diverse Backgrounds

Probably few other schools of this type serve as large an area or as diverse a group of students. Our 21 boys come from as far away as the Marshall Islands in the east and Palau in the west. They represent 6 distinct island cultures with as many languages. This fact means that a considerable part of our job is to nurture a sense of oneness. The cultural unit still is far more important than Micronesia and a glance into our dining room where each group still prefers sitting together shows how far we have to go. This diversity means that it falls upon us to create a possible course of studies, given the chaos of educational standards (especially in English) among the districts of Micronesia. It also means that we must do what we can with great differences in ability since an impartial selection of students is not yet practicable.

A factor which affects the attitudes and adjustment of students is an emerging desire to make their own choices in a society where the pattern has been to obey one's elders and community. Boys still enter our specialized school because it is the will of their family, missionary, or church. Some come because of the obsession for "more education," hoping that the seminary aspect of their life here will not make too heavy demands on them. Once in the school, many boys know for the first time the freedom to question ideas and make important personal decisions. The mind-stretching and self-understanding which result often make these months a time of painful growth for them. For a few it is a season of revolt against the values and expectations which they have never really accepted for themselves.

Rapid Change

Perhaps the reality hardest to cope with is the momentum of change here in Micronesia. The future is indeed uncertain and anyone who pictures our school as a time-honored, ivy-covered institution serenely carrying out a tried-and-true program has an entirely false image! For change is in the air: a momumental increase in the Trust Territory budget, plans to put modern buildings and American teachers in every community in Ponape this year, increased enrollments in all government schools, the mounting revolt of youth against Puritan church discipline, the drift toward secularism in the government centers, discontent with the magisterial role of the ministry. No one knows the answers, partly, perhaps, because sufficient attention has yet to be given to asking questions that will probe through to some illumination. I look at our group of boys and can only predict with certainty that tomorrow will demand of them a toughness of character and graciousness of witness rarely found today.

As I finish this letter, I have just returned from a weekend vacation in one of our smaller parishes on the south coast. The village of Wene is reached from the sea after a winding trip up a bayou canopied by oak-like mangroves. It seemed worlds away from Ohwa in more ways than one. The minister, old and full of humorous tales, showed me a treasure of his aristocratic family: a pair of intricately woven and beaded belts dating from the days when men were tattooed from thighs to ankles. Just as extraordinary was his arrangement to share my hospitality with the Jesuit missionary pastor. This young Woodstock graduate's genuine love and respect for his own people and Protestants has, I daresay, transformed the spirit of that community. It is one sign, and there are others, that out of the stresses and strains of Micronesia today will emerge congregations which know what it is to be servants of the Servant of God.

Books Needed

From time to time, some of you ask if there is anything you can do to help my work. First of all, it must be said that the purpose of these letters is **not** to solicit personal financial support. Rather, it is, hopefully, to add something to your appreciation of the Church's mission and the world it serves. The United Church Board for World Ministries assumes that you already express your concern through the outreach program of your own parish. However, we do have a modest need that might intrigue some of you. It is for books on the 6th grade to junior high level that are worth keeping and re-reading. Offhand, I think of the **Landmark** series or the Westminister **Faith and Life** hard cover books, as good examples of what our boys would like and use. If you are interested and can put your hands on anything of this sort, do send it along.

Faithfully,
Robert Howard

OUR BUSINESS

A growing Christian recognizes that God our Father wants us to use our lives and all of his precious gifts to us in responsible living. We need to learn what our Father's business is and then commit ourselves as Jesus did when he said "I must be about my Father's business." This is God's world and he loves it and is responsible for it. But he has called us into responsible partnership with him and has assigned to us certain tasks. The manner in which we attend to these tasks determines the quality of stewards we are.

Andrew White
A.M.E. Church

News From Overseas

Miss Esther L. Hibbard, Japan

"She has certainly caught the spirit of loving your enemies and blessing them who curse you in a wonderful way."

One morning last January a girl's scream was heard on our Women's College campus. When we rushed outdoors, we saw a freshman student being pursued by another girl with a butcher knife flashing in her hand. Blood was streaming from a three inch gash in the cheek of the student who had been attacked. Fortunately two men students who happened to be passing by were able to disarm the attacker, and she was handed over to the custody of the police, while first aid was administered to her victim.

As the incident was reconstructed under questioning by the police, the attacker had been carrying the knife about with her for several days. On this particular morning, when she and her victim were standing looking at the bulletin board, she was suddenly seized with the impulse to attack her. As her victim was an outstanding student in the same conversation class as the attacker, possibly jealousy was the motive.

The attacker being a minor, she was not imprisoned, but kept under protective custody by her parents, who are prominent in political circles. An American phychiatric social worker connected with the Doshisha University heard of the case and offered to interview the girl. At first the parents considered the sessions as mere pleasant outings, but later they came to realize that they were designed to help their daughter get rid of her delusions.

On the other hand, the parents of the victim were naturally highly incensed at the unprovoked attack, but their daughter showed such a forgiving spirit that their own attitude changed. She wrote her attacker several letters of condolence in which she said, "My injuries are physical and will soon heal; but yours, being of the spirit, must cause you much greater anguish and I hope that you will find peace of mind."

The injured girl had been a member of a missionary Bible class before entering Doshisha, and joined one of the freshman groups in our church last April. During the summer vacation she attended a work camp held under the auspices of the church and had made up her mind to receive baptism just before this incident occurred. She has certainly caught the spirit of loving your enemies and blessing them who curse you in a wonderful way.

A recent survey has revealed the startling fact that one out of every four students in Japan has some form of mental disturbance. In the light of this recent event, the school has decided to step up its student counseling program in an effort to find and help such people before they become violent. Our greatest handicap is that we have no trained psychologist on the staff. In fact, there is a scarcity of alienists in the whole country, and almost the only type of therapy used is shock treatments. The Christian schools could make a vital contribution in this area if they had the personnel.

SEEING

They took away what should have been
my eyes,
(But I remembered Milton's Paradise)
They took away what should have been
my ears,
(Beethoven came and wiped away my
tears)
They took away what should have been
my tongue,
(But I had talked with God when I was
young)
He would not let them take away my soul.
Possessing that, I still possess the whole.

—Helen Keller

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Africa

September

SOUTH AFRICA

8—**The South African Mission, which began in 1835 to evangelize a primitive, frequently wild and barbarous people, has kept pace with the times and today bears Christian witness in the midst of great metropolitan areas as well as on highly modern farms and in still primitive tribal areas.**

9—**Rev. and Mrs. Lawrence Carlyle Gilley** were appointed in May, 1962, as career missionaries. His previous activities included being student assistant at St. Albans Congregational Church, religious discussion groups, Peace Activities group and dining hall chaplain. Mrs. Gilley has served with American Friends Service Committee work camp, taught in public school and worked in bank.

ALICE

Located 60 miles inland between Port Elizabeth and East London.

DURBAN

Population, (total all peoples) 571,144; industrial and manufacturing center; holiday resort.

10—**Rev. and Mrs. Robert Lowe Bergfalk** works with pastors of rural and urban churches and outstations. Such projects as church building, agricultural demonstrations, furniture building and training deacons and laymen in the churches to carry deeper responsibilities. He travels quite a bit and is instrumental in getting new church groups organized. Mrs. Bergfalk works with pastors' wives and is on the family life committee.

11—**Dr. and Mrs. Howard Rau Christofersen** are presently on the staff of McCord Zulu Hospital where they help train African nurses with high professional standard and a Christian attitude toward patients. Dr. Christofersen has served as surgical senior, casualty officer, pediatric senior and acting superintendent. She is a trained nurse.

12—**Dr. Aldyth Hope Lasbrey** is resident in charge of Obstetrics Unit of McCord Zulu Hospital and junior lecturer to Durban Medical School students. She was born and grew up in South Africa, took her medical training at the University of Capetown and worked at several government hospitals before joining the staff at McCord's.

13—**Dr. and Mrs. Frank Bell Magill** have served on the staff of the McCord Zulu Hospital in Durban since 1958. Dr. Magill has been in charge of pediatrics and tuberculosis wards and has done work in the prevention and treatment of Malnutrition. Mrs. Magill has helped nurses form hospital choir and a program of additional cultural opportunities.

14—**Dr. and Mrs. Alan Taylor** have been at McCord Zulu Hospital for forty years. He was made Medical Superintendent of the hospital by its founder, Dr. James B. McCord. Since that time, he has seen its work multiplied 16 times. He has done much in the religious field, welfare and other related organizations. He plans to retire this year. Mrs. Taylor helps with her husband's work, nursing, Girl Guides and hospital sewing group.

The Question of Open Membership

H. Shelton Smith

The Fourth General Synod of the United Church of Christ revealed its keen awareness of the current racial crisis by taking a two-fold action of great importance: (1) to launch a special $1,000,000 program to accelerate desegregation; and (2) to restrict the use of general denominational funds to such conferences, institutions, and churches as practice racially open membership.

Although the second part of that action finally carried by a vote of about three to one, the entire delegation from the Southern Convention opposed it. "Your superintendent and delegates from the Southern Convention," writes Superintendent Fields, "fought this resolution on the basis that it is sub-Christian and morally unjustifiable." Apparently the editor of The Christian Sun, Dr. Lester, who observed in an editorial of August 13 that "the Synod left this writer cold," shares the same conviction as Dr. Fields.

The chief objection, as expressed by the editor of the Sun, is that General Synod is employing "the wrong method to accomplish the desired end." The logical assumption here is that Synod should provide financial aid to its constituent units, even though they openly violate Synod's officially declared moral position on race. In that case, however, Synod would in effect be making no moral distinction between a segregated and a desegregated unit.

Ideally, a local church should, solely in obedience to the gospel of Christ, renounce a racial basis of fellowship without any prodding of Synod; and it is to be hoped that many churches will actually do so. On the other hand, if a church persistently violates the basic principle of Christian brotherhood, General Synod would undermine its own moral stand if it provided financial assistance to that church. Furthermore, Synod would be especially culpable if it agreed to finance a new church on a racial basis, for in this case it would become a direct partner in extending the evil of segregation.

The necessity of the General Synod's action grows out of the extremely serious predicament in which the Christian community finds itself today. Shockingly, the Body of Christ is fast becoming America's major bastion of segregation. The old racial walls are crumbling in schools, hotels, restaurants, and other secular facilities, but the churches, with notable exceptions, still restrict their fellowship to whites. A leading white church in North Carolina now hesitates to administer Holy Communion, because it is afraid Christians with dark skins might appear at the altar rail!

Just think, the very body that preaches oneness in Jesus Christ is the body that almost universally, North and South, fails to apply its message to its own household. The devil himself could hardly devise a better way to prove the moral decadence of organized Christianity.

In light of this agonizing situation, it would seem that the leaders of the Southern Convention should have as their main concern, not to complain against Synod's prophetic action, but to use their strategic power to lead the churches and other agencies of the Convention to abolish racial caste. For what shall it profit the kingdom of God even though a few more race-centered churches could be established by Synod's financial aid?

Thus Speaks Christ, Our Lord

Ye call Me Master and obey Me not,
Ye call Me Light and see Me not,
Ye call Me Way and walk Me not,
Ye call Me Life and desire Me not,
Ye call Me wise and follow Me not,
Ye call Me fair and love Me not,
Ye call Me rich and ask Me not,
Ye call Me eternal and seek Me not,
Ye call Me noble and serve Me not,
Ye call Me just and fear Me not;
If I condemn you, blame Me not.

—Engraved on an old slab in the Cathedral of Lubeck, Germany

Nothing is politically right which is morally wrong. — Daniel O'Connell

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Southern Baptists Suggest

When Negroes Visit Your Church

Some fine Sunday morning this summer a group of neatly-dressed, well-mannered young Negroes may walk up to the front door of your church just before the morning worship service. Will the ushers go into a tizzy and the congregation suffer a nervous paroxysm? That is not necessary with a little thought ahead of time.

Remember they are not Communist inspired saboteurs. They are just some Negro young people from the other side of town. They are Americans seeking their rights, and although they may be mistaken at times in the way they go about it, their ambitions are perfectly natural and fully justified.

Their motives for coming to church may be difficult to interpret. In fact, it is hardly customary for churches to inquire into the motives of those who come to worship. This could be rather disquieting concerning some members of the congregation at present.

Remember you may have visited or may want to visit a Negro church some day. Will not your motives be mixed? Along with the desire to worship God will there not be some curiosity?

Our suggestion concerning the Negroes is that the easiest and fairest way to treat such visitors is just like any other worshippers who come to the church. An incident can do no good and it may cause much harm. The ushers should plan ahead of time exactly how the situation will be handled. This is only the writer's opinion, but we think the thing to do is to seat these visiting young people wherever places are available. We think they should be treated just the same as anyone else.

No reference to their presence is necessary from the pulpit. They do not need to be grandly welcomed or meanly berated for their presence. Those who wish to do so can speak to them as the service is dismissed just as to other visitors.

A church which denies admittance to any worshipper needs to examine its conscience.

A little good will go a long way toward smoothing strained racial relationships in your community when the time comes.

Baptist Messenger (Okla.)

Old friends of Rev. James H. Lightbourne, Jr., who knew him as a child in his father's parish at Holland or as a young person in a similar situation in Burlington, as a student at Elon College, or as the pastor of our Holland church, will be especially interested in reading the story of the camping trip of his family this summer. You will find it on page 16.

FACTS IN REGARD TC

Separate State Conferences For North Carolina And Virginia

Before we dismiss the idea of two separate State Conferences for North Carolina and Virginia let's get beyond sentiment and unsupported opinion to some established facts.

1. Each State is strong enough to support a United Church Conference.

Everyone agrees that the 260 churches in North Carolina are sufficient for such a venture but many doubt our combined church strength in Virginia. The following statistics taken from the 1962 Yearbook of the United Church of Christ speak for themselves:

C. C. Conferences from 1962 Yearbook

CONFERENCE	CHURCHES	MEMBERSHIP	OCWM
Virginia (C. C. and E. & R.)	134	21948	133608
Florida	45	17047	134838
South Dakota	138	17482	133397
Indiana	134	17817	116962
Pennsylvania	102	16044	79276
North Dakota	102	10147	75947
Rhode Island	40	12822	126420
Inter-Mountain	42	9074	49438
Southeast	116	9490	38488
Central South	36	4863	27758

2. Separate State Conferences could be more efficient.

a. A combined two-state conference as presently proposed would be approximately 450 by 250 miles whereas two separate conferences could find a center of the bulk of church population within a radius of 100 miles. Time and travel expenses saved for delegates, officers and our executives could amount to thousands of dollars each year. Ministers in Virginia already declare that they cannot attend meetings at Blowing Rock Conference Center because of the distance.

b. Merger, social change and population growth demand close personal supervision by our executives. This is impossible when hundreds of miles separate our local churches from our state headquarters.

3. Loyalty to the Church Related Institutions is not in question.

Some obviously fear the institutions would suffer by such a change: Loyalty is not between The Southern Convention and the institutions. An organization is incapable of loyalty because it is not flesh and feeling. It is organization. Loyalty is born on the local level from the personality of the individuals. Accumulated loyalty of individuals leads to church loyalty and this leads to conference loyalty. **No plan of organization for churches will create loyalty.** This comes by experience. Elon College and the Congregational Christian Home for Children are just as secure churchwise as individuals love, respect and appreciate them. The past hundred years have made these institutions secure in the hearts of the people in North Carolina and Virginia. A more efficient plan of organization could not change this. No one wants to change this.

4. The Time is Right for Such a Change.

No time is right for change for those with a backward look. Merger has created a situation whereby we must change or be relegated to the role of a splinter group with a diminishing witness. So, why not re-arrange ourselves in the most efficient manner possible? Can we in fairness ask churches of the Southern Synod and the Convention of the South to join our combined two state structure?

5. The Issue Should Have Been Raised Before Action Favoring a Combined Two State Plan was Initiated.

This is true but no opportunity has been given for an unbiased consideration of this plan. No opportunity to know the facts nor to consider a vote of this issue has ever been afforded our people.

6. The Ultimate Decision Rests With the Local Churches.

The present leadership of The Southern Convention feels committed to the old structure that has elected them. Radical change such as two separate state conferences must come from the grass roots or local churches. Let the facts speak for themselves.

Carl Wallace

"Heaven On Earth"

Rev. Thomas A. Britton

Though it is the church's purpose to "pressure" the world, so to speak, into being more heavenly, there is always exerted on the church the pressure of the world to make the church more earthly. And all too often we Christians cut our Christianity to fit the pattern of the world, whereas we ought to be cutting the world and molding society to fit the pattern of the church.

Of course, this is nothing new in the church's experience. In his letter to the Christians at Rome, Paul the Apostle dealt with this very problem, and he admonished them, "Do not be conformed to this world, but be transformed by the renewal of your mind, that you may prove what is the will of God." But when there is conflict between the church and the world, many expect the church to give way. But the church cannot give way and fulfill its purpose. And so when the world says that life is tough and one, therefore, need not be overly strict about ethical procedures in business and commercial life, the church has an obligation to assert that the laws of God have not been repealed. "Thou shalt not bear false witness," "Thou shalt not steal" — however sophisticated the false witnessing and stealing may be. And when the world says by its deeds, whatever to the contrary it may proclaim in its official documents, that human life is cheap, or that some human lives are cheaper than others, then the church has an obligation to proclaim the gospel of the infinite worth of all of God's children, and their essential brotherhood under his fatherhood, whether they acknowledge it or not.

But there is always pressure on the church to leave these matters alone, to deal only with harmless abstractions — like "love" and "peace" and "kindness." And much of the pressure comes from within the church itself. But the church's very purpose is to be as yeast is to flour — to change, to transform, seeking always to make the earth more and more like heaven.

INTERESTING STATISTICS

Statistics show the average person of 70 has spent: 3 years in education; 8 years in amusement; 6 years in eating; 11 years in working; 24 years in sleeping; 5½ years in washing and dressing; 6 years in walking; 3 years in conversation; 3 years in reading; and 6 months in worshiping God!

—Dr. Henry Edward Russell

A Page for Young People Edited by Connie Trueblood

Connie Trueblood

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

MAKE US RESTLESS

O Lord, our God,
Thou hast created us full of unrest;
Thou hast made us strangers in this world.
Make us restless
In the meanness of our work.
Make us restless
In the greatness of thy commandment.
Make us restless
For the time that passes away
And every hour that is lost.
Make us restless that we are unholy
And unfitted to obey thee.

Disquiet us over our sin,
Over the sin of the whole world.
Make our disquiet such
That we may be prepared at all times
For thy judgment.
Yet though our hearts be ever so unquiet,
Let us hold fast in faith.
Let us go forward
In the longing for the dawn
Of thy kingdom.
We thank thee
That our work ends
And thy work begins.
Amen.

(from **The Church in Germany in Prayer**)

Caravan from Moonelon presented a program for Junior High and Senior High young people at Apple's Chapel August 25.

Public school teachers who are members of Apple's Chapel include: Carolyn Apple Childress, Laurens, South Carolina; Beulah Brooks, Alma Summers, Georgia Thompson, and E. H. Thompson, Monticello School; J. W. Busick, Lois Busick, and Elizabeth Price, Graham High School.

WAKE CHAPEL P. F. ACTIVITIES

Judy Williams

Installation service was held at the regular meeting of Wake Chapel Pilgrim Fellowship recently. The new officers are: president, Jack Cotten; vice president, Johnny Jones; secretary, Linda Reaves; corresponding secretary, Judy Williams; treasurer, Ronnie McKinney; program chairman, Grace Yancey.

On August 17 the P. F. sponsored a car wash from two through five at the church. Afterward the young people went skating. A good time was enjoyed by all.

We would like to thank our leaders, Mr. George and Mr. Oscar Stephenson, for the time and help that they have given to the Wake Chapel Pilgrim Fellowship.

COURT OF HONOR AT LYNNHAVEN COLONY

Rowland Filer, Jr.

Friday, August 23, the Lynnhaven Colony United Church Scout Troop 422 held its third Court of Honor. Three scouts received their second class rank and three tenderfoots were accepted by the troop, all reaffirming their duty to God. Nine merit badges were also awarded at this meeting.

The Court of Honor was held in the church fellowship hall and it was attended by many interested parents and guests. Refreshments were served by the troop.

The troop is one year old and has approximately thirty-five active members.

Our best wishes and thanks go to the unit leader, Mr. Harold Davidson and to members of the Churchmen's Fellowship who sponsor this troop and help form the troop committee.

Rule Of The Game

(Author Unknown)

The Chaplain's advice to my son Bill on graduation day — "I am giving you the ball, son, and naming you the quarterback for your team in the game of life. I am your coach, so I'll give it to you straight.

"There is only one schedule to play. It lasts all your life, but consists of only one game. It is long with NO time out and NO substitutions. You play the whole game — all your life.

"You'll have a great backfield. You are calling the signals, but the other three fellows in the backfield with you have great reputations. They are named Faith, Hope and Charity.

"You'll work behind a truly powerful line. End to end, it consists of Honesty, Loyalty, Devotion to Duty, Self Respect, Sturdy Cleanliness, Good Behavior, and Courage.

"The Goal Posts are the Gates of Heaven.

"God is the referee and sole official. He makes all the rules, and there is no appeal from them.

"There are ten rules. You know them as the Ten Commandments and you play them strictly in accordance with your own religion.

"There is also an important ground rule. It is 'As Ye would that men should do to you, do Ye also to them likewise.'

"Here is the ball. It is your immortal soul! Hold onto it. Now, son, get in there and let's see what you can do with it."

—Pleasant Ridge (R) Newsletter

Young People Need Goals

Harry G. Forster

(Layman from Miami Beach, Florida)

Many of us have a tendency to believe that the younger generation lacks goals. That has been the cry from generation to generation. I recall reading a letter written by a lady to a friend bemoaning the fact that the young people of "today" lacked direction, were frivolous and were not concerned enough about their future lives. This letter has a familiar ring, although it was written around the year 1600.

When our ancestors first came over to this country they were confronted with immediate and pressing problems. Land had to be cleared, crops had to be planted, Indians had to be placated or guarded against, shelter had to be provided, cloth woven, and the thousand and one other things that called for hourly action. It was natural that these people were extremely busy, even down to the toddler who had to do his little share. When you are occupied with such urgencies the goals more or less take care of themselves. You are confronted with specific tasks that require action and solution. They are goals in themselves that require little planning for the future. Everyone is involved, and there is little time for anything but the solving of the physical needs of the moment. True, people varied in their talents and contributions, just as they do today, but the goals were there and little planning ahead was involved, except season by season and crisis by crisis.

One can say, therefore, that in those countries where there are immediate objectives at hand, fewer problems exist about what the young folks are up to, or what they plan to do. Their tasks are there in plain view, and so they fit themselves into the immediate pattern.

Russians Know Goals

Today an entirely new prospect awaits our young people. As our country has become more and more settled and mechanized, we find that emphases have changed and shifted. It is no longer such a pressing, daily matter to achieve one's goal. Today we are released from many physical tasks and are confronted with a widening of our horizons that call for new and longer range planning and evaluation. It has become a matter for much greater thought and perspective to give our younger ones the goals for which they should strive.

We have a dramatic example of that today: In Russia we find a land of "instant goals." For generations the Russian peasant was subjected to a regime that permitted little expression of his individual desires and talents. About nine-tenths of the entire population worked hard and long hours just to keep the wolf from the door and the aristocrats in luxury, so the opportunities for self-development and individual goals were decidedly limited.

But what do we see today? In the last forty years Russia has made almost fantastic progress. I do not say that the methods they use are right. That is not what I am trying to stress. What I wish to emphasize is that it has given the whole country tremendous and challenging goals. Today illiteracy is practically unknown. The upward surge in all national endeavors has brought young men and women into focus as never before. They see that they have work to do — they flock to universities hungry for knowledge — they are vital and interested and dedicated. It is not the question so much of whether their goals are right or wrong that must be considered here, but that it points out that they have goals and they are striving mightily to attain them.

Our Young People Need Goals

This, then, is what we all need — goals. Young people are happier, better adjusted, and more productive when they have something to work for and look forward to. How to supply them with the right incentives in our Christian civilization is one of the major tasks of modern-day society. Unless they have goals they lack drive and purpose, the desire to go places and do worth-while things.

It is true that as civilizations advance many of the original goals fade out of the picture. Unless we can substitute the plow, the shovel, or the axe with tasks that will provide our younger generation with enticing goals, we have failed in our duty to them. It seems to me those of us who have reached maturity can be of inestimable value to the new generation in pointing out to them that they have goals of far greater scope and importance than ever before in the history of the world.

Some Possibilities

Think of what the Christian church should be contributing in greater measure — a deeper understanding of the spiritual values of life — our individual place in it — the moral principles involved.

Think of the opening and beckoning vistas of the field of medicine — the incalculable strides that have been made — what inestimable blessings still confront and await us.

Think of what a good teacher can do — the stimulation — the eagerness — the widening of horizons of thought — the reaching out for ideas and ideals.

Think of the new scientific frontiers — we are on the very threshold of almost unlimited opportunities that will demand the best brains of our time.

Think of the need for spreading the teachings of the Master into dark lands and minds — the devotion needed — the skills — the patience — the practical ministration to those of God's human creatures who need us all so desperately.

Touch of the Divine

The fields are without end — but they cannot be plowed, sown or harvested unless we have the minds and hearts to carry through.

Goals — they are unlimited. If we can open the eyes of our younger ones to their alluring opportunities, we will not have to worry about where they are going and what they are going to do — when they get there.

Apathy is simply a lack of interest. If you can stimulate our rising generation in the things that need doing, then we need never worry about goals — they will be there, beckoning and enticing young minds on and on into the fair green fields of achievement.

From earliest infancy up through the years, we are always seeking goals, many times unconsciously. It is a part of our heritage to seek better ways. The moment a home is finished one can see where improvements are possible in the next one, and so it goes, on and on.

Isn't that true all through life? Goals — there are millions of them. Their achievement is only limited by our own limitations. Let each one of us hope that we can feel we have contributed toward their fulfillment by our wisdom, our example, our understanding, and by our attitudes toward those who have a right to look to us for guidance and inspiration.

It is a pretty poor commentary on our lives if we cannot look back and feel we have had some active share in opening minds to the opportunities ahead for them. If we have failed, we have betrayed ourselves and our generation.

For so long as there is breath in our bodies, just so long should there be goals to strive for. This is what makes us unique on this earth — it indicates the touch of the Divine.

IN SUMMER COMMENCEMENT

Elon Graduates Forty Nine

Speaking on the subject of "Leadership For Our Kind of World," Dr. Arthur D. Wenger, president of Atlantic Christian College, addressed members of the Elon College summer graduating class August 25 and told them that they must study the world they are entering and fit themselves into that world if they aspire to positions of leadership.

Dr. Wenker spoke in the Elon College Community Church at 11 o'clock in the principal convocation of the Elon summer commencement. The 49 members of the summer class were presented their diplomas and degrees by Dr. J. E. Danieley in an afternoon program held in the college's Whitley Auditorium.

Four members of the summer class were graduated with honors. Shirley Williams Hall, of Burlington, was awarded her degree magna cum laude. Those graduating cum laude were Charles L. Bateman, of Burlington; Loretta Benson Hall, of Elon College; and Sarah Aileen Webster, of New Hill.

Others who graduated were John Paul Allen, Ether; Joyce Beverly Badgett, Burlington; Harrell Woodrow Baker, Burlington; Robert Lee Barham, Burlington; Edwin Lewis Barnes, Burlington; Michael Eric Bernholz, Greensboro; Willis Fulton Eilderback, Annapolis, Maryland; Joan Blythe Bush, Burlington; Gerald Payne Byrd, Suffolk, Virginia; Betsy Anne Carden, Varina;

Charles Thomas Carlberg, Hampton, Virginia; Donald Cline Chilton, Reidsville; Thomas James Crandall, Canastita, New York; Patricia Ann Cross, Winston-Salem; Birdie Wagoner Crutchfield, Elon College; Shirley Tenney Eggleston, Burlington; Sharon Black Gero, Burlington; Kathryn Rose Goode, Pineville, West Virginia; Harold Alexander Gray, Pleasant Garden; Reid L. Hill, Graham; Barry Doyle Hodge, Burlington; Winston Duval Hoalscher, Huntsville, Alagama;

Jerry Lee Hollandsworth, Danville, Virginia; William David Hovatter, Yanceyville; Henry Everett Johnson, Burlington; Samuel Arnold Johnson, Elon College; William Calvin Jones, Jacksonville, Florida; Luther William Libby, Norfolk, Virginia; Carolyn Carr Luck, Clinton; Bernard Alfred McPherson, Burlington; Marion Roache McVey, Snow Camp; Otto William Mueller, Burlington; Jerry Franklin Nance, Martinsville, Virginia; Harry Opell, Brooklyn, New York; James Arthur Shirley, Portsmouth, Virginia;

Leonard Hassell Simmons, Burlington; Joan Eleanor Smith, Burlington; Maurice Edward Staley, Burlington; Judy Bisanor Stuart, Burlington; Kenneth Harold Swanson, Burlington; Robert Donald Terrell, Richmond, Virginia; Robert Lewis Walton, Lexington; Clyde Victor Way, Elon College; John Alvis Webster, Graham; and William C. Whitley, Tarboro.

We have too many men of science and too few men of God. We have grasped the mystery of the atom and rejected the sermon on the mount. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living. **General Omar N. Bradley**

NO TIME TO PRAY

No time to pray? Oh, who are so
fraught with earthly care
As not to give to humble prayer
some part of day?

No time to pray? Mid each day's
dangers what retreat
More needful than the mercy seat?
Who need not pray?

No time to pray? Must care of
business urgent call
So press us as to take it all each
passing day?

What thought more fear than that
our God his face should hide
And say through all life's swelling
tide, "No time to hear."

—Selected

What Is A Minister?

Neil Wyrick, Jr.

What is a Minister? A minister is many things to many people. To some he is a padre dressed in black, with a clerical collar. To some he is a man in a blue suit with a Bible under his arm. To some he is all shout and no sense. To some he is theological hodge-podge four raised-pulpit-feet above the floor. To some he is a soul saver, sanctified and a little supercilious.

In reality, he may be some of these, but not any of them completely, and never all of them rapped up in one neat, easily identifiable package. His life is dedicated to God, but he lives out his existence as man. Sometimes in this daily business of ministry he finds he is too young when the occasion demands the dignity and experience of age. With the passing of time he may feel too old when the exuberance of youth is needed.

Often he is at a loss for words while the world eagerly awaits for gems of wisdom. But in the life of every minister there comes the touch of God's hand; as he labors in the tangled shouts and clamor of the city, the quiet plow-furrowed hills of the countryside, the shifting sands of the seaside suburbs; and from this touch he gathers strength for each new day.

What is a minister? He is so many sermons a year, so many talks to a church or outside groups, so many telephone calls (at meal-times and middle of the night), so many calls at hospital and home — long after the shades of night have fallen. Some days he tries to cram 26 hours into a present 24. Other days, because he is human he is a little lazy.

But if he is honestly called to his task, over the long rung he is a man of God dedicated to his task . . . a long line of the destitute, despondent, and dismal, a kaleidoscope of holy, haughty, or happy, but above all a host of God's creatures seeking, sometimes they are not sure what.

What is a minister? He is a leader sometimes caught up in the middle of the led. He meets the paradox of love and hate in the sanctuary of the Lord. He sees a soul saved from the brink of destruction and the next moment, it seems, he hears a man die with a curse on his lips.

He watches the seed of his sermons fall on all the types of ground about which his Lord spoke . . . and he is never quite sure of the type of ground. He misjudges, and the man who seemed as empty of faith as the night skies of the sun, finds Christ — and there is a new man. The next day a pillar of the church shatters into 1,000 pieces beneath the hammer of temptation.

The minister's heart bends under the blow, he sits and wonders, and then at the ringing of the phone says, "Mrs. Jones . . . certainly . . . I'll be glad to pick up Susan." And he tucks away, but never quite completely, another of his people's problems, looks life in the face with his own weakness, and is strengthened anew by his own faith.

What is a minister? He is a man. Sometimes he is not sure what he is himself or how well he does what he does. The only thing he knows is that there is a job to do and somehow in a great over-all plan he has a part in it — and he thanks God for it.

—**The Presbyterian Outlook**

Joseph In Egypt

Background Scripture: Genesis 37-50.

Devotional Reading: Matthew 5:38-44.

Memory Selection: **Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.** Matthew 5:44-45

SITTING PRETTY

Thirteen years have passed since the events of last Sunday's lesson, and they have been eventful years in the life of the young man Joseph. He was sold into slavery in Egypt and was bought by Pharoah the ruler. His ability was soon recognized and he rose quickly to a high position. By integrity of character, diligence and the spirit of service, he attained a position second only to Pharoah himself. He was what might be called a Prime Minister, or Secretary of State. He had complete charge of Pharoah's affairs and was held in high esteem and warm regard by his sovereign. He was, to use a slang expression, "sitting pretty."

A Scheming Woman

Enter a scheming and unscrupulous woman, Pharaoh's wife. She became attracted to, and infatuated with, this fine-looking young man, and she tried to seduce him. But Joseph had a sense of honor. He told her he could not be a partner in any such shady business. Did not his master, her husband, fully trust him? How could be break faith with his master, and betray his confidence? He broke loose from her and fled from the house. But, alas, he left his cloak, which she grabbed from him, in her hands and she used it as evidence against him. Upon hearing her screams, the servants rushed in to help her, thinking she was in trouble, and she told a lie to them, and later to her husband. The result of it all was that Joseph was cast into prison.

This young man had a stout defense against the wiles of the devil as embodied in this immoral woman. **He remembered that there were those who trusted him.** And he could not let them down or break faith with them. Barclay tells the story of a man in poor circumstances who was tempted by a neighbor to make money in a shady way. "It is no worse than many of your neighbors are doing," said the man. The poor fellow was about to yield when his wife asked him to hold their baby boy for a while so that she could perform some household duties. The little fellow looked up into his father's eyes as if to say "I am flesh of your flesh and bone of your bones. I am the soul of your soul. Where you lead I shall follow. Lead the way, father. My feet come after yours." Then the man said to his neighbor, "Get away from here and never come back here again." To remember that what we do may break somebody's heart is a strong defense against temptation.

Making the Best and Most Of A Bad Situation

From prime minister to prison at one fell swoop — that was what happened to Joseph. Angry at what his wife said Joseph had done, Pharaoh deposed him and had him put in prison. The young fellow might have become bitter about what had happened to him. But here we see again that the important thing in life is **not what happens to a man, but how he handles it.** Joseph with characteristic spirit proceeded to show the spirit of service in prison that he showed as Prime Minister. He quickly won the favor of the keeper of the prison and was promoted to a head place in administering the affairs of the prison. To do one's best wherever one is is the best rule. There are thousands who have taken what happened to them, and made it work for good because of their spirit in dealing with it. Christ came not to make life easy, but to make men great.

At the Top of the Totem Pole Again

While in prison Joseph interpreted the dreams of the butler and the baker of the king. When later the king himself had a dream the butler remembered that experience and also his promise to Joseph to speak a good word for him to the monarch. As a result, Joseph interpreted Pharoah's dreams, and was again given second place in the kingdom. He was made a kind of Secretary of Conservation or something. It was his business to gather the crops in the good seasons and to store them against the lean years to come. Unwittingly he was an instrument in God's hand to save the Egyptian people, and also his own people, through whom God was to make known his redemptive grace in Jesus Christ. But perhaps not too unwittingly, for Joseph had a sense of divine mission or destiny, as he later revealed to his brothers.

SUNDAY SCHOOL LESSON
SEPTEMBER 15, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Grace of Forgiveness

The story of the visits of his brethren to Egypt for grain in the time of famine is too long to be told in detail here. The emphasis is upon Joseph's graciousness in forgiving them for their crime against him. It took a big-hearted man to do what he did. Too much emphasis cannot be put upon the absolute necessity for forgiveness toward our fellowmen. Jesus himself said that if we are not willing to forgive our fellowmen their trespasses against us, God will not, because He cannot forgive us our trespasses. There are three principles operating here. 1. Forgiveness must be practiced because it is the Christian or Christlike thing to do. 2. To forgive a man is to give him another chance, and that is a Christian principle. 3. And, perhaps selfishly, forgiveness is of greater benefit to the forgiver than to the forgiven. Refusal to forgive puts a blight upon one's own life — he cannot expect forgiveness from God.

INCOME TAX COLLECTOR LEARNS

With the income tax deadline now in the past, this story seems to be quite timely. We pass it on as it has been used in other church papers.

"The other day I checked a queer return. Some guy with an income under $5,000 claimed he gave $624 to some church. Sure, he was within the 20% limit, but it looked mighty suspicious to me. So I hopped a trolley and dropped in on the guy and asked about his return. I thought he'd become nervous like most of them do, but not this guy. He came back at me about the $625 without batting an eyelash.

" 'Have you a receipt from the church?' I asked, figuring that would make him squirm. 'Sure,' he said, 'I always drop them in the drawer.' And off he went to bring the receipts.

"Well he had me. One look and I knew he was on the level. So I apologized for bothering him, explaining that I had to check on deductions that seem unusually high. Upon leaving he invited me to attend church. 'Thanks, but I belong to a church myself,' I replied.

" 'Excuse me, that possibility hadn't occurred to me,' he said with a smile.

"As I rode home, I kept wondering what he meant by that last remark. It wasn't until Sunday morning when I put my usual dollar in the offering plate that it came to me."

—**The Christian**

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Three Ways To Learn About Us

Dear Friends:

We are most anxious for the Children's Home to be known as fully as possible to all of those who aid in our support. This is particularly true of our churches in North Carolina and Virginia.

We will soon be approaching the season when the Children's Home makes its annual appeal for "over and above giving" from our churches in the Southern Convention. In order for you to support the Home to the extent that it should be supported we feel it is necessary for you to know what the Home is doing and what the plans are for the future.

There are several ways you can become better acquainted with our Home for Children. One method is for us to bring the story of the Children's Home to your church and tell it to those who are interested in hearing; another method is for you to come and visit our campus.

There are two methods we can use in bringing the story to you. One would be for us to bring a group of children and have them present a service of worship for you and then we would tell a little of the story of the Home; this we do quite often. In using this method today we do not use as many children as we previously had in the program and we try to present it in such a way that they participate as we do in being a part of the service. We try to keep them from feeling that they are on exhibition.

Another method of giving information concerning the Home is when we are invited to come to you with slides and just simply make a talk about the Children's Home and tell the complete story, which of course involves the type of children the Home is taking care of and how we are endeavoring to do this. When a church wants to hear the full story, this is the best way because when the children are with us we do not talk about the various children which we have on our campus. We feel that this might be a source of embarrassment to them. When they are not along we are able to speak more objectively of the children we are dealing with and what we are trying to do to help them. We do this kind of presentation more and more each year.

To our way of thinking the best way to know more about our Home for Children here at Elon College is for you to visit our campus. Here you see the Children's Home in action. When I visit you and tell the story of the Home you see the Home through your interpretation of the facts presented. When you visit our campus you see it first hand and know it from your own experience.

We have, we think, a number of things of interest for you to see at our Home. Many of you have not yet seen the two new cottages that have been erected. Now under way this fall is the Wisseman Cottage, which I am sure all of you will be interested in viewing as it undergoes construction. We have a truck-patch farm program that our farm manager would be happy to show you. There are other things we feel sure would be of interest that our boys and girls would like to share with you.

We are more than happy to bring our program to you and will welcome opportunities to present the story of the Home to any group in our churches.

We were very happy last Saturday night to visit for the first time the Laymen's Fellowship in our Albemarle Church. They were observing "Ladies Night." Mrs. Snyder and I thoroughly enjoyed the delicious meal served and also the opportunity to share with them what we are endeavoring to do here at our Children's Home. We welcome any other such opportunities to visit the churches and tell them of our program.

If it is possible for you to visit our campus we extend to you a most hearty welcome to come and see us; individually or as a group we would be happy to have you visit us any Sunday afternoon. If you know in advance when you are coming, we would appreciate your letting us know so we can have someone ready to take you on a tour of our Home.

We are most anxious for you to know more about our Home for Children — whether it is by our coming to you, or your coming to us.

REPORT FOR AUGUST 26, 1963

Southern Convention Churches and Sunday Schools

NO REPORT THIS WEEK.

SPECIAL OFFERINGS

Stuart Oldson, Salem, Mass.	$ 10.00	
Young Adult Sunday School Class, Union Ridge Christian Church, RFD, Burlington, N. C.	20.00	
Hubert Beane, Asheboro, N. C.	15.00	
Mr. and Mrs. C. E. Cherry, Jr., Norfolk, Virginia	25.00	
Mr. and Mrs. C. A. McIver, Burlington, N. C.	100.00	
Mrs. W. M. McPherson, Burlington, N. C.	10.00	
Graham Wisseman Circle, Greensboro, N. C.	15.00	
Mr. and Mrs. Garland F. Huffman, Burlington, N. C.	10.00	
In Memory of Mr. Jesse L. Fields		
In Memory of Mrs. Harold Odone		
In Memory of Mr. Van W. Wrape		
Total Memorial Gifts	17.50	
Special Gifts	128.11	
Total		$ 350.61
Total for the Week		$ 350.61

CAMP COOK DIES

Moonelon campers will be saddened to learn of the untimely death of one of the camp cooks, Mrs. Mollie Terrell. "Mollie," as she was affectionately called, died in a Burlington hospital Tuesday afternoon, August 27. Mollie had worked for two summers at Moonelon and was known as a quiet, efficient cook who wanted the children and young people to have plenty of good food.

Rev. R. Hugh Lasseter is the pastor at Antioch church in Eastern Virginia, rather than Rev. H. E. Crutchfield as stated in a recent Sun. We regret the error and apologize to those concerned!

Dr. and Mrs. H. S. Hardcastle are spending this week with their daughter, Jane, and her family on an island off the coast of Maine — a nice, cool finish to the summer!

TRIBUTE TO CENTRAL, NORFOLK

Mrs. O. D. Poythress

Central Church, Norfolk, is a very small church in number, but spiritually it is great. Some of the sweetest people I've met are these good folks at Central — always a warm handclasp and a sunny smile. They love each other and are like one big family. Most of all they love God and are so loyal. Donald Sledge, who is preaching at Long's Chapel (near Haw River, North Carolina) and going to Duke was a member here when he decided to enter the ministry.

Mr. Poythress has been interim pastor here since March, and also served here nine months following his retirement in 1958. We have traveled many miles during the eighteen months of supply, but we have enjoyed it very much.

A member of the church, Mrs. Arlene T. Darden, describes this church so well in her poem:

LITTLE CHURCH

There's a little church around the corner,
'Tis small and of some things bare,
But as you go in you feel quite sure
That God will be found there.

The harmony of its members,
The love that each may share,
The earnestness of its pastor
Make you know that God is there.

The music is not pretentious,
The choir sings because of love;
But more than many a well-paid group
Their hymns reach God above.

Its purpose is plain and simple:
To make those in its reach aware
Of the saving grace of Jesus,
And to know they can find God there.

Though it is small, its scope is wide,
From babies to folks who are old.
It reaches for all, and teaches all
And guides all to the Shepherd's fold.

Oh, grow little church,
Grow in power, grow in love.
But don't get so grand that as we stand
And so sweetly lead in prayer
We'll not feel sure, oh, very sure,
That our precious Lord is there.

First Congregational Christian Church of Greensboro has appointed a committee on re-naming the church and is asking all members to give suggestions. An idea some other churches, especially those with no-longer-meaningful names, might well try!

Rev. Don Leonard was the guest speaker last week at revival services at Pleasant Ridge, Ramseur. Mr. Leonard is pastor of the First Evangelical and Reformed Church, Asheboro.

H. V. Cox, Jr., superintendent of the church school at Pleasant Ridge, Ramseur, reports through the church newsletter that the enrollment of 243 last quarter was an all-time high. The attendance averaged 84% of the enrollment and more than 200 were present on three Sundays.

The laymen's choir provides special music the fourth Sunday in each month at our Asheboro church. Last Sunday the laymen were hosts to the men of the First Evangelical and Reformed Church at a breakfast meeting.

Four members of our Southern Pines church are financing a "Tele-Prayer" program for several months. By dialing a certain number you hear a prayer over the telephone. Some are using it as the basis for daily devotions.

In Memoriam

PEARCE

The members of Liberty Spring Church (United Church of Christ), wish to pay a tribute of love and respect to the memory of Mrs. Emma A. Pearce who departed this life November 1, 1962, after a long illness.

For several years Mrs. Pearce was unable to attend church, but was a faithful member as long as her health permitted.

Everyone who visited her during her illness, will cherish the memory of her courage and kindness, her keen interest in her Bible Class, Women Fellowship, Church and Community.

To show our appreciation of her loyalty and faithfulness, be it resolved:

That we extend to her husband and loved ones our deepest sympathy and commend them to the care of our Heavenly Father;

That we preserve in our hearts the memory of her devotion and follow the example that she set before us;

That a copy of these resolutions be sent to the family, one copy be sent to The Christian Sun for publication, and a copy be recorded in the minutes of the Church.

Respectfully submitted
Mrs. E. F. O'Berry
Mrs. Thurman Copeland
Mrs. Rudolph Badger, Chm.

EASON

God in his infinite wisdom and mercy saw fit to call to her eternal home, Mrs. Della Eason on June 27, 1963 after a long period of ill health.

She was a woman of friendly spirit and loving character. In her quiet and sweet manner she did many good deeds. To know her was to love her.

Her passing has left a feeling of sadness in her home, in the church and Sunday school and the community that only time and God's grace can lessen.

We, the members of Liberty Spring Church (United Church of Christ) wish to extend our deepest sympathy to her husband and the other members of her family who ministered so faithfully to her.

Respectfully submitted
Mrs. E. F. O'Berry
Mrs. Thurman Copeland
Mrs. Rudolph Badger, Chm.

BYRD

We, the members of the Liberty Spring Church (United Church of Christ) wish to pay tribute of love and respect to one of our oldest members, Mrs. Rosalie L. Byrd, who passed from this life December 22, 1962, at the age of 91.

Those who knew her will remember her as a faithful member and active worker in her church and its organizations for many years.

After moving away, she kept in close contact with the pastor, and never failed to remember her obligations to her membership here.

In her memory we present the following resolutions:

That in this loss we bow in humble submission to the will of our Lord.

That we extend our heartfelt sympathy to her family.

That a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication, and a copy be filed in the church records.

Respectfully submitted
Mrs. E. F. O'Berry
Mrs. Thurman Copeland
Mrs. Rudolph Badger, Chm.

HARRELL

Our Heavenly Father, who doeth all things well, saw fit on June 29, 1963, to call to his heavenly home our beloved co-worker Mr. Joel Edward Harrell, Jr.

He was a man of fine Christian character. His warm friendship won for him many devoted friends. We shall always cherish his memory and try to emulate his fine example of Christian living.

He will be missed not only in Liberty Spring Church (United Church of Christ) but in the community in which he took an active part in all civic work.

He was a loyal and devoted member of his church, and in his Sunday school class there is one vacant chair.

Therefore be it resolved:

That we are thankful for his life among us, and we the members of Liberty Spring Church (United Church of Christ) wish to extend our deepest sympathy to his family.

Respectfully submitted
Mrs. E. F. O'Berry
Mrs. Thurman Copeland
Mrs. Rudolph Badger, Chm.

Across Our Country With The Lightbournes

J. H. LIGHTBOURNE, JR., SUPERINTENDENT, SOUTHEAST CONVENTION

It is a long way from Atlanta, Georgia to the west coast and back. While we did not use the most direct routes, we covered over 8,000 miles on our recent trip.

We discovered what many others have learned. This is a big country. Not only is it big, but it also has great variety. The scenery is almost beyond belief. There is so much to see and do one can only guess as to the time needed to do justice to all there is to experience. It undoubtedly would be measured in years.

We discovered something else that others have learned. People of many races and ethnic backgrounds live in the United States. They are of many colors and shapes and sizes. They all seem to have two characteristics in common. People everywhere are basically friendly and helpful.

Our trip began on June 9. The first few days were spent covering the distance to our first major stop — the Carlsbad Caverns. However, when we went through Ft. Worth, Texas, we called Rev. and Mrs. Clarence Baldwin and Kathy. They send greetings to all their friends in the Southeast Convention.

Perhaps you know that every night around seven o'clock millions of bats fly out of the Carlsbad Caverns in New Mexico. It is a sight to behold. We arrived in time to watch the flight, camped for the night at a nearby campground, and took the four-hour hike through the magnificent caverns with the first tour at seven the next morning.

El Paso was the next stop, primarily so that we could cross the bridge over into Mexico and visit the big native market in Juarez. From El Paso we headed for the Petrified Forest National Park, camping for the night high up in the Alpine Pass between New Mexico and Arizona.

The hard, glistening logs of the petrified forest are of beauty and interest. From here it is not far to the Painted Desert, which presents a variety of colorful panoramas depending upon the location and brightness of the sun.

It was Saturday night when we reached the Grand Canyon. A lot of campers were there before us, but we managed to find a spot in the picnic grounds. The next morning we watched the sun rise from the outdoor chapel on the rim of the canyon. We still don't quite believe the Grand Canyon really exists.

From there our route took us to the Lake Meade Recreational Area near Hoover Dam, where we camped for the night and drove into Las Vegas for dinner and to look around. (No, we didn't lose all of our money there!)

The next day the Mojave Desert was before us. It is hot and dry, but the road is good. However, here we encountered our only car trouble of the trip. At Barstow, California, we discovered the rear wheel bearings were burned out. Fortunately, there was a good garage there and the local Congregational minister, Rev. R. O. Moore, Jr., helped us establish credit just in case it was needed. However, the bill wasn't too bad and we enjoyed the night in a good motel.

Then on to Los Angeles we went. There we visited Hollywood, Disneyland, and the Knott Berry Farm, along with other places of interest. Disneyland is wonderful for young and old.

Yosemite National Park was the next major stop. The valley with its towering walls and striking falls is unbelievably beautiful. Once again we encountered many campers, but were able to find a choice site with a view of the falls.

At San Francisco we visited Fisherman's Wharf, Chinatown, and took the boat trip around the harbor. This is a lovely city. It also has frighteningly steep hills! It is no place for poor brakes.

From San Francisco we turned east, crossed the mountains and, after camping on the high desert one night, drove across the Great Salt Lake desert into Salt Lake City. Of course we floated in the Great Salt Lake. It is hard to sink there.

We had heard so many tales about the bears bothering campers in Yellowstone National Park that we decided to camp at Jackson Hole in the Grand Teton National Park. The mountains there are rugged and tremendous. It can be cold even in the summer. One morning we woke to the sound of the howling wind and the sight of snow flurries!

The Old Faithful Geyser spouted four times during our visit to Yellowstone. The springs and geysers are hard to believe. After a long weekend at the Tetons and Yellowtone it was time to head for Denver and the General Council and Synod.

Denver is an interesting and beautiful city. The stay there was fine. Then it was time to come home. We made it safe and sound. It is good to be home.

The
CHRISTIAN SUN

Elon College Library

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Vol. 115 September 10, 1963 No. 36

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

For all the saints who from their labors rest, Who Thee by faith before the world confessed, Thy name, O Jesus, be forever blest.

From earth's wide bounds, from ocean's farthest coast, Through gates of pearl streams in the countless host, Singing to Father, Son, and Holy Ghost.

Alleluia! Alleluia! Amen.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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Martin T. Garren

When the diseased lungs of Martin T. Garren ceased to function Saturday morning, September 7, 1963, First Congregational Christian Church of Greensboro and the Southern Convention lost one of its finest members. He had packed into his fifty-five years more of useful living than many do in a much longer tenure of life.

At a memorial service Sunday afternoon, led by his brother-in-law, Dr. W. E. Wisseman, pastor of the church, the choir sang "Rejoice, Ye Pure in Heart," and "O God, Our Help in Ages Past." Pastor Wisseman said that Garren's life needed no decoration to make it beautiful, for it was much like that described in the first Psalm. In the home, church, community, convention, and denomination, Martin Garren lived an humble, sincere, and useful life.

He is survived by his wife, the former Birdie Rowland; two sons, Charles M. and Samuel B., both of the home; his parents, Mr. and Mrs. S. M. Garren of Hendersonville; and one brother, Dr. Kenneth H. Garren of Holland, Virginia.

Martin Garren was the only layman to serve the Southern Convention as president during the past century, and his four years were filled with excellent leadership. He has held many offices in his local church, in the convention and in the denomination. He was currently a member of the board of trustees of Elon College.

A good man has gone to his reward.

EDITORIALS

Keep Your Head

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise;

. . . .

Yours is the earth and everything that's in it,
And—which is more—you'll be a man, my son.

These words of Rudyard Kipling are good for meditation in our time. People get disturbed by the noise about them, the ideas that clamor for admittance, the new conditions under which all must live, the changing structure of political, social and religious life. Because others are plunging ahead they may join the parade without knowing the destination. Or, like a timid child at night clinging to a doll or teddy bear, they may hug to themselves the ancient customs and ideas, afraid of any change. Or, confused by undigested ideas, they may start blaming someone — perhaps a trusted friend — for the confusion in which they find themselves. Then follows hatred. Badly confused people, especially those who blame others for their condition, are prone to hate the objects of their dislike. This, of course, makes them more unbalanced — and dangerous.

This is the kind of world in which we live, and are destined to live for years to come. It is under such conditions that children meet in school other children of a different race, that college people gather to persue knowledge and may be diverted to other matters, that politicians rush in to take the place of statesmen, that church people forget the "weightier matters of judgment and mercy" while doing some of the good things that are also pressing. This is a time that calls for calm and clear thinking; for judgments based on facts rather than fancy or prejudice.

To walk calmly through the storms of our time with serenity of heart and steadfast purpose calls for character based on fellowship with God. It is important to know what people across the earth are thinking and to be aware of what they say and do, but stability comes from allegiance to the Creator of all men who doubtless has a purpose even in the storms that harrass us. We glibly talk of the crucifixion of Christ who counted life not dear to himself, but it is difficult for us to fall into his footsteps on the way to Jerusalem where he faced the cross he did not deserve.

If we as Christians of today are to measure up to the standards of Christianity — and of manhood — it will be very necessary for us to find reinforcement in private devotions and public worship. The Bible, and especially the Gospels, must be searched diligently for God's message for our time. It is not enough to take the watered down, or partisan interpretation given by others. Each individual must search for himself, and then, willingly yielding his will to that of Another, the One promised by Jesus, the Holy Spirit, undertake to live that which he believes regardless of what others think, say or do.

This does not discard human relationships. It does not destroy lessons learned through centuries of trial and error and success. It classifies no one as an enemy to be destroyed. It does not lead to bigotry, but to humility. It does add stability to character. It increases ability to work for what is really good. It will maintain such things as are good in society and prevent wailing when the unimportant or evil things disappear.

This sort of philosophy can be criticised as being individualism in a time when socialism seems to be predominant. It may also be called Christian character in a changing world.

Keep your head; you need it.

Churches And Churchmen

A reading of a "Historical Sketch of Mt. Carmel Christian Church" dated June 30, 1935, has set the mind to thinking of churches and churchmen. Both are very important in our time although there are those who seem to believe that churches are outmoded and churchmen are likely to be hypocrites.

This paper by Dr. I. W. Johnson, himself a product of Mt. Carmel church, tells of the beginning of Antioch in the closing days of the eighteenth century, and of Mt. Carmel later. The Church of England had many buildings and congregations in eastern Virginia previous to the Revolution that removed British control of the Colonies. After the war the buildings were vacant because the churchmen who had been there no longer attended. Then came Rev. James O'Kelly representing the first Church organized in America, and preaching the liberty of every individual and church. The abandoned buildings became meeting-places for this new denomination. Antioch was such a church. Its members started Sunday schools, which were real schools to teach reading, writing and arithmetic as well as the Christian religion. Mt. Carmel was a product of this type of missionary effort. It was organized August 26, 1871. At this meeting Dr. William B. Wellons, an editor of this paper and a leading member of the Christian Church in his day, presided, and Jesse T. Whitley was secretary.

In reading such items of church history one encounters a long list of men and women whose influence was great in their time, and whose memory lends radiance to our days. Among the ministers listed who served the church are M. B. Barrett, J. T. Kitchen, H. H. Butler, Stanley C. Harrell, W. D. Harward, T. E. White, Elisha Bradshaw. Many lay men and women are also listed. Memory of them enriches the lives of those of us who minister in the churches today.

Whose names are now being inscribed on the pages of church history? What ministers will be recorded as having changed communities and established or strengthened churches? What Sunday

(Continued on Page 14)

The First Full Measure Of Devotion

By Richard K. Morton

Professor of Sociology and Religion, Jacksonville University

I never have played the piano very well. A number of years ago, however, I was idly producing some improvisations (a euphemism for distracting discords), when I struck not a "lost" chord but the first really richly harmonious one that ever came to me. It was such a rewarding thrill that I tried hard to repeat the experience. This has served to remind me of the great stimulus and blessing to be found in striking some rich chord in one's ministry in his various roles. What makes us so feeble and ineffective at many times is that we have never given the task before us a full measure of devotion.

For many years I have seen many phases of the work of the church suffer because of a prevailing philosophy that "anything is good enough for the church" — which often stemmed out of a belief that if you claimed dedication and spiritual earnestness, it did not matter much how inept or weak or shallow you were in your work. One would certainly hasten to point out that the Lord can and does use the labors of mind and hand of those who have limited strength, knowledge, and experience, but this does not mean that religious work is without standards of suitable performance. As Dwight L. Moody remarked, such work "may not take much of a man, but it takes all of him."

We glibly quote the Bible, that verse about loving the Lord with all one's heart and mind and soul, in particular, without thinking of its full implications. For the most part the Lord gets the margins or residue of our money, time, effort, and strength, after other interests have been satisfied. We rationalize a good deal about what we have done and propose to do, seldom, however, able to proclaim securely that we have actually given, perhaps for the first time, our full measure of devotion.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*

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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

Results of this immature, fragmentary faith and program of works are found in our spluttering and unsureness in the face of controversial issues that arise — and we feel perplexed about what is right and what we should do. We have not studied enough; we have not observed enough; we have not worked enough. Especially we have not labored to secure and maintain high intellectual standards, but have felt that emotional response and dedication would make up for any mental laziness or neglect. The outcome has been, in many places, some tragically inadequate and poorly based religious education projects and programs.

I am often reminded, in this connection, of the account of the last hours of the fabulous King Arthur of the Round Table. As he lay dying by a lakeside, he requested his knight attendant to throw his valuable bejeweled sword, Excalibur, out into the lake and then come and tell him what happened. Twice the knight — noting greedily the value of the sword — only pretended to do so and came and said that nothing had happened. But when importuned to throw out the sword, a hand reached up out of the lake to grasp it.

However we may construe or evaluate that legend, it does call attention to the power of sacrificial, all-out devotion. The Lord's work calls for the ultimate in striving for excellence and for service for the life and society of mankind.

We want to maintain high standards of personal piety and devotion and we want to serve our local church and our Christian brothers well, but we also want that kind of intellectual and social orientation which will make our contribution to any project more appropriate and effective.

Religious groups are undoubtedly gaining in the numbers of their adherents — but are they gaining as much in the intensity and enthusiasm activated by these adherents? The "lump" of society is large and cannot be materially changed unless there is real "yeast" in the leavening agent.

A recent writer has cited the phrase from Justin Martyr which has relevance matikos" or the seed of Divine Reason. This might also be freely translated into the phrase "the germinating power or word." What seems to me such a current need is just this power-to-grow — this stirring of mind and spirit into action. This involves, too, a consciousness of a higher standard of excellence and of stewardship, of pride in one's own contribution to the work of the Lord. We might cite from other lands and cultures words of great meaning that enrich thought in this connection: "li," of the Chinese, meaning something like man at his best or his culture at its best; "arete," Greek term for forms of excellence; "paideia," also Greek, referring to culture or education of a high form. This type of living and of service cannot be attained without one's giving the fullest measure of devotion to the work of Christ and the Church.

Any casual survey of the scale and speed of much of our church work today must necessarily reveal how far from any real all-out intensity of devotion it is. We are devoted and we are affiliated — but rarely in such a way that it ever hurts or causes us loss. I believe that our personal religious life would be transformed, as would that of the church fellowships as a whole, if we were more intensely in earnest and working to the upmost on a challenging program. Our church life is on the whole too easy, too limited, too tolerant of negligent and incomplete work.

In many trades and professions the counselors often ask candidates this question: "Recognizing your desire to know what the chances are for your success in this field of activity, I ask you simply, How intensely do you want to do this, and what does it mean to you?"

One of the real problems in operating our religious interests at fullest capacity lies in the complexity and size of the ecclesiastical organizations we have created. We are to such a great extent occupied with running machinery and managing staffs and projects, that there are times when the basic spiritual concerns are quite forgotten. A business man, recently commenting upon some economic matters, made this statement: "In spite of it all, I don't see anyone giving his life for the free enterprise system." However this may be, I wonder if we see anyone giving himself for the Christian Way?

The full measure of devotion is called for in these days, yet most of us together with our organizations are not really operating at full capacity in the interests of the Kingdom. Our Christianity is marginal, residual, contingent upon many other situ-

(Continued on Page 4)

(Continued from Page 3)

ations and forces. This kind of Christianity is weak and unimpressive. It appears to me that we settle back into conventional, "adequate" routines — but nothing unusual is ever done or said, and there is no real spirit or dynamic in us.

I do not believe that the answer to the current situation can be found to any high degree in providing better equipment, methods, and the like. It will be found in increased intensity of devotion and dedication and more energetic labors on specific projects. We perhaps are more negligent in our Christian duties than we think — for in a day of great crisis, we act as if there were no crisis in anything. In a day of great rush and pressure, we act as if there were no need to have any strength for resisting pressure. If there were not very strong and purposeful agencies at work today against Christian principles, it might not be so essential for us to promote them. Even in our church school classes and in our worship services we cannot afford to be trivial and only half-concerned.

With some, to try to get something definite out of their religious life is like trying to drive a nail into a jelly fish! What so often happens is that we offer some kind of a sacrifice or oblation, especially in the form of some material or ritualism, rather than the sacrifices of a broken or a contrite or a dedicated heart.

Changing the metaphor again, I am reminded of some recent reports from the Negev and Israel, giving more instances of how precious water has been in these areas since the earliest times. Science still finds it difficult, too, to make it economically feasible to change salt water into fresh. It is said that for watering orange trees, for example, water must be pure, or at least free from such an element as even a little salt. We may find that as we approach the task of the church today, the Christian will need to possess and activate a faith that is just as free from weakening impurities.

Ministering To The Emotionally Ill

Rev. William A. Cousins, South Norfolk

Eighteen million Americans, one in every ten, are suffering from mental or emotional disorders. At the present time there are eight hundred thousand individuals in hospitals with mental or emotional illness, as many as with all other diseases combined, including cancer, heart diseases, tuberculosis, multiple sclerosis and every other crippling disease. Each year over a half million people are admitted to hospitals for the first time for psychiatric treatment. And at least fifty percent of the medical and surgical cases treated by private doctors have emotional complications.

Nearly two billion dollars in tax funds are spent each year for care. State hospitals spend an average of twenty-five dollars a day per patient to cover the cost of food, clothing, and shelter. In general hospitals the cost is higher. The average general hospital spends slightly over thirty-two dollars a day per patient. As costs continue to rise in every area of the nation's life, the cost of medical care may be expected to increase.

The facilities for dealing with the problem are woefully inadequate. The average state mental hospital has only sixty-three percent of the doctors it needs, forty percent of the social workers it needs, eighty-three percent of the psychologists it needs, and twenty-four percent of the registered nurses it needs. Community mental health clinics now number only 1,400, many of them part-time. At least 3,600 full-time clinics are needed to have one clinic per 50,000 population.

Everyone Can Help

Everyone has a stake in the matter. Not everyone is a psychiatrist, psychologist or social worker, but everyone can contribute to emotional health. Most of us can help primarily in two ways. One way is exactly analogous to the part everyone plays in respect to physical health. Parents, teachers, friends and family do not treat serious physical illness, but most know how to recognize its presence in order to call a doctor in time. Things are no different in regard to emotional illness. As laymen we do not attempt to treat it, but greater familiarity with the symptoms of serious emotional illness would enable us to be more effective in ministering to those who are suffering. The other way is by creating the conditions that contribute to emotional health. In providing proper diet, sleep, exercise and healthful surroundings, we usually do a great deal to prevent illness. The same principle applies to emotional health. Everyone has a responsibility to create the conditions that contribute to emotional health and to avoid the conditions that create emotional distress. Here, as in various other areas of life, the adoption of different attitudes, understanding, sympathy and insight into behavior, could prevent many of the current cases of emotional illness.

Minister Can Help

The minister especially is a key man. It has been estimated that forty percent of the people in the country take their personal problems to a minister first. He, therefore, has a real opportunity to minister to the emotional needs of the people. And very often in the midst of routine pastoral duties, the minister may have the opportunity to observe individuals who are suffering from mental or emotional disturbances.

The best way in which he can help is by ministering to the family, by knowing the resources of the community for dealing with such problems and by giving practical guidance. Often the family presents a real problem. It may wish to deny the illness or may think the problem is more serious than it really is. Some problems are not as serious as they appear to the average person. Other problems may be more serious. In any case when the illness strikes the minister can ease the situation considerably by displaying a sympathetic, detached, understanding attitude.

To some extent every community has resources. The family doctor is the first and most readily available source of help. A great many general hospitals have psychiatric wards to treat cases of emotional disturbances. Every state has a network of mental hospitals for treating serious, prolonged cases. Long before any such steps are necessary, however, consultation with a psychiatrist is advisable.

By obeying a few simple rules the minister can give a great deal of practical guidance. **Rule number one: Be friendly.** Let the person know you are interested. Make sure the individual knows you are a friend and that no secret revelation of his difficulties will surprise you. This is exactly what the emotionally ill person needs. A person who is fighting the whole world will be relieved to know someone is on his side. Your friendly attitude can help him let down his defenses and let him take a more relaxed attitude toward life.

Rule number two: Be a good listener. People with emotional problems need someone to talk to, someone with whom they can share their troubles. Let the person talk. Don't interject your own viewpoint when it is not necessary. You are there to help the person get things off his chest.

Rule number three: Help the individual with his practical problems. A more complete understanding of the causes of maladjustment is made possible by the distinction between precipitating and predisposing factors. The immediate situation the individual faces may be the precipitating causes of the illness. Sometimes emotional problems are provoked by some very simple, easy to remedy practical problems, like financial difficulty, the loss of a job, or a housing problem. Give all the help you can. The result may be beneficial beyond anything you may imagine.

Rule number four: If the problem is persistent and prolonged, encourage the person to get help. The advice of a friendly physician in general practice may be helpful. Or you may get a list of competent psychiatrists from the local medical association. Or you may choose one at random from the directory of the phone book. Actually, the average person has a misimpression of the psychiatrist. As a rule he is merely a friendly human being skilled in certain techniques that can alleviate or cure emotional illnesses. About the only thing he will do is settle back in his chair and, in a relaxed atmosphere, simply say to you, "Tell me about it."

There are a few things to avoid. Don't set yourself up as a judge. Since problem behavior is a trouble rather than a fault, it is unfair to set yourself up as a judge, and to condemn the person. Don't practice psychiatry. There are too many amateur psychiatrists around already and not enough good ones. Don't tell the person to snap out of it. He can't help what he is doing. The problem is often deep-seated. Don't argue him down. He'll only fight you.

Role of the Church

The church, as a body of God's people, also can help. The greatest contribution the church can make is to recover a concept of itself as the saved and saving people. Too often the church in practice, if not in theory, conceives of itself as a promotional organization seeking to promote certain programs, certain activities and certain viewpoints, and thus it ignores the individual. Recovering this concept of the church would do much to refocus the church's attention upon the importance of persons and help to relate its message to emotional problems.

We must always remember one of the cherished goals of the church is to relieve distress and allow people to fulfill their God-given talents. As Isaiah said, it is our duty "to bind up the broken hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, and to give the garment of praise for the spirit of heaviness."

A SIMPLE THING

A candle's but a simple thing—
It starts with just a bit of string,
Yet dipped and dipped with patient hand
It gathers wax upon the strand
Until, complete and snowy white,
It gives at last a lovely light.

Life seems so like that bit of string,
Each deed we do, a simple thing,
Yet day by day, if on life's strand
We work with patient heart and hand,
It gathers joy, makes dark days bright
And gives at last a lovely light.

(Author Unknown)

About ※ ※ ※ A NEW SOURCE OF PAPER

The tallest, toughest forest in the world, the Tasmanian hardwood eucalyptus, are being felled to make newsprint. Until recent years no one had made commercial paper from these hardwood trees, and with conquest of this new material to meet man's insatiable and ever-increasing demand for the printed page another frontier yields to the magic of science and the flexibility of commerce.

Tasmania, the island south of Australia which is one of six Australian states, contains the world's largest virgin forests of eucalyptus. When the first settlers pushed their way deeper into the great Australian bushland there were millions of these huge tough trees, some more than 400 feet high. How many centuries this forest had grown could be only a guess.

Settlers, however, were not interested in forestry. They wanted cleared land on which to grow crops, and when the trees were too large to fell, they ring-barked them, so the towering giants died, leaving bleached white skeletons to mark the folly of man.

It was not until some of the best forests had been ring-barked or burned that a hardwood industry developed around the eucalyptus. Now, a new industry, hardwood paper-milling, is turning out newsprint for Australian newspapers and cellulose for other purposes. It is the latest chapter in the intriguing story of paper that runs through the centuries from papyrus, grasses, silk, linen, straw, cotton, and rags to the long-rib North American spruce, and in later years to the Southern pine.

It was less than 100 years ago that wood supplemented rags and straw as a source of pulp for newsprint. Meriton, now Interlaken, Massachusetts, was the founding place, chemists using a European formula that had not yet won acceptance abroad. From that stemmed the vast wood-pulp and paper-making industry of this continent.

Australia's large-scale industrial conversion of the hardwoods into pulp for paper and other uses may set that country, too, upon a galloping consumption of forest reserves. But it has an element of timeliness about which Australia and the rest of the world may feel momentarily consoled. It increases by 30 percent the availability of world materials for paper and leads to new paths in the uncovering of cellulose generally.

Thus man has achieved another breathng space in which to take stock of his inroads upon the forest. He may now take more time to direct its conservation — a subject of great and increasing importance for the survival of any civilization.

C. B. Riddle

This Is The Way Our Missionaries Work

Kilanjunai P. O.
Via Salaigramam
Ramnad Dist.
India
August 15, 1963

Dear Friends,

The biggest change since we last wrote is that three of our four children are now in school in Kodaikanal. It leaves our home very empty and quiet, but Ed and I seem to keep busy anyway. Little Mary is now without older brothers and sisters and is fast becoming the "only" child in behavior. Luckily she does have plenty of Tamil playmates to keep her from getting spoiled completely.

More and more I have been taking over some of the duties of caring for and keeping track of the stock rooms and general recording of hospital stock. It is a mechanical job involving a lot of writing which the Indians don't like because it all is done in English. Also the names of all the various types of instruments are hard for those who are not doctors or nurses.

I still stay at home most of the time, partly because of not wanting to leave Mary, and partly because Ed seems to be able to fill my time with useful jobs here.

Ed keeps very busy between attending his clinics and trying to keep the business of running the hospital in order. Recently he has been struggling with building which had been completely stopped. We need the extra building desperately but we discovered one of our chief supervisors was investing the funds in the city and running up huge debts here in Kilanjunai with no results to show. Ordinary coolies were demanding higher and higher wages, and the few available skilled workers, such as carpenters and masons, were running off to other jobs where they were paid on time. We are now trying to get the job done with our own hospital staff doing the supervision, but it is discouraging.

For the repair on our own home which has waited for over a year we have finally turned to our own cook who is a local man and has a family who knows something of building. Yesterday I spent most of my free moments in cooking instead of at the hospital so that he could be free for the building. We have one shed in our back yard that covers the bathing area that is actually beginning to lean because the base is so rotten. I was beginning to be afraid the whole thing was going to come down on our heads,

Aside from these frustrations we seem to be carrying on just fine. Our older children write cheerful letters from Kodai. Only our Martha seems to be lonely and homesick at times. I have just been up to the hills to see the children and to be with Joy on her twelfth birthday, which gives me a lot of satisfaction. Seeing me seemed to help Martha and her loneliness.

We are sorry we have been so slow in writing to those of you who have written and sent bandages, and letters and gifts. Even though our work here makes us slow in answering we still very much appreciate all that you do for us here. I hope this letter finds most of you having a good vacation.

Cordially yours,
Fran Riggs

Dear Friends,

As I write we are having another very unseasonal downpour, which is, of course, making the farmers very happy. As usual, the farmers' luck is my bad luck, as it means another struggle with mud to get through to the clinics. Yesterday morning first the trailer, and then the jeep without the trailer, got hopelessly stuck in a field, and required the help of a dozen village men to get us out. We then had to come back to Kilanjunai and make a 35-mile detour around the other direction to get to our clinic. In the evening, after the sun had dried it out all day, we set out for home the direct route again, the trailer loaded with hospital drugs and supplies from the rail station and the jeep with groceries for various members of the staff. Our dresser was bringing home a goat for his family, and had to sit on the tail gate, with the goat in his lap. When we got to the bad place, less than a mile from home, we promptly got stuck again, and this time, because no help was available, everybody except the goat had to pitch in and push, first the jeep and then the loaded trailer, through the last few feet of mire to the firm ground.

The night before, we had arrived home from our clinic at 11 p.m. Just as I got to bed I got a home call to a village about five miles from here, where I found a post-partum eclamptic who had been convulsing for three days. We got her to the hospital and the convulsions stopped, but her poor body was just too worn out and she expired at 5 a.m.

And so it goes. You would think we had enough work to do, without taking on more. But we are just now negotiating in two different places for the loan of barn-like buildings to use instead of trees for roadside leprosy clinics, in each case seven miles further away than the existing clinics. The pressure is so great to accommodate patients from a distance, many of whom are coming by bus because they come from so far. But of course we can't please everybody. When we announced the change, one young man protested strongly. I asked him where he lived and he told me a place that must be at least 55 miles from the clinic. I pointed out to him that there was a direct bus from his town to the new site of the clinic and that the bus fare would probably be only a few annas more. He replied, "But I don't come by bus; I come by cycle!"

We have taken another important step forward, but one which also makes more work for us. We have at last found a young man, a minister's son who is a college graduate, who is willing to work for us as leprosy social worker, which means touring the villages continuously by cycle, contacting patients and missing patients, and hunting for new cases among their neighbors and relatives. He is now starting formal surveys in one village, which means a house-to-house census, examining every person in the village for evidence of early signs of the disease. The success of his work so far, and of course the failure of our old program to reach **all** the cases, is evidenced by the big increase in load at the clinics near where he has been working. Of course that is the only way to do if we really mean to be working on a program of leprosy **eradication** in our area.

So, as Fran has said, the hospital is now humming with activity. We are at work again after a long lapse, on building new leprosy ward and new staff quarters. We have purchased a woodlot, and after cutting off all the firewood trees will be erecting new mud-thatched sheds for our TB patients so that we can turn over the old sheds for overflow of Dr. Packianathan's general cases. And we are also at work, with government help, on boring a "deep" well, an experiment which is made possible by a gift from Massachusetts. It is still crude man-power equipment, but big enough and heavy enough so that it can go down to 200 feet if necessary. We are down to 140 feet so far. We havent's found any water yet, but the character of the sandy strata we are encountering makes the team hopeful that we may find

News From Overseas

ALEPPO COLLEGE

Aleppo College is the only school in Syria in which large numbers of Arabs and Armenians, Christians and Muslims, come together to share ideas and experiences in an atmosphere of understanding. It has served the people of the Middle East since 1860, and has a student body of approximately 700 boys and girls. It is the only place in Syria where American Protestant missionaries are at work, and it has permission to offer a curriculum based on Anglo-Saxon principles of education.

UNITED MISSION IN IRAQ

For more than sixty years, missionaries have been at work in Iraq. The pressure of the surrounding Muslim culture has been constant, and from time to time the political pressures have hindered the work seriously. At the time of the Iraqi revolution, in 1957, the government stopped evangelistic work but allowed educational work to continue in the high schools at Bagdad and Basrah.

Today, twenty missionaries are at work in Iraq, under the United Mission in Iraq, and representing four supporting denominations that co-operate in the enterprise (including the United Church of Christ).

In addition, there are remnants of the ancient Christian churches in Iraq — the Chaldean and Syrian Catholic, Roman Catholic, Syrian Orthodox, Armenian Orthodox, and Nestorian, together with about 2,000 refugee Protestants. It is estimated that there are some 140,000 Christians in Iraq. The possibility of organizing a national Christian church is being discussed.

TEAHOUSE ON AN INDIAN ROAD

Andreas Din was a Muslim priest in a large temple in South India. One day, while he was a patient in a mission hospital, he heard an evangelist preaching. Somehow the message haunted him and when the evangelist later visited him and prayed with him, he listened with interest. He was surprised to learn that the evangelist was a former Muslim.

After leaving the hospital, Andreas secretly bought a New Testament. Some staunch Muslims discovered that he was reading it, and they drove him from the temple.

In his desperation, Andreas turned to the Lord for help and received comfort and hope. He became a Christian, remaining in the city where he had been a priest. To support himself he opened a tea stall close to the bus stop where a crowd gathered periodically. He served fine tea, which soon became popular. Along with the tea he sold gospel portions. He would walk through the crowded bus with his tray, calling "Tea and the Word of God — all for two annas. This Gospel contains the secret of life. It brings peace and joy."

In this manner Andreas distributed an average of four hundred gospel portions a month. He became a respected figure and he says that he never dreamed that life could be so full of joy.

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some soon. If we succeed we will buy a pump and will be able to supply the hospital staff and patients and all their families with drinking water.

Best Regards—
Ed Riggs

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

South Africa

DURBAN

Population, (total all peoples) 571,144; industrial and manufacturing center; holiday resort.

September

15—**Mr. and Mrs. Howard Trumbull** arrived in South Africa in 1961 when he was assigned to half time language study and half time duty as business manager and treasurer. Six months later his work assignment became a full time job. He has spent much time and effort in working with the mergers of Congregational churches in South Africa. Mrs. Trumbull continues half time language study, participates in African Church work and dealing with malnutrition of children as well as home making.

IFAFA

Fifty miles southwest of Durban.

16—**Rev. and Mrs. Richard Sales** live on Ifafa Mission Reserve and work with churches in the south coast of Natal. Rev. Sales helps out where needed in the area where there are 14 circuits of churches, over 100 congregations, 11 ordained pastors, 3 unordained evangelists and 1 Christian education worker. He also assists in church building projects.

INANDA

Mission station 17 miles northwest of Durban.

17—**Miss Mary Beals** is head teachers of the Inanda Seminary High School which has an enrollment of 300 with a 17 member teaching staff. In addition to her administrative duties, she teaches English in the senior classes, supervises the school library and encourages extra-curricular reading. She is also editor of the school magazine (annual) and conducts a weekly training class for girls who teach in the Seminary Sunday School.

18—**Miss Mabel Alice Christofersen** at present teaches domestic science and is head teacher of the Industrial School at Inanda Seminary. One of her duties is to help with the exhibit at the close of the school year. The displays are outstanding and the music and excellent refreshments prepared by the Industrial School students is enjoyed by many. Miss Christofersen was born and reared in South Africa, the daughter of United Church Board missionaries.

19—**Miss Lenore Paulsen** was appointed an associate missionary in 1960 to serve for a three year term as home economics teacher at Inanda Seminary. She has had previous experience with this work, has been a home demonstration agent and an assistant hospital dietitian.

20—**Miss Lavinia Scott** is principal of Inanda Seminary for Girls in South Africa. Miss Scott has served the whole Mission Council in the past as secretary and as chairman. She has also taken an active part in the educational life of the province of Natal. She was on furlough in 1962 but returned to Inanda in early 1963.

21—**Miss Naida Sutch** teaches religion and English at Inanda Seminary where she went in 1961 to serve a three year term. Previously she has served as director of Christian education for churches in Ohio, Michigan and New York.

Our Churches Are Serving People Everywhere.

For Earthquake Victims

WE GIVE IMMEDIATE HELP

Dear Friends:

As soon as we learned of the earthquake disaster in Skopje, Yugoslavia, we sent one thousand dollars downstairs to the Church World Service office to express our sympathy and give aid. Within hours CWS had made available in Yugoslavia fifteen thousand dollars and some 347 tons of SOS food already in that area. Fifty-eight thousand pounds of clothing sent by Lutheran World Relief were released for distribution. An additional 28,000 pounds of clothing are on the ocean now.

CWS airlifted one million water purification tablets, and three thousand blankets from the emergency reserve stock pile, and fifty-two large tents. I had the privilege of asking God's blessing on the first airlift from New York. Pan Am provided free air freight.

Within days checks began arriving from our churches. The first was for $300 from Plymouth Congregational Church of Fort Wayne, Indiana. The next for $25 came from a retired missionary. Gifts continue to come.

The purpose of this letter is to report that we are helping immediately as we did at the time of the Bali volcanic disaster and again when the cyclone swept over East Pakistan. Through the World Council of Churches the Protestant fellowship around the world has agreed to provide wooden pre-fabs (26 x 26 feet) before winter sets in for one of the new towns which will house the Skopje refugees. CWS has pledged $150,000.

Remember that blankets, layettes and warm clothing are needed. Send these to your nearest CWS Clothing Center.

With joyous confidence in the loving-kindness of our people,

Sincerely yours,
Reginald H. Helfferich
General Secretary
Division of World Service

HUNGRY CHILDREN

A missionary in Korea reports that not long ago he had a visit from the principal of a primary school located at the foot of steep Mount Hara. The man said to him, "In my school there are 175 children who bring no noon lunches. There is no food in their homes for them to bring. I can see them geting weaker day by day and some have even fainted at their desks." With tears in his eyes the man pleaded "Mr. Missionary, please help us. You've got to!"

The rice crop had failed in the area served by the missionary and some two million farm families were short of food. Church World Service was sending in supplies, but though many were being fed, others were always hungry. However, it was decided that help must be sent to the school and a day was set for a truck to carry it there.

On the day set, it rained, and someone suggested that the trip be made another day. But someone else asked "Do you put off your lunch just because it is raining?" So the tarpaulin was fitted over the food-laden truck and off it started toward the spot of the arranged meeting — seven miles from the school.

After a rough trip, part of it up a creek bed already filled with water, the missionary saw a crowd of children waiting and cheering the truck. In a nearby mud hut the food was distributed. Each child was given a two weeks' supply of nutritious corn meal to take home. One very hungry little boy began to eat the uncooked meal, just as it was. Another lad, his clothes in rags, wrapped his cornmeal in a cloth and carried it on his head. He said "Please thank those who sent this! We are awfully hungry."

CHRISTMAS IN A LEPROSY COLONY

A missionary wife in India writes of her first Christmas in that country. The service that she and her husband attended was in the church located at the center of a Christian leprosy colony. She missed the chill weather of home, the Christmas trees, the light and the carols, and most of all the presence of her family. Around her were dry fields, baked hard by the hot sun of December. Inside the church sat the members of the congregation — faces without noses, hands without fingers, feet without toes. Yet the faces were smiling and the people seemed happy. She realized that in a special way these folk had come to experience the love of God, and they were paying happy homage to the Christ Child on this day.

When it came time for the offering, she wondered what these poor people had to give. She soon saw. A holy hush fell on the large room as each person brought forward his gift — a small basket of rice, saved from the daily ration. Each small basket was emptied into a larger basket at the front of the room.

A small boy took his basket up, and on his way back to the seat he noticed that a few grains of rice still remained inside. He turned around, walked to the front again, held the basket upside down and shook it until every last kernel of rice fell from it. Then he returned to his seat glowing with satisfaction. He had made his gift to the Christ Child.

BETTER BRICKS

Tuberculosis was so far advanced in Sakha Hari's wife that the doctors told him it would be a waste of time and money to leave her at the mission hospital in Vadala, India.

"But," pleaded the husband, who obviously had in-law problems," it has taken me so long to persuade her relatives to let her come here." Naturally, then, she was allowed to stay, and, to the surprise of the doctors, she slowly began to recover.

Sakha Hari stayed constantly at her bedside. Then one day he saw a new building going up in the hospital area. "I am a potter," he said. "I can make better bricks right here than you are trucking thirty miles from Ahmednagar. And I can prepare stronger lime for your mortar. Let me try."

Sakha Hari's bricks and mortar did indeed turn out to be stronger and less expensive than those from Ahmednagar. "That's because I prayed to God before starting the work," he quickly explained. "You Christians pray every morning before starting your hospital work. And see how loving and effective your care! My wife should be dead, but here she is nearly well."

SURPLUS FOODSTUFFS

What happens to the tons of surplus rice, corn, and other foodstuffs that are sent from Europe and America to needy parts of the world? Here is a letter telling what happens to this food in a Christian school in India:

"The yellow corn is very popular as a snack after school, just before the children's work hour in the field. The corn is moistened and pounded, then dried and sifted, which removes most of the hard flaky crust. These husks are fed to the chickens and cattle, so nothing is lost. The sifted corn is then boiled and seasoned with spices cooked in oil. It is doing wonders for the children. For two years now we have not had a single case of 'itch' in the winter, although all the other schools had such cases."

Southern Churchmen Challenged

The role of the church within the community and the role of community among the churches were under close study and criticism at Black Mountain, North Carolina, July 21-26 at the eighth annual Ecumenical Institute, sponsored by the Southern Office of the National Council of Churches.

Gathered from 14 southeastern states, the 125 Institute delegates represented 17 Protestant denominations and — in the case of one official observer — the Jewish faith. Supt. Clyde L. Fields and Dr. W. J. Andes were among the participants.

Urban Church Problems

Steadily worsening conditions in today's overcrowded cities are paralleled by the increasing failure of churches to do anything about them, two experts in urban church affairs told delegates at the Monday, June 22nd, evening session.

Dr. Samuel C. Kincheloe, of the United Church of Christ, professor of Sociology of Religion at the Interdenominational Theological Center, Atlanta, Georgia, and the Rev. Fred R. Stair, Jr., pastor of Atlanta's Central Presbyterian Church, said a refusal to cope with racial injustice and a failure to understand how political power structures work within the community have led to "abysmal irresponsibility" on the part of city churches.

In thinking of cities as "evil," churches have forgotten that the city is one of the most important Christian symbols, they said.

Church for People "On the Go"

On Tuesday evening a rural life expert said U. S. rural and urban areas must come to realize their "total dependence" on each other. The church must be "stripped down and able to move lightly" in an age of moral crisis brought on by rapid industrialization and the mass move to cities, the Rev. Dr. Henry A. McCanna, executive director of the National Council's Department of Town and Country Churches, told delegates.

"In the beginning, God lived in a tent for a people on the go. It is quite likely that in this day of movement the only churches that God will bless with his presence will be those that are unencumbered by hidebound tradition and able to work quickly and effectively."

Such churches have unique freedom to pioneer in adult education, study groups, geriatrics, leisure-time activities in the shorter work week, labor-management problems, and "the whole field of Christian vocations whereby all work is seen as sacred and creative," Dr. McCanna said. "To resist change as such is likely to grieve the Holy Spirit," he declared.

Church-State Relations

The Rev. Dean M. Kelley, executive director of the National Council's Department of Religious Liberty, who is conducting a series of such consultations in all parts of the country to discover regional differences of opinion on church-state problems, said "thus far there has been very little criticism of the recent Supreme Court decisions outlawing the reading of the Lord's Prayer in the public schools."

Mr. Kelley said Protestants are "beginning to realize that you can't be against aid to parochial schools and at the same time in favor of state-supported devotions in public schools."

Carl Key is Speaker

The Rev. Carl R. Key, newly appointed executive director of the Louisville, Kentucky, Area Council of Churches, said "there just isn't any such thing as the church if it tries to dodge the many social concerns of the day."

Ministers and church members who try to argue that the Bible supports segregation are "picking the scriptures to pieces in a worse way than if they took a pair of scissors and cut out all the pages they didn't like," he said.

The Rev. Will D. Campbell of Nashville, Tennessee, director of the Southern Project of the National Council's Department of Racial and Cultural Relations, told the interracial workshop that both northern and southern churches have entered the struggle for racial justice "so late in the day they may now find it difficult to convince the Negro community that they are sincere."

He called on Institute delegates to work "soberly and quietly to reduce human indignity and mortal danger in this most serious moral crisis our country has yet faced."

The Ecumenical Institute is held annually to strengthen co-operation and promote understanding among southern Christians of all denominations.

Unspoken Word Of Kindness

S. L. Morgan, Sr., Wake Forest, N. C.

Yesterday I returned to the scene of a former pastorate. Across the 41 years since I left it a haunting memory came. One of the fine men in our church had died. An amiable young man and I walked out from the death chamber, and he said with deep feeling, "I thought so much of him, and I'm sorry I never told him so!" Yesterday I quoted the word of regret to the widow of 41 years, and to the mature son of the man who said it — after 46 years. "If I had only spoken the kind word and let him know I loved him!" He could have added, "My friend had heavy burdens and sorrows, and needed to know I cared; and he died without ever knowing it!" What a pity!

"So sorry I never told him I cared!" And it would have been so easy to say it. And easy for you to say it to even a dozen you know who need to hear it! Some go on long visits to say it face to face, and a few say it by telegram or telephone. That is good and worthwhile. I plead for the simplest way, in reach of all — my favorite way.

Start it as a habit: Go to sleep with someone on your mind to get the kind word tomorrow; awake thinking of burdened, sorrowing people near or far, and select one or more to get your word of kindness today, face-to-face, or at least by a postal. It gives each day of life a sense of worth-whileness. I keep by me a pack of postal cards, and nearly every day one or more goes out with a tender note from my heart. Now and then someone sends me a "pack of postals" or a dollar "for your postal ministry." And what answers come! As from the burdened, sad woman I had never seen — I knew her father as a child — "Your message gave the boost I needed; I took it to school with me, and took it out several times in school and read it — just to feel sure somebody cared!"

The great preacher-author, Dr. George Buttrick surely was right in urging, "Be kind, for everybody has a burden!"

And, equally, everybody has the opportunity and privilege of lifting a burden and warming a heart daily by a word of kindness. Let us beware of having to utter that lament of my friend 46 years ago: "I thought so much of him, and he needed my word of kindness, but he died without ever hearing me say it!"

Needed at Back Bay Mission, United Church of Christ, 424 Chartres Street, Biloxi, Mississippi: diapers, women's nightgowns, towels, toothpaste and large size women's dresses.

SOUNDLY SAID

The church obsessed with cushioned pews, expensive stained glass, well-paid choirs, but unconcerned with missions, is in mortal danger. — William P. Barker

A Page for Young People Edited by Connie Trueblood

Sheila Hughes

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

SCOTT LIBBEY IMPRESSES NEW EDITOR

At P. F. Officers Camp

How many roads must a man walk down
Before they can call him a man?
How many seas must a white dove sail
Before he sleeps in the sand?
How many times must the cannonballs fire
Before they're forever banned?

How many years must a mountain exist
Before it is washed to the sea?
How many years can some people exist
Before they're allowed to be free?
How many times can a man turn his head
And pretend that he just doesn't see?

How many times must a man look up
Before he can see the sky?
How many ears must one man have
Before he can hear people cry?
How many deaths will it take 'til he knows
That too many people have died?

The answer, my friend, is blowing in the wind.
The answer is blowing in the wind.

With the sound of this song, sung by the popular "Peter Paul and Mary" folk singing group, began the first morning session of the Southern Convention Pilgrim Fellowship Officers' Camp, August 18-26, at Moonelon. This session was lead by Rev. Scott Libbey, one of the five ministers on the national board for the Youth Ministry.

It was most fortunate for all the campers that "Scotto" could be present, if only for Monday, Tuesday and Wednesday of the retreat. The two hour and fifteen minute morning session seemed to be over much too soon and the three days just weren't long enough. Scott Libbey had a way of getting our undivided attention at the very first and then keeping it. His talks were very inspirational and evoked deep thinking in many. Also he managed to do a very difficult task in this day — he made US, the campers, actually THINK. And not only that, but he had us, before we knew it, actually discussing freely and at length on many interesting though tough subjects. The manner in which he handled the young people and understood them was admirable. He was just perfect for the task of leading our morning sessions.

The Mystery of Man

His first session, which began as I said, with the song "Blowing In The Wind," was on "The Mystery of Man" and raised such questions as, "What does it mean to be a man and to be free? Or to be a Christian and live in Christian Freedom?" He dictated five situations of life to each discussion group which we had to complete, such as "If you were standing in a downtown intersection in the deep South, and saw a well-dressed, wealthy looking white man stop to help a ragged, blind colored woman across the street, you would feel - - - - ."

There were five very different situations and it was very difficult to put into words just how we would feel. After we had written our own individual answers to these we would discuss them in our group.

The Mystery of God

The second session was "The Mystery of God." Scott used a very unique method for provoking our thought and discussion. He would hand out to each group a picture which presented a situation of one or more people in life. He would not tell us anything about these pictures or the people in them. He read to us a passage from the Bible which said in short, "If God be for us who can be against us." With this passage and the picture that our group had, we had to do three things. We wrote a paragraph answering the question "Who is this?", though we had no idea. We had to write just what we thought, or what the picture said to us about that person. Then we had to answer "What does this passage mean to me?" and, thirdly, we wrote a note directly to the person in the picture. Afterwards we discussed what we had written and compared ideas about the person or people in the picture. All of the pictures portrayed some person with some problem.

The Mystery of Ministry

The third, and final, session was "The Mystery of Ministry." In this session Scott Libbey presented to us three stories of three different people. Each was true. One was of an illiterate African who left his village and loved ones to work in a mine for seven months and live under conditions much like those of a concentration camp. The second was an intelligent and highly educated African who was willing to take part in a bloody revolution in order to dissolve the problems which existed between his people and the South African whites. The third was a young, American teen-age boy who had lost control of his car while drunk and killed the wife and injured the children of a man when he ran into their oncoming car. The man wanted to place homocidal charges against the boy. Scott told us that every person was an object of God's love and asked us how we would go about expressing our love for these people. We then discussed this in our groups. The last thing he presented to us was a true account of a young "hood" who had gotten in trouble with the police time after time and was now facing reform school. The judge would let him off on probation on the condition that his church would help him. The church said they would take custody of the boy if the youth group would pledge to give their support. Now it was completely up to the youth. If they pledged they would lose some members, but if they didn't, could they stand to live with themselves knowing they had sent that boy to reform school rather than give him a second chance? We had to discuss what we would have done if we had been in this youth group. After the discussion he read what really had happened: the boy was helped and soon became a strong Christian. Because of this the youth group expanded and at the same time grew closer together.

Soon we could all see how his morning sessions did tie in with the theme "The U In The YoUth Ministry." We saw that the new P. F. was a very vital part of the WHOLE church, on a level of "mutuality" with the adults and we realized that now the youth of the United Church of Christ have a MISSION — a MINISTRY. We are all very thankful to Scott Libbey for the inspiration, ideas and plain 'ole facts which he put into our minds and hearts during his stay at Moonelon during Officers' Camp. He couldn't have done it any better or put in any more than he did, I'm sure. Many of us now have a far better perspective of the Youth Ministry and its meaning due to this man's patience, kindness and talents. He helped to make this year's retreat a very huge success, in my opinion and in the opinion of many others, I know.

By the way, I'm Sheila Hughes, your newly-elected vice president and editor of the Youth Page. I hope to serve you just as well as Connie did — if possible, though I know I could do no better. Connie set quite a record for me to try to meet. She was a terrific editor, and we are all very thankful to her for her excellent service.

Please send your announcements, reports, articles, etc., to me at 1604 Sunset Drive, Norfolk, Virginia, 23503. Please remember that this is YOUR page. People are interested in YOU and your youth group and what it is doing. Please give your support, because without it my hands are tied. The success of the Youth Page is up to YOU! !

In His service,
Sheila Hughes

Young people of First, Greensboro, held their annual fall retreat at Moonelon last weekend. Rev. Richard Rinker was the speaker for the Sunday morning worship service. October 4-5 young people interested in membership in the youth choir will meet at Moonelon with their director, Don Trexler for a "choir workshop."

"Teach me the art of taking minute vacations . . . of slowing down to chat with a friend, to read a good book, to look at a flower. Remind me each day of the fable of the hare and the tortoise, that I may know that there is more to life than speed. Let me look upward toward the branches of the towering oak and remember that it grew great and strong because it grew slowly. Slow me down, Lord; slow me down."

ELON BEGINS 75TH YEAR

Elon College's seventy-fifth anniversary year opened last week when the activities of the 1963-64 term got underway with the first faculty meetings on Thursday and Friday, September 5 and 6.

The new members of the Elon faculty gathered in the office of Dr. J. E. Danieley, Elon College president, at 2 p.m. Thursday in the first of the pre-school sessions. The new members then joined the entire faculty for the annual faculty dinner, held in McEwen Memorial Dining Hall at 6 p.m. Thursday.

The faculty dinner served as a preliminary for the first regular faculty convocation of the new term, which was held on the second floor of McEven Dining Hall at 9 a.m. Friday. At that time the final plans were mapped for the orientation and registration of students for the coming year. A special meeting of faculty advisors for upperclass students was held at 3 p.m. Friday.

The freshman dormitory students arrived on the Elon campus Saturday afternoon for the beginning of a special orientation weekend. They were joined on Monday morning by commuting reshmen, with upperclass students due to arrive later this week. Registration of all students will be completed by Thursday, September 12, and regular class schedules will begin Friday, September 13.

CHILDREN'S WORKERS INSTITUTE

On October 12 (Saturday) there will be a training workshop for teachers of children (primary through junior). It will be held at Camp Moonelon. Included in this training opportunity will be help for town and country churches as well as for urban and city churches using the United Church Curriculum. For churches not making use of this excellent tool, there will be helpful discussions and presentations. Miss Florence Vail, national field worker for the Board for Homeland Ministries, Division of Christian Education, will be the principal resource leader. This meeting will continue from mid-morning through late afternoon. Further details will be sent to superintendents and ministers in the near future.

Rev. O. D. Poythress assisted Rev. R. E. Brittle in a meeting at Bethlehem, Suffolk, the week of August 18. Mr. Poythress has been described by one who knows him well as "the preacher who retired in 1958, but was retreaded in 1959!"

"WHO IS SUFFICIENT FOR ALL THESE THINGS?"

What are a minister's responsibilities? At times it seems the expectations are endless, but the Rev. Louis S. Gaines of Fayetteville offers his list after spending more than 40 years preaching the Good News:

He must be a student of the Bible with a penetrating understanding of the Divine Revelation,

He must be an interpreter of the message and spirit of Jesus and he must interpret with insight and practical application,

He must be a faithful pastor with sympathy and concern,

He must be an administrator with a fair degree of practical business acumen,

He must be a personal counsellor in truth and with tact,

He must be a denominationally-minded man, dependable, alert, and co-operative,

He must manifest the social graces with radiant winsomeness,

He must be civic-minded and demonstrate a proper interest in the well-being of his community, state and nation,

And he must be a preacher to all ages with forecfulness, zeal, devotion to the truth as it is in Jesus Christ, and with a deep concern for the salvation of the lost and the spiritual development of the saved.

With the Apostle, Dr. Gaines said he had often exclaimed, "Who is sufficient for all these things?" Countless pastors ask the same question. And yet, the expectations are there and a pastor must do his best to live up to them.

—Biblical Recorder

CAFETERIA VIGNETTE

The dishes on her tray were filled:
Potatoes, lima beans, and steak,
Hot buttered rolls, and on the side
A luscious piece of angel cake.
She sat then with complaisant air
Of virtue plain for all to see,
Took saccharin tablets from her purse
And dropped them in her pot of tea.

Evelyn Van Gilder Creekmore

God In History

Background Scripture: Genesis 37-50.

Devotional Reading: Psalm 47.

Memory Selection: **And we know that all things work together for good to them that love God, to them who are called according to his purpose.** Romans 8:28.

THE OLD FAMILY BURYING GROUND

Jacob was dead. And in keeping with the aged patriarch's request, his sons had carried him back to Canaan to bury him in "The Family Burying Ground" where he lay beside Abraham and Sarah, Isaac and Rebecca and Leah. It is fitting that members of the family who have been together in life, should be together in death. But in modern times, when members of the family get so widely separated, it is difficult to always do this.

Mother and Dad are buried in the family grave by a rural church, or in a town or city along with other members of the family who died before they left home. But John or Mary married and went far away to establish their homes, and often they buy a burial lot in the city or the community in which they live and they and their family will be buried there. Even at that, John and Mary are often brought back home to be buried beside Mom and Pop. There are strong and tender ties to the family burying ground, and it is well to return to it once in a while. This is the value of Memorial Day Services as held in many communities.

The Insecurity of Wrong-Doers

Joseph's brothers felt very insecure. To be sure he had forgiven them and invited them to come with their father and their families to Egypt where they had lived for a long time. But now that the aged patriarch was dead, they did not feel very comfortable about the matter. Perhaps Joseph had been kind to them for his father's sake. Perhaps he did not want to hurt his aged father's feelings while he was living. But now he was dead — well, that was another matter. They had a sense of guilt for what they had done, which hung like a black pall over their heads and on their hearts. Thus does conscience make cowards of us all. The wicked flee when no man pursues. Again and again a criminal will give himself up because he cannot live with his own conscience and sense of guilt. And again and again, a criminal, when apprehended, will confess that it is a relief, for he had had no peace of mind because of the sense of guilt hanging over him. Happy is the man who has nothing to hide, and who is at peace with God and with his fellowmen.

The Fine Art of Forgiveness

The fears of the brothers was unfounded. Joseph was the great-hearted. His forgiveness on the original occasion was full and free. He had forgiven and forgotten. Nowhere is his character shown to greater advantage than here. "To err is human; to forgive divine." What havoc the unforgiving spirit wreaks in life, not only in the life of the one we refuse to forgive, but even more so in our own lives if we refuse to forgive. For he who refuses to forgive those who have trespassed against him, can receive no forgiveness for his trespasses — Jesus himself is authority for that sobering and startling statement. Life's perpendicular relationships are closely interlocked with life's horizontal relationships. Forgive and be forgiven. Forgive in order to be forgiven. This is the law of God.

Working Together For Good

"Ye thought evil against me, but God meant it unto good, to bring to pass, as it is this day, to save much people." This is not to condone evil. Or to say that evil does not have evil consequences. But it does mean that God can overrule the evil in the world and make it to work for good. All unwittingly the brothers were instruments in God's hand for working out his purpose. God is in history. God has a purpose in history. God will fulfill his plan in history. History is not something going blindly down a dead end street or a blind alley. History is going somewhere, under God. He is Sovereign, the Maker and Master of history. He works out his purpose through men and movements and nations. He can be hampered and even hindered for a while but he cannot be defeated. He is patient — a thousand years are in his sight but as a watch in the night. He will not fail or be discouraged.

And he can make all things to work together for good to those who love him, to those who are called according to his purpose. He is the Potter. If the vessel is broken, he can mold it again. He can take the mistakes and blunders of our lives and make them to work together for good if we love him. And he depends upon us to help him to work out his purpose in the world. We are workers together with him.

SUNDAY SCHOOL LESSON
SEPTEMBER 22, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

"HE CALLS US . . . TO ACCEPT THE COST AND JOY OF DISCIPLESHIP"

S. Macon Cowles, Jr., Littleton, Colorado

In true discipleship cost and joy are bound together intimately. We should not be surprised, for it is that way in the Gospels. The story begins with the rejection of Christ and reaches a climax in his crucifixion. Yet so pervasive is the note of joy that we sing, "Joy to the world, the Lord is come," and "Jesus Christ is risen today, Alleluia!"

Joy is an authentic mark of discipleship. Jesus came not to deny life, nor to negate it, but to fulfill it. The abundant life is not for tenuous spirits, but for men of real flesh and blood. Salvation is not to be postponed to some remote future, but is to be a present reality. Men really want to be rescued from guilt, anxiety, meaninglessness, and the anonymity of an impersonal industrial society. Discipleship answers the deep longings of the human heart. It is a summons to unhappy men to come and find a real remedy for loneliness, lust, emptiness, and hostility. No wonder there are shouts of joy!

Cost is also a mark of discipleship. It is in the very essence of the relationship. To be a disciple is immediately to be a participant in His costly mission. This requires certain definite steps. There is no more diabolical evil than to spiritualize the demands, or having accepted the free offer, to do nothing costly in response. The cost will be different for each disciple, but it must be specific and recognizable. The new existence may mean severing old ties, or painful steps toward reconciliation, or the hazard of involvement in the lives of others. Certainly it will mean the sacrificial giving of the whole self and the costly sharing of material substance in support of the continuing mission of Christ in the world.

Cultivate enthusiasm. People will like you better for it; you will escape the dull routine of a mechanical existence and you will make headway wherever you are.

—Jonathan Ogden Armour

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Please Send Us Coupons

Dear Friends:

This week you will find on our page some information about the Red Scissors Coupons we need.

We are also listing the other coupons which we use for ordering useful household items. You can well imagine that with the number of children we have, we are continually in need of various cooking utensils as well as other household articles which can be secured with these coupons.

We hope that each of you who have been saving coupons for us will continue to do so. If you have not been sending coupons to us, we hope you will begin to save them now and forward them to us in any quantity, whether large or small.

Many thanks to all of you who are helping us with the saving of coupons, for this is a big assist to us here at the Children's Home.

For ordering kitchen and household items send us the following coupons:

BETTY CROCKER:

- Gold Medal Flour
- Softasilk Cake Flour
- Bisquick
- Cheerios
- Wheaties
- Kix—Trix
- Jets—Hi-Pro
- Cocoa Puffs
- Goodness Pack
- Protein Plus
- Twinkles
- Frostyos
- Country Corn Flakes
- Hot Bran
- Wheathearts
- Cake Mixes
- Frosting Mixes
- Cookie Mixes
- Muffin Mixes
- Potato Mixes
- Cream Puff Mix
- Pie Crust Mix

Buttermilk Pancake Mix
Red Band Flour
Sperry Drifted Snow Flour
Three Little Kittens Cat Food
PILLSBURY PRODUCTS
FLEETWOOD COFFEE & TEA
W. A. DAVIS MILLING COUPONS

REPORT FOR SEPTEMBER 2, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 27.58	
Eastern Virginia Conference	48.82	
Eastern North Carolina Conference	80.00	
Western North Carolina Conference	66.66	
North Carolina and Virginia Conference	109.00	
Total		$ 332.06

SPECIAL OFFERINGS

C. D. West, Jr., Newport News, Virginia	100.00	
Marshall & Blalock, Attorneys, Newport News, Va.	50.00	
Thos. J. Hundley, Realtor, Newport News, Va.	50.00	
Mrs. Wendell Hussey, The Heritage Co., Newport News, Va.	100.00	
E. K. Phillips, Newport News, Virginia	50.00	
New Hope Christian Church, Roanoke, Alabama	10.00	
Miss Augusta M. Phinehart, Lineville, Virginia	15.00	
Adult Bible Class, Third Ave. Christian Church, Danville, Va.	5.00	
Liberty Christian Church, Nathalie, Va., Vacation Bible School Offering	10.00	
Mr. & Mrs. W. E. Garrison, Sr., Windsor, Virginia	34.00	
Mr. & Mrs. J. Marvin Whitley, Suffolk, Virginia	10.00	
In Memory of Mrs. Harry P. Harding		
In Memory of Mrs. W. L. Ashby		
Total Memorial Gifts	4.00	
Special Gifts	139.00	
Total		$ 577.00
Total For The Week		$ 909.06

Installation services last Sunday were held at Ramseur for Rev. James Norred and at Waverly, Virginia, for Rev. J. E. McCloy.

Last Sunday was homecoming day at Haw River. Pastor Daniel W. Jones, Jr., preached and Bill Kirkpatric, a radio and television personality, sang. Dinner was enjoyed at the home of veteran Dr. J. C. Wilkins.

Superintendent Snyder was the guest speaker for the Laymen's Fellowship at Albemarle August 24. At the 51st anniversary and homecoming the offering amounted to $1,017.24 for the building fund. September services are being broadcast by Pastor J. Everette Neese.

The Youth Fellowship of Mt. Zion will visit the hospital at Butner September 15.

Eastern Virginia churches are urged to have good attendance at the school of evangelism in Suffolk Sunday, September 22, from 3:00 to 8:30 p.m.

Dr. Douglas Knight, an active layman in the United Church of Christ, has assumed his duties as President of Duke University at Durham, North Carolina.

The Stewardship and Mission Retreat at Moonelon is this week, Friday and Saturday. Leaders include Dr. Robbins Strong, Carlton Johnson, Charles Pegram, Bill Simmons, Kenneth Register, and Richard Rinker.

FALL PLANS AT NEWPORT NEWS

Special news from First, Newport News, where Dr. J. H. Dollar is pastor: Dr. H. S. Hardcastle, former pastor, preached there September 8; Rev. Richard Rinker will conduct workshops on the new curriculum September 19-20; the deacons and spiritual emphasis committee will conduct an "every family visitation" September 15 - October 1; Spiritual Emphasis Week will begin with World Wide Communion Sunday, October 6, when Rev. Carroll Lewis of Rosemont will be the guest speaker; Stewardship Emphasis Month, October 15 - November 20, with Rev. L. Bill Simmons speaking at a Family Night supper November 6, a Stewardship Institute November 7-8, Church Loyalty Day, November 10, and Every-Member Canvass, November 17.

Our Readers Write – Read Them

Sir:

May I get in my "two cents worth" on the debate concerning the Denver vote?

1. I would agree with those who oppose "economic sanctions" as a means for bringing about compliance with a Christian principle.

2. But the principle about which Denver was concerned is right. Nowhere in the New Testament can we find skin color as a requirement for participation in a local fellowship of Christians. Indeed, in Christ, supposedly, a fellowship is born in which biological, cultural, and economic factors are transcended. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Gal. 3:28). Such forms of segregation are quite obviously violations of the Christian doctrine of Man and of the Church.

My suggestion is that the Southern Convention, while it is protesting the method employed by the Denver vote, at the same time approve the concern which lies back of the vote. Let the Southern Convention use this occasion to "let the church be the church" in a way that is long overdue, no matter how much we may disagree with "economic sanction" as a method. God help us if the real reason we object to the Method employed by the Denver vote is that we object to the Concern which lay back of the vote!

3. Some churches in the Southern Convention which are squawking about "economic sanction" need to be reminded that they have used it all along — namely those churches which "designate" their gifts rather than accept the "apportionment" because they don't like the way the college or the orphanage, etc., is being run.

And those who are presently advocating "withholding any and all funds that would in any manner support those actions" are employing the very same motivation they are rebelling against! Is this "an eye for an eye"?

Sincerely,
John R. Lackey

Dear Fellow Members:

Is it reasonable for the Negro to attempt to force integration of the churches? Is it reasonable for the United Church of Christ to attempt to force integration of its member churches by the use of the boycott and economic sanctions?

Churches are man-made institutions, even though they are dedicated to the worship of God. Most of them have been voluntarily organized, built, and financially supported by a group of people in a given community of similar taste and traditions. As every active member knows, church unity is a prerequisite to spiritual growth within the church. In the South, no issue could jeopardize church unity more than that of integration.

If the whites who support church integration and the Negroes who are endeavoring to force church integration are spiritually sincere, why don't they follow the usual custom, join forces, and build a church dedicated to the integrated worship of God? Such a church might point the way for others by its spiritual harmony and Christian example.

If the white and Negro integrationists are spiritually sincere the way is open to them through their own integrated church. If the effort to integrate the churches is inspired by political or race agitators, then the Negro will continue to attempt to force his presence where he hasn't been invited and isn't wanted.

Force is the weapon of dictatorships. Historically, democracy has not long survived in an atmosphere of force and neither has the church.

This road our church has taken could lead not to Christ but to Communism, which is anti-Christ.

Are our ministers and church leaders so omniscient in the fields of political science, economics, government, sociology, psychology, and world history that they can so boldly launch a crash program that if effected would destroy our constitutional democratic process, our free enterprise system, our right to own property, our system of incentive rewards, and every institution that has created what each of us now enjoys?

A. W. McAlister, Jr.,
Member Pleasant Ridge
United Church of Christ
Greensboro, North Carolina

Sir:

Surely everyone, regardless of his position, has found the reading of The Christian Sun over the past month a disturbing experience. We can hope that we are challenged as well as disturbed. What disturbs me most is the constant referral to withdrawing support (a negative measure) whether it be by the General Synod or the people of Virginia and North Carolina. We need to concentrate on what positive action our money can support. What challenges me is the call to look afresh at our institutions and churches and see them as places for all God's children.

As a laywoman and a mother of two potential college students, I would like to see us turn our attention to righting a mistake — to opening the doors of Elon College — so that someday my children may learn through living with them what people are like under the skin.

When I was a seminary student I was given the opportunity of serving as a play therapist to a Negro child. In a year's time I grew to love that child as an individual and he, I think, loved me. I would not have believed how close I felt to him, had it not actually happened. I would like to see our Home for Children offer this experience to all who live there. I would like our churches to offer this experience to all of us as we work and teach and learn together. We can not overcome our feelings of apartness and differentness until we work together under the Lord we all serve.

I know there are many people who do not agree with my feelings. I can understand why because I have not always felt this way myself. I believe, however, that

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EDITORIALS

school superintendents are writing indelibly on the minds of their schools? What deacons will be remembered beyond their time because of the faithfulness and intelligence shown in their work? Will the next generation recall how certain Sunday school teachers inspired and educated them in the fine art of living religiously, and rise up to call the teachers great?

Answers to such questions are being written silently and indelibly week after week in the churches by the members — ministers, men and women. Once written the record cannot be erased, or changed. It may be forgotten, or it may be long remembered and appreciated. Both churches and churchmen are vitally needed right now as the world is being remolded. Nothing can take the place of faithfulness in life, witness and work. This is the time for all good people to come to the service of the Church.

those of us who have been fortunate in being brought into situations which helped us discover fellowship with people of other races, must speak out in favor of integrating our schools, orphanages, and churches as quickly as possible. We must find ways to integrate **not** so that we can be assured of national funds or sectional funds, **but** so that we may all have better opportunities to live together and overcome our feelings that some people are different.

Finally, I hope that though we disagree we may all feel free to say what we believe in The Christian Sun and in the Southern Convention without fear of censor and in an honest search for **God's** truth. If we use this freedom with open minds and hearts, perhaps God will show us a way to work together before it becomes necessary for us to withhold financial support from convention or denomination. Let us seek and speak less with threats and more with compassion.

Sincerely,
June Wright

To: Southern Convention Ministers

It is my pleasure to announce that Dr. William T. Scott, Sr., began his duties on September 1 as Director of Church Relations for Elon College.

In this position Dr. Scott, who graduated at Elon in 1924, will be working with the churches and us in establishing closer relationships. He will be

—responsible for communications to the churches and our people through The Christian Sun and personal contacts
—cooperating with our campaign director in working with the churches in the "Seventy-Fifth Anniversary" Campaign
—emphasizing the importance of Christian wills . . . helping all of us to see the importance of being good stewards in our wills, and
—strengthening the ties that bind the College and the churches.

We are very happy that Dr. Scott has accepted this challenge. Feel free to call on him or us whenever we can be of assistance.

Sincerely yours,
J. E. Danieley
President

September has been designated as "Back to Sunday School and Church Month" at Bayside, Virginia Beach, Virginia, where Rev. Earl Farrell is pastor. September 8 was Rally Sunday, and the P. F. group resumed meetings that Sunday evening. A training school for teachers and officers of the church school will begin September 19 and continue each Thursday evening for six weeks.

Dr. H. S. Hardcastle conducted the worship services at Bayside, Virginia Beach, September 1.

Jack White, director of the band at Elon College, is the new director of the senior choir at Elon College Community Church, succeeding Charles Lynam who has moved to Greensboro.

The Women's Fellowship Executive Board of Beverly Hills, Burlington, "took a look at themselves" and discussed ways of meeting the needs of the world at a study session Tuesday evening, September 3. A "spiritual retreat" for a similar group from First, Burlington was held from 10:30-2:00 at the home of the president, Mrs. Eugene Gordon, September 4. Mrs. F. C. Lester was the leader for both sessions, with 24 present at each.

In Memoriam

A TRIBUTE TO NELLIE LOVE BRILL

May 28, 1881 — June 6, 1963

"The serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of the Spirit of God."

The function of every life is to be a bridge across a chasm to the life of another — one of the most important jobs we have to do, attempting to take the Love of God into another life, letting His Love work through us to express itself to others — so this love, faith, loyalty, patience, courage and concern for others were characteristics emulated throughout her earthly pilgrimage that will ever be remembered and treasured by all of us who were privileged to call Aunt Nellie our friend, to share her joys and fellowship while she was in good health, and to witness and be inspired by her faith and courage in her illness, holding fast when most of us would have given up or have become creatures of self-pity. Truly she, too, "fought the good fight, finished the race and kept the faith."

"He who lives the Christ life day by day
Unknowingly creates a wonder-thing:
A beautiful mosaic, a bouquet
Of jewels set in gold, an offering
To place within God's hands when life is done:
A brave resplendent thing of light and shade,
Each little priceless jewel, one by one,
In a design that life itself has made.

And God will note the lovely inset gems,
Will mark the glowing rubies that are prayers,
The amethysts of patience, the clear stems
Of jade, where courage has outlived despairs,
The diamonds that are faithful, the topaz light
Of hope that shone across the darkest days,
And surely He will take that little bright
Mosaic to His heart with words of praise."

The Mosaic—Grace Noll Crowell

And so, upon each reflection of her memory may each of us be stirred with His love and power; truly desire the good; seek it in the strength of His inward presence that we may discover His purpose for us, and daily be about the creation of our "Mosaic."

Perhaps this would be her admonition—

"Go, make thy garden fair as thou canst,
Thou workest never alone,
Perchance he whose plot is next to thine
Will see it, and mend his own."

—Robert Collyer

Elsie Nelson
Ruth C. Whitten
Irene H. Clark
Committee

HALL

Palm Street Church in Greensboro sustained a great loss when one of our most honored and beloved members, Mr. Pearlie R. Hall, joined our Heavenly Father on June 4, 1963 after an illness of one day.

The members of this church wish to pay a tribute of love to the memory of Parlie who served his church faithfully. He held various positions of responsibility in the church, and was a deacon at the time of his death. He also served on the board of trustees, was superintendent of the Sunday school, served on the pulpit committee, building committee, flower committee, etc.

A devoted husband and father and a friend to all, he was one of the most loyal members Palm Street church will ever have.

In memory of his passing we offer these resolutions:

That we bow in humble submission to the will of our Heavenly Father and thank him for the gift of this loyal and sincere member and friend.

That we express appreciation for the privilege of having known and worked with this consistent Christian who was genteel, kind, and friendly.

That his loyalty and service to the church has encouraged us to be more dedicated.

That we extend our heartfelt sympathy to the members of his family and earnestly pray that God's blessings may be upon them, and give them strength and consolation.

That a copy of this memorial be sent to the family, one be placed in the church records, and one be sent to The Christian Sun for publication.

Rev. Odell Powell, Pastor
R. S. Yarborough,
Chairman of Deacons
Mrs. J. T. Winslow,
Reporter

Beattitudes Of Jesus

KING JAMES VERSION	NEW ENGLISH BIBLE VERSION	PHILLIPS MODERN ENGLISH VERSION
Blessed are the poor in spirit: for theirs is the kingdom of heaven.	How blest are those who know that they are poor; the kingdom of Heaven is theirs.	"How happy are the humble-minded, for the kingdom of Heaven is theirs!
Blessed are they that mourn: for they shall be comforted.	How blest are the sorrowful; they shall find consolation.	"How happy are those who know what sorrow means, for they will be given courage and comfort!
Blessed are the meek: for they shall inherit the earth.	How blest are those of a gentle spirit; they shall have the earth for their possessions.	"Happy are those who claim nothing, for the whole earth will belong to them!
Blessed are they which do hunger and thirst after righteousness: for they shall be filled.	How blest are those who hunger and thirst to see right prevail, they shall be satisfied.	"Happy are those who are hungry and thirsty for goodness, for they will be fully satisfied!
Blessed are the merciful: for they shall obtain mercy.	How blest are those who show mercy; mercy shall be shown to them.	"Happy are the merciful, for they will have mercy shown to them!
Blessed are the pure in heart: for they shall see God.	How blest are those whose hearts are pure; they shall see God.	"Happy are the utterly sincere, for they will see God!
Blessed are the peacemakers: for they shall be called the children of God.	How blest are the peacemakers; God shall call them his sons.	"Happy are those who make peace, for they will be known as sons of God!
Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of heaven.	How blest are those who have suffered persecution for the cause of right; the kingdom of Heaven is theirs.	"Happy are those who have suffered persecution for the cause of goodness, for the kingdom of Heaven is theirs!
Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.	How blest you are, when you suffer insults and persecution and every kind of calumny for my sake. Accept it with gladness and exultation, for you have a rich reward in heaven; in the same way they persecuted the prophets before you.	"And what happiness will be yours when people blame you and ill-treat you and say all kinds of slanderous things against you for my sake! Be glad then, yes, be tremendously glad — for your reward in Heaven is magnificent. They persecuted the prophets before your time in exactly the same way.
Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.	You are salt to the world. And if salt becomes tasteless, how is its saltness to be restored? It is now good for nothing but to be thrown away and trodden underfoot.	"You are the earth's salt. But if the salt should become tasteless, what can make it salt again? It is completely useless and can only be thrown out of doors and stamped underfoot.
Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.	You are light for all the world. A town that stands on a hill cannot be hidden. When a lamp is lit, it is not put under the mealtub, but on the lamp-stand, where it gives light to everyone in the house. And you, like the lamp, must shed light among your fellows, so that, when they see the good you do, they may give praise to your Father in Heaven.	"You are the world's light — it is impossible to hide a town built on the top of a hill. Men do not light a lamp and put it under a bucket. They put it on a lamp-stand, and it gives light for everybody in the house. "Let your light shine like that in the sight of men. Let them see the good things you do and praise your Father in Heaven.

The

CHRISTIAN SUN

Vol. 115 September 17, 1963 No. 37

A Religious Weekly for Christian Homes

Elon College Library X

Letter To A Freshman

By JENKIN LLOYD JONES

Dear Frosh:

So you're going to college. Your parents and their adult friends have told you you are lucky. And they are right. But a college education isn't what it was 25 or 30 years ago. It's better. And generally it is harder to achieve.

There are still a few easy schools, places where they are likely to pass anybody with a discernable pulse. But these are getting rarer. The old-time "country clubs" that used to receive you with open arms after you'd been fired out of the Ivey League are getting pretty pecksniffish. They've got waiting lists.

Some of the big state universities still have to take anyone who has a high school diploma. And because some high schools are pretty awful, the universities enroll a lot of freshmen who aren't ready. But they have a gimmick. They throw out the loafers and the staggerers after a semester. It's sad to be bounced out of college, particularly in these days when there aren't many colleges you can bounce to.

Remember this: The first 90 days are critical. If you're on top of your work by Christmas you'll probably survive. Don't let the glamor get you.

YOU may not have made the college of your choice. Maybe you flunked the entrance exams, or perhaps your dad couldn't pay the freight. So you are enrolled in the home town school or in some little place so undistinguished that they still play football for fun.

Quit feeling sorry for yourself. Any college can be a good one. There's more information in the library of Hootenanny Tech than you'll ever get into your head. The great universities with their distinguished faculties are fine. It's exciting to sit in on a lecture by a world-famous professor, and a big-name diploma can be handy in job-hunting.

But ordinary quiz sections in the famous schools are often taught by assistants who know less than the full professors who would teach you in a small school. And if the great universities boast a disproportionate number of alumni in "Who's Who" don't forget that a lot of these grads had fathers with money and influence. The boys advanced, not so much because they were better taught, but because they had a running start.

You will soon start getting acquainted with professors. Professors are human beings. They come in all sizes and shapes. Some are not very bright. Given enough persistence, almost anybody who is literate can eventually win a Ph.D. And some are marvelously intelligent and delightful people.

Just remember Will Rogers' remark: "Everybody is ignorant, only along different lines." Professors are not all-around oracles. One of the greatest of modern minds, Albert Einstein, probably came to more naive political conclusions than the corner bootblack. If you cover yourself with a doctor's hood you can stand out in a heavy rain of facts and never feel a drop.

BUT an able professor is a joy. If you really want an education, avoid the clods. If someone tells you that Professor X is an easy grader, try Professor Y. The best teachers do just that. They teach. They are not interested in providing day nurseries for young men who have retired prematurely and for young ladies who are merely husband-hunting.

College is a bringing-out process. It will not make a bad person good or a good person bad. If you are born intelligent it will bring out your intelligence and if you are born a bum it will bring out your bumness. There are no "college drunks." There are only people who revealed themselves as soon as parental restraints were removed.

But college can be a shocking experience. Some youngsters are brought up with a lot of beliefs that won't stand the light of academic inquiry. The first class in geology or sociology or political science can be pretty upsetting.

And out of this upset is born the college radical who seeks to compensate for his confusion in hot-eyed activism, or the college cynic who sneers because he is, for the moment, without convictions. Time usually cures both diseases.

Look at it this way: You climb a hill. The world looks different. But it is not a different world. What you see is merely an enlarged horizon, a broadened perspective. The points of the compass have not been repealed. There are still eternal truths and lasting values and good things worth fighting and dying for. The fact that all Greece can be seen at a glance from a jet plane has not rendered obsolete what earth-bound Plato taught in Athens' little Agora.

College is not the only way to get an education. The world abounds with effective self-taught men and women. College is merely the easiest way to get an education. It hands you carefully programmed and in logical sequence the fruits of men's discoveries.

College is a great privilege. Don't just accept it. Seize it.

—High Point Enterprise

EDITORIALS

THE CONVENTION EXECUTIVE BOARD

The executive board of the Southern Convention will be in session at Moonelon Tuesday and Wednesday of next week, September 24, 25. It is the responsibility of this board, composed of ministers and laymen of our churches, to transact business for the Convention when it is not in session. This time there will be important matters for consideration.

On the agenda will be consideration of the proposed merger in our area with a report of progress from the committee which is at work on that problem, and a consideration of the actions of the General Synod of the United Church of Christ. It is expected that President Ben Herbster will be there to interpret the actions of Synod, and to offer counsel as to what we can do in the light of those actions.

Members of our churches will be greatly interested in both of these problems, and in the many other things that must be considered by the board. It is therefore to be hoped that judgment can be withheld until after the meeting so the members will be free to hear all the facts and then make decisions as may seem wise. Further, it should be remembered that neither the Synod nor the Convention can legislate for the churches. The independence of local churches is guaranteed by the Constitution and By-Laws of the Synod, and by rules and custom of the Southern Convention. The Convention, as we all recall, is composed of members from local churches. That puts the Convention very close to the local churches, and whatever decisions it may make must surely reflect the thinking of local churches.

MARTIN GARREN, A GOOD MAN

Many complimentary things could be said, and have been said, about Martin T. Garren who died September 7. He was an unusually efficient president of the Southern Convention for four years; he served on many boards and committees in the convention and in the denomination; his pastor said at the funeral that he had served on almost all boards and committees of his church, First Congregational Christian of Greensboro; a large Sunday school class sitting in a group for the memorial service was a silent witness to his effectiveness as a teacher — a member of the class said later he had never seen a better teacher; well dressed Negroes at the funeral said by their presence that the influence of this man had crossed racial lines with joy; and a beautifully decorated church attested to the affection of those who knew him well.

Martin was so much like the Barnabas we read about in The Acts of the Apostles that one likes to apply the same accolode to each. This is the way that story reads in Acts 11:

> **"They sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith."**

"He was a good man." No other Biblical character has this recorded of him. Translators often use different words to tell the original manuscript idea, but the seven which have just been consulted all agree, and use exactly the same words: **"For he was a good man."** Those who knew Martin Garren will think it no sacrilege to use the Biblical words concerning this man who was sent by his church into many places where he delighted to see Christians at work for their Lord, and who always encouraged them to stick close to the Lord, and to do his work. "For **he** was a good man."

Now he has gone to his Good Master. The vacancy he has left is wide, and deep, and long. Sometime there may be another to take his place, but no one seems to be waiting in the shadows. His benign influence will make many wish they could. For he was a good man.

WHY DO THEY MARCH?

Ours is an "All American City" (High Point, N. C.) this year. It reached this national recognition by making many improvements, and by the determination of leaders to continue strides along the upward climb. Its citizens are proud to be proclaimed as an All American City.

And yet, hundreds of its dark skinned citizens march through its streets, seek admittance to public places that are closed to them, and sing and pray at the jail where many are imprisoned. Why do they march?

They meet in a church where they sing and pray before every march. Isn't that adequate? We all have freedom of religion, and all can worship God according to the dictates of our own conscience. Most of us white people are happy in our singing and praying, and are not too well pleased if the minister says things to disturb us. We want the church for consolation, a place of peace and rest. We sing about the church being "a mighty army," but we join no marches. Why do they, the Negroes?

In our town there are two ministers of Congregational Christian Churches. Each serves a church, and each does something else. One of them edits this paper; the other leads marches along city streets? Why does he lead such marches? This disturbs the one who writes editorials.

The people he serves cannot eat where the editor does down town. Neither can they sit with him in the movies. It is difficult for them to get jobs in keeping with their ability to serve. School is a problem yet unsolved even though a few of their children have been transferred to the bigger and better High School where two of my children graduated. The areas in which they must live is not the kind of place in which we would want to live, and many of them would like to move but are limited in the selection of living area. Voting is a high privilege of citizenship which is denied to many of the colored people. Why do they march? They are saying, "We want the same privileges other people have." Their marching shames us who have denied them the privileges we delight in. It is little wonder that we stand in silence as the marchers go by. We will be much happier when the marches are ended — and so will they when they have the privileges for which they march.

Resolutions Adopted By The General Council

DENVER, COLORADO, JULY 4, 1963

WHEREAS, the Kansas City National Council of 1913 made impacts upon the life of the fellowship, the effects of which are felt in this meeting of the General Council, and

WHEREAS, that Council's Committee on the Order of Worship affirmed:

> **"Precious as is our liberty, equally dear is our fellowship; and whatever tends to draw us together into a common life as a group of churches, with common sentiments, methods, and aims, will show that we are not independent stragglers, but a well-organized battalion in the grand army of our King, keeping step together. Our freedom permits the closest cooperation, and should these services commend themselves to a large number of our churches, their use may help to promote and make manifest that unity in diversity which is so desirable."**

and

WHEREAS, that Council charted a new course for the Mission Boards, until then independent, self-perpetuating, and highly competitive, thereby making them members of a team, each important in its own sphere of service, but each related to the others in a common cause, and

WHEREAS, that Council took measures to magnify the role of moderator and to strengthen the office of secretary, that greater unity should be achieved and the fellowship should be deepened, and the service to the kingdom should be augmented, and

WHEREAS, that Council gave force to its convictions in drafting a new Constitution, the Preamble of which contains a widely acclaimed Statement of Faith and which the delegates and visitors assembled here on this July 4th eve repeated in unison, and

WHEREAS, the Kansas City statement, likewise in the Preamble of this Constitution, gave utterance to a succinct polity formulation in these words:

> **We believe in the freedom and responsibility of the individual, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and cooperation in matters of common concern.**

and

WHEREAS, that Council, looking beyond itself, to the Church Universal, voiced that of which this General Council is a symbol and the United Church of Christ the fruitage; voiced words worth the repeating:

> **"While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty cooperation: and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one."**

and

WHEREAS, the moderator of the 1913 National Council, Dr. Nehemiah Boynton, stated:

> **"The greatest widespreading and inspiring movement toward the reunion of Christendom cannot be lightly esteemed in our Congregational enterprise today. Pledged to it by our own history, by resolution upon resolution in the annals of our representative assemblies, and by our loyalty to our own Master, we stand today in the forefront of those Christian bodies practically interested in the death of schism and the life of a united brotherhood in the one Church of Christ."**

and

WHEREAS, the Council Preacher, Dr. Charles E. Jefferson, declared in a sermon, as vital today as it was in 1913:

> **"The fact is that the New Testament is not a teacher of church government. Jesus said nothing at all about it, and what Paul said was said incidentally and with an eye on the local needs of his day. The church is free to organize itself along whatever lines seem most likely to enable it to fulfill best the purposes of God in Christ."**

and

WHEREAS, the 1913 National Council pointed a way to social health, which had it been heeded and traveled, the turmoil of the present need not have been, as evidenced by these stirring words from an address by Rev. Oliver Huckel:

"Here are some of the things for which the whole Church of God should stand. Are they not as important as any theologic formulas of doctrine? The United Church of God must stand for equal rights and absolute justice for all men without distinction of race, color, or creed. The United Church of God must stand for protection of the family, for the sacredness of marriage, for the care of the child and the aged. The United Church of God must stand for the laboring classes as well as for the capital classes, for cooperation rather than competition, for more healthful condition of labor, and for more equitable distribution of the profits of industry. The United Church of God must stand for civic righteousness, for commercial honesty both personal and corporate, for the brotherhood of nations, for international arbitration and the permanent peace of the world."

"Such things as these are great, vital, and universal in their appeal and necessity. They are worthy of the united action of the United Church of God. They bring before us the fact that while past centuries may have been content to spend their time on creed and polity, we have greater issues before us in these tremendous modern days of social upheaval and the passion for reality. These things that we have just named are a new declaration of faith in God and man, a new confession of practical Christianity to be put side by side with the Magna Charta, the Bill of

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NOTE:

When the General Council of Congregational Christian Churches met in Denver, July 3, 1963, it took note of some of its important history by adopting the accompanying resolutions. It also voted to turn over its functions to the General Synod of the United Church of Christ, and elected the secretary of the Synod as its official. This will probably be the last session of the General Council for it is now an organic part of the United Church of Christ.

—Editor

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Rev. F. C. Lester, *Editor*
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Rights, the Declaration of Independence, yea, along with the Ten Commandments and the Sermon on the Mount, for they are derived from them and founded upon them. This is the gospel creed of human brotherhood, which in some form the United Church of the future will surely proclaim."

THEREFORE, BE IT RESOLVED, that we take courage from the prophetic actions of the 1913 Council members and seek to discover, to voice and to implement God's will, mindful of the warning of S. Parkes Cadman, of ecumenical spirit and honored memory, "Many Protestants are more deeply attached to their denominations than to the universal Ecclesia. But it has bred in outsiders an aloofness which deepens at intervals into contempt."

FURTHER RESOLVED that the Congregational Christian Historical Society be commended for its timely publication of the Hubert Herring Monography and be urged to issue other appropriate publications; and be it:

FURTHER RESOLVED that we give approval of the proposed 50th anniversary celebration of the 1913 National Council on November 10, 1963 at First Church Kansas City, and

FINALLY, BE IT RESOLVED, on this memorable day in the life of our beloved country as we take note of the historic greatness of a Council of fifty years ago, we express our gratitude to the wise men who chartered the course we now follow.

DECESION OUTLAWED NEITHER GOD NOR LORD'S PRAYER

The U. S. Supreme Court decision on required Bible reading and recitation of the Lord's Prayer in Maryland and Pennsylvania public schools came as no surprise to those who closely studied a similar decision last June on required prayer in the New York public schools.

The key word in the ruling is "required." Devotions in North Carolina schools are voluntary and will continue to be, according to the governor. The ruling had no bearing on voluntary exercises.

It should be clearly pointed out that the Court has outlawed neither God nor the Lord's Prayer. Far from interfering with freedom of religion, the decision helps guarantee it. Above the hue and cry of critics, the actual wording of the opinion should stand out forcefully: "In the relation between man and religion, the state is firmly committed to a position of neutrality."

Reaction to the ruling was interesting. Many Baptists were included in the main stream of Protestant thinking that favored the decision as did Jewish leaders. In contrast, most Roman Catholics viewed the ruling with alarm.

"The decision establishes godless schools," Dr. Mark Murphy of New York City declared. Who is Dr. Murphy? He is national vice-president of the Citizens for Educational Freedom, a predominantly Catholic organization strongly favoring Federal aid to church-related schools. In this decision as well as the one last June, Dr. Murphy and his associates see clearly that the Court will not likely favor Federal aid to parochial schools. Such a prospect distresses them no end.

In the future, the highest court in the land may be called on to handle similar cases, but apparently the die is cast: There is to be no **required** religious exercises in the tax-supported public schools of our nation.

—**Biblical Recorder**

THE SOUND OF FAITH

James Z. Nettinga

American Bible Society

We are surrounded by sounds. Whether we live in a large city or a small village, work in a factory or on a farm, go to the office or stay at home, we cannot escape the multiplicity of sounds.

Some time ago, an entire television network program was devoted to "The Sound of the Sixties." In the performing arts there is a lovely song, "the hills are filled with the sound of music." But in the midst of these varied sounds there is a different sound — the sound of faith as found in the Bible summed up by Paul the Apostle: "So then faith cometh by hearing, and hearing by the word of God . . . their sound went into all the earth, and their words unto the ends of the world." (Romans 10:17-18)

Their words of faith filled the nations of the world as revealed by the total world circulation of Scriptures by the United Bible Societies — 51,089,209 in 1962. Of this total your American Bible Society was responsible for approximately 60 percent or a total of 31,509,821 copies of the Scriptures in 299 languages and dialects — an increase of 7,427,388 over the previous year as revealed in the High Lights of 1962.

The sound of faith knows no national boundaries or racial barriers as revealed in a letter from a young lad in the Congo, "I have a great pleasure to write this letter to you, because I want one Book too necessary to me. The Book is the Bible."

It is revealed in the gift from the former headhunters, the Jivaro Indians of the Chupiensa areas in Ecuador — 500 sucres, equivalent to 100 days' work, to share the Word of Faith with other people.

Above all, it is revealed in the visit of a poor aged Indian who knocked at the door of the Bible Society Depot in Baghdad some years ago in scorching summer heat. After he had rested a few minutes, he took from his robe a worn Gospel of John in Arabic. The covers, which had come apart, were tied together; almost every page was loose, curled and in some instances, torn from constant use. With great care, he handed it to the Secretary for safe keeping. At the same time he requested an inexpensive copy of the Gospel. He was told that the Society would gladly give him a free copy. This, however, he would not accept. He insisted on paying. He was persuaded to buy a New Testament on the installment plan. He agreed to pay in three installments. Each time he requested permission to look at his treasured Gospel of John.

Through a dedicated colporteur, who distributed an Arabic Gospel of John, people across the stretches of the desert have been able to listen to the sounds of faith.

These are some of the sounds of faith made possible by the American Bible Society. In the words of the Apostle Paul —"For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad. . ."

(I Thessalonians 1:8)

EVANGELISM BY RADIO

An Argentine minister in the Chaco, the northern area of the country, is finding that radio evangelism is effective. He says, "A large number of persons are taking an interest in the gospel. I plan my Wednesday evening radio programs in the form of a dialogue, with a questioner who asks questions sent in by hearers."

Recently the minister had an interview with the provincial governor, who told him that he had come to know him through listening to the radio programs.

Already some preaching points have been organized as a result of the broadcasts.

To be a philosopher is not merely to have subtle thoughts; but so to love wisdom as to live according to its dictates.

—Thoreau

MORE ABOUT TRAINING FOR THE MINISTRY

By Rex Thomas

In view of the latest article concerning ministers and also some private correspondence I feel that perhaps my position needs additional defense. Unless I misinterpret what I read in the Scriptures the mistake which both my friends are guilty of is not merely grammatical in nature but is a profound theological error. Both insist that Jesus Christ **was** the Son of God. Unless I am reading incorrectly (without the benefit of the proper education) the Bible says that Jesus Christ **is** the Son of God, that He is the Risen, Living Lord. To my simple mind this is vastly different than to say that Christ **was** the Son of God. Unless my Historical Theology is incorrect Michael Servetus was burned at the stake by John Calvin for the same theological deviation. (Let me hasten to add that I do not recommend the same treatment for my two friends.) It is reported that Servetus' last words were, "Jesus, thou Son of the Etrneal God, deliver me." It is suggested by competent historians that if the adjective had been transposed to preceed **Son** his life could have been saved.

What it all amounts to is that I believe that Christ is indeed Risen and lives and is just as accessible today as He was to the Twelve some two thousand years ago. I might also point out that the Twelve, with all their physical association with the Master and all the benefits derived from His personal instruction, were, after His crucifixion, frightened and almost totally inactive until after the descent of the Holy Spirit at Pentecost — at least this seems to be the case if the Scriptures are to be believed.

As was stated in the previous article, I also recognize the value of a trained clergy, but the very nature of the constituency of the Southern Convention and of our Free Church system almost necessitates the utilization of some men who are trained only by Conference Correspondence courses, their own God-given ability, and the leadership of the Holy Spirit. And come to think of it, that's quite a lot.

To explain what I mean should not be necessary, but to avoid any misunderstanding I shall. In our Free Church tradition there is little use made of the yoked parrish plan. It is difficult or impossible to tell three or four small churches that they **must** call the same minister because they are geographically located near one another. This being the case there are few seminary ministers who are willing to make the economic sacrifice or to travel the distances involved in serving one or two small churches — perhaps having a salary of two thousand dollars and being forty to eighty miles apart. However, a Conference trained man who lives in the vicinity and who has other means of support does not consider it a burden to supply these churches. If it would make the seminary trained men happier and more secure, perhaps these Conference trained men might be designated lay preachers as in the Methodist system rather than being granted Conference ordination.

About * * * OREGON'S UNIQUE MONUMENT

In a forest overlooking Astoria, Oregon, there is a 120-foot monument unique in history. The shaft not only commemorates the founding of Astoria, and perpetuates the name of the city's founder, but it is a reminder of some early history of the United States when men were struggling for control of the Northwest.

John Jacob Astor, founder of the Astor fortune, was one of the great fur traders of his time. The American Government was concerned over the fact that the Northwest Company, a Canadian concern, was monopolizing the American fur trade. Astor evolved a plan of establishing trading posts along the Missouri and Columbia Rivers with a central station at the mouth of the Columbia, where all pelts from the interior and from coastwise vessels were to be collected and shipped to China, one of the world's richest fur markets at the time.

The Canadian company was determined to prevent Astor from being the first to found the settlement and thus give the United States a claim to its possession. So there came about one of the strangest races of all time. Astor sent an expedition around Cape Horn while the Canadians started an expedition overland, led by David Thompson. In the dead of winter Thompson, with his men, crossed the Great Divide, weathered deep mountain snows, and rushed down the impetuous waters of the Columbia. But when the Canadians reached the mouth of the river, Astor's men were there ahead of them.

"America first" is a quaint old saying, but Astor's men demonstrated that Americans have always been first. Then, too, these men are symbols of thousands of others who labored to make possible the United States — the greatest country of all.

C. B. Riddle

What Does A Minister Do On His Vacation?

Rev. W. J. Andes of Elon College Community Church reports thus to his people:

—stayed at home,
painting lawn furniture (4 years overdue),
working on the lawn,
painting downspout recently installed,
reading, writing, meditating.
—enjoyed his study at the church in the mornings,
preparing sermons and services for the fall,
filling vacancies in Sunday School and church offices,
wondering who will be counsellors of youth,
checking membership and financial
statistics for the past seven years,
counselled with couples preparing for marriage.
—visited people in the hospitals,
shut-ins and new-comers to our town.
—spoken to a Conference of Adult leaders at Moonelon, and has
listened to his wife preach at the Bethany
United Church of Christ, Sedalia, N. C., and
heard R. N. Rinker preach at Elon.
—plans to visit his mother in Harrisonburg, Virginia, August 16-23, and
will attend Massanetta Springs Bible Conference.
—enjoyed several rounds of golf,
appreciated the visits of friends and the
privilege of having a time when the
schedule isn't so heavy.
—desired the prayers of everyone as he begins
his tenth year of ministry in the Elon Church.

A Story for Children

A Real Thanksgiving

Once there was a king whose great country included fertile fields and orchards which yielded hundreds of bushels of grain and fruit. The people living in this kingdom loved their king, for he was generous with the food his fields and orchards produced.

Each year after the harvest, a great celebration was held in the king's courtyard in thanksgiving for the fruitful season. Each year during the harvest celebration, the king made a speech to his loyal subjects.

One year the king proclaimed, "We have been blessed with a wonderful harvest. Our pantries are full and our storage bins are overflowing. Let us all give thanks to God, for he has been good to us." The celebration that year was the most joyful the realm had ever known.

Then came the winter. During the cold months the king and all his subjects made plans for an even greater harvest. When spring came, all was in readiness for another season of plowing, planting, and harvesting. Spring brought another type of life to the kingdom.

The kingdom was also blessed with an abundance of birds which came to think of this land as their home for the spring and summer. Their singing was so loud early each morning, that their songs woke the king and his subjects. The king was annoyed and issued a proclamation that the birds were to be driven out of his kingdom. All the hedgerows had to be burned, so that the birds would no longer have a place to build nests in the fragrant honeysuckle. Many of the trees with spreading branches were cut down so that their branches would no longer provide homes for the bids. Of course, all the bird houses were removed.

Soon all was quiet in the kingdom in the early morning hours, and everyone could sleep late.

Then came the season when the king and his subjects expected to rejoice — the time of harvest. Early on the morning set aside for the celebration, young and old alike eagerly went out to the fields and orchards to harvest the crops. They returned disappointed, for this year's harvest was very poor. This puzzled the king and his subjects. The next year's harvest was even poorer, and the year after that it was poorer still.

The king was troubled. He inquired throughout his realm to find out what the trouble was. The answer he received was, "Insects are destroying the crops; fertile soil is being washed away by the spring rains."

"Why?" asked the king. Then, suddenly, he realized what was happening. He had expelled all the birds from his kingdom by removing the places where they built their nests. With the birds gone, insects multiplied and destroyed the crops. The hedgerows and the trees which had given homes to the birds had been destroyed. The soil was no longer firm and could not soak up the water from the spring rains.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

South Africa

INANDA

Mission station 17 miles northwest of Durban.

September

22—**Miss Agnes Adora Wood,** a teacher of domestic science and mathematics and associate principal of Inanda Seminary, has also proved to be a talented "maintenance man." Inanda is an old school, and as trained plumbers, electricians and carpenters are few, repair and maintenance work assumes herculean proportions.

JOHANNESBURG

Center of world's greatest gold fields. Population total, 997,600.

23—**Mr. and Mrs. Lee Bergsman** work in the new gold mining area in the Orange Free State, he as counselor to African pastors and churches and as chairman of Bridgeman Memorial Hospital Board and Mrs. Bergsman specializes in work with women. He has been able to establish a United Church which brings together Christians of many different language groups and denominational backgrounds.

24—**Rev. and Mrs. John Tucker Parsons** are stationed at Johannesburg where Mr. Parsons visits mine churches and city churches, counsels pastors and helps train leaders. He is also interested in building new churches, developing a more sound financial basis, encouraging stewardship among all members and teaching churchmanship to laymen. Mrs. Parsons specialized in religious education and with the Bergsmans, the Parsons are helping to develop the new United Church in the gold mining area.

MAPHUMULO

Mission station. Seventy miles north of Durban.

25—**Rev. and Mrs. Samuel T. Kaetzel** are evangelistic missionaries assigned to the area north of Durban in Natal and Zululand. Mr. Kaetzel is advisor to the pastors and churches of the area and a member of the executive committee of the Bantu Congregational Church. He also supervises four mission farms and is a member of four Mission Reserve Advisory Boards. Mrs. (Rev.) Kaetzel is active in general Christian education programs of the Mission and in women's work. She teaches school for her own and the children of many government workers.

MODDERPOORT

Northeast of Bloemfontein. Adams United Theological school was located here.

26—**Mr. and Mrs. William Roberts Booth** are stationed at the new Federal Theological Seminary of Southern Africa in Alice, where Mr. Booth is principal of the college. Mrs. Booth is school housemother, in charge of student wives' studies and teaches Christian education.

27—**Rev. and Mrs. Prentiss Allen Myrick** and their children returned to America in 1962 for their first furlough since arriving in Africa in 1958. Mr. Myrick has been a full time staff member at Adams Theological School, conducted chapel services several times a week, and looked after the school library. Mrs. Myrick worked with the students' wives, teaching classes in the work of the pastor's wives etc.

ROODEPOORT

Twelve miles west of Johannesburg. Wilgespruitt Fellowship Center located here.

28—**Mr. and Mrs. David Harnly Rubenstein** have been managers of the Wilgespruit Fellowship Center since 1957. This is an interdenominational conference center begun in 1950 by a group of Christians who felt the need for a place where true Christian fellowship might be experienced in a land where social and legal pressures are geared to keep peoples apart. The aim of the Center is to explore avenues of common interest to members of the various churches and arrange courses and meetings that promote true ecumenical encounter.

The king now issued a new proclamation ordering that the trees be replanted, the hedgerows be replenished with bushes and honeysuckle so the birds of the air could once again find places to build their nests. Soon the kingdom rang with many-splendored songs. The birds ate their fill of the insects which had helped destroy the crops. This year the harvest would certainly be better.

At the annual harvest celebration the king again felt moved to speak to the people. "My loyal subjects," he said. "God was wise in his creation. There is room in our kingdom for all his creatures, great and small. Let us work together with his creation, for now we know that if we try to change his world, it will not flourish." The celebration was indeed great.

Eastern Virginia Women's Fellowship Report

Quarter Ending August 31, 1963

Apportionments

Berea	$ 25.00
Bethlehem	87.50
Bethlehem (Dispt.)	5.00
Bayview	50.00
Bayside	25.00
Central	20.00
Christian Temple	125.00
Cypress Chapel	55.00
Dendron	15.00
Eure	15.75
Franklin	100.00
First, Portsmouth	25.00
Great Bridge	40.00
Holland	65.00
Holy Neck	50.00
Hopewell	10.00
Hunterdale	72.25
Liberty Spring	55.00
Lynnhaven Colony	18.75
Mount Carmel	25.00
Mt. Zion	7.50
New Lebanon	20.00
Newport News	62.50
Oak Grove	9.60
Oakland	40.00
Prince George	5.00
Rosemont	63.00
Richmond	15.00
Suffolk	250.00
Wakefield	37.05
Warwick	15.00
Waverly	15.00
Windsor	37.50
	$1,461.40

Juniors

Antioch	$ 4.00
Bethlehem	10.00
Cypress Chapel	11.64
Eure	1.35
Franklin	7.50
Holy Neck	7.00
Lynnhaven Colony	6.85
Mount Carmel	2.50
Oakland	2.50
South Norfolk	15.00
Suffolk	37.63
Waverly	5.00
Windsor	15.00
	$ 125.97

Cradle Roll

Bethlehem	$ 60.00
Cypress Chapel	12.48
Eure	1.35
Franklin	2.00
Holy Neck	20.00
Mount Carmel	3.07
Oakland	7.29
South Norfolk	5.00
Suffolk	12.72
Waverly	5.00
Windsor	5.00
	133.91

Life Memberships

Antioch	$ 10.00
Berea	20.00
Bayview	40.00
Christian Temple	20.00
Franklin	10.00
First, Portsmouth	10.00
Holy Neck	30.00
Lynnhaven Colony	10.00
Mount Carmel	20.00
Oak Grove	10.00
Oakland	10.00
Rosemont	10.00
South Norfolk	40.00
Wakefield	10.00
Windsor	20.00
	270.00

Love Gift

Berea	$ 47.00
Bethlehem	50.00
Bayview	10.00
Hopewell	20.00
Mount Carmel	5.00
Oakland	75.00
South Norfolk	50.00
Waverly	5.00
Windsor	25.00
	$ 287.00

Memorials

Christian Temple	$ 60.00
Dendron	10.00
Franklin	10.00
First, Portsmouth	20.00
Hunterdale	10.00
Lynnhaven Colony	20.00
Newport News	10.00
Rosemont	30.00
South Norfolk	30.00
Windsor	10.00
	$ 210.00

QUARTERLY STATEMENT RECEIPTS AND DISBURSEMENTS

AUGUST 31, 1963

Receipts

Balance Brought Forward	$ 199.99
Apportionment	1,461.40
Love Gifts (Thank Offerings)	287.00
Minutes for Missions	
Juniors	125.97
Cradle Roll	133.91
Life Memberships	270.00
Memorials	210.00
Total	$2,688.27

Disbursements

Southern Convention (Printing Annual)	$ 40.00
Suffolk Office Supply	4.45
Postage, Envelopes, Etc. (Treasurer)	5.49
Mrs. W. B. Williams, Treasurer	$2,488.28
Total	$2,538.22
Total Receipts	$2,688.27
Total Disbursements	$2,538.22
Balance	$ 150.05

Mrs. Loren Waldo, Treas.
Women's Fellowship
Eastern Virginia Conference

The majestic story of creation is: in the beginning, God. He made the heavens and the earth; he made the sea, and the fish; he made the air, and the bird; he made the field, and the grain; he made us. Then God established a relationship; he made us stewards over all the earth. So that before we can answer the question of our stewardship, we must acknowledge, once and for all, God's ownership.

O'Neil Mackey
A.M.E. Church

Stewardship is not the invention of men as a way to raise budgets; it is a way of life to which those to whom God has spoken are called.

—Presbyterian Church, U.S.

Suffolk Women Make Fine Report

Mrs. Roy A. Richardson

Another year has ended for the Women's Fellowship of the Suffolk Christian Church. The past year began with circle meetings on September 4, 1962, and closed June 12, 1963 with the annual supper meeting at Planters Club.

Our 216 members were divided into 8 circles. These circles met monthly from September through June. Six general meetings and four Executive Board meetings were held.

At the September 10 general meeting, annual reports were given and Year Books were presented and distributed by Mrs. Hubert Young, first vice-president.

A Spiritual Life program was presented by Mrs. Arthur Stone, spiritual life chairman, at the November 12 meeting.

Mrs. Mason Jones, missionary education chairman, planned the program for January 14. Mrs. J. C. Mathews of Bennett's Creek, Virginia, showed beautiful colored slides which she had taken in the Holy Land while on a world tour.

The March 11 meeting was our stewardship meeting. Mrs. J. J. Felton, stewardship chairman, presented the program. A skit, "Stewardship Census" was enjoyed by all. Following the skit, the Love Gifts were received and dedicated.

On May 13, we had our social action meeting. Mrs. Marvin Whitley, social action chairman planned the program. Mrs. Robert Naylor, of the Suffolk Child Welfare Department, brought us a very interesting, but disturbing, message concerning the home-life and behavior of many of the young people in our community.

A spiritual retreat was held in our church September 26. Mrs. W. F. Randolph, Director of Christian Education at First Church, Burlington, N. C., reviewed Dr. Ralph Sockman's book "The Meaning of Suffering." Approximately 125 women from the Suffolk district attended. Mrs. Arthur Stone, spiritual life chairman, made all arrangements for the day.

Twenty-five members attended the fiftieth annual session of the Eastern Virginia Women's Fellowship at Liberty Spring church, October 4.

The Executive Board of our Fellowship entertained the Executive Board of the Women's Fellowship of the Southern Convention October 10 at a supper in the Fellowship Hall. Following the supper and meeting, the visitors were overnight guests of members.

We honored our minister, the Reverend Robert B. Marr, and his family at a reception October 14, from 3:00 to 5:00 p.m., in the Baraca Room of the church. The Marrs came to us in September. Approximately three hundred members and guests attended.

Eleven of our members attended the Suffolk district rally at Antioch Christian Church, March 27.

Sunday, April 21, the Fellowship held "Open House" at the parsonage, which had been recently redecorated. It was a beautiful day and many of our church members and friends called.

Delegates attending the Golden Jubilee Convention of the Women's Fellowship of the Southern Convention at Union Ridge church, Burlington, North Carolina, April 23-24 were Mrs. Lycurgus Barrett, Mrs. Norman Daughtrey, Mrs. J. S. Rollings, Sr. and Mrs. Roy Richardson. Our own Mrs. Ray Gordon, president of the women of the convention, presided.

A family night supper was held in the Fellowship Hall on May 8, during National Family Week.

The Woman's Gift and Friendly Service programs were observed in the circles. Bible studies were led by the devotional leaders at the circle meetings.

Suppers were served to the Youth Fellowship groups on 35 Sunday nights.

Prayer books were presented to our 18 high school seniors.

We took part in the World Day of Prayer Service.

Women's Fellowship Sunday was observed November 4. Mrs. Ray Gordon, and Mrs. James F. Darden, president of our Fellowship, shared in our morning worship service.

Six new members were added this year.

Memorial certificates were sent to the families of the following members, who were lost by death. Mrs. Lawrence Lovdal, Mrs. Annie Berkley, Mrs. David Darden Richards, and Miss Dorris Jones.

Life memberships were presented to the Reverend Robert B. Marr and Mrs. Marr.

Missionary programs and literature for the Cradle Roll, Primary, and Junior departments were furnished and a chairman was appointed for each group. Money gifts sent to the convention office from these departments amounted to $50.35.

Our treasurer, Mrs. George I. Wells, reports that our apportionment of $1,000.00 has been met. Our Thank Offering was $400.00, Love Gift $406.25, and Friendly Service Gift $121.50. We also gave $100.00 for bedding at Moonelon and sent in $50.00 for five C.M.A. memberships. This is not a complete treasurer's report.

These are just the highlights of the past year. I have said that our year began September 4 and closed June 12. This is not true, literally. Some of our women work hardest from June until September planning the work for the new year, organizing programs, preparing the year book, etc. I wish I could have mentioned each person who contributed time and talent to our Fellowship this past year, but time and space will not permit. All programs, worship services, music, etc., have been excellent and whatever success we have had in helping to spread the gospel we owe to each individual who held a membership.

The following officers for the years 1963-64 and 1964-65 were installed at the June meeting:

President, Mrs. E. H. Stephenson; First Vice-President, Mrs. Erskine Watkins; Second Vice-President, Mrs. Arthur Stone; Recording Secretary, Mrs. David Darden; Treasurer, Mrs. George I. Wells; Historian, Mrs. J. W. Dailey; Corresponding Secretary, Mrs. Roy A. Richardson; Publicity Chairman, Mrs. Marvin Whitley; Pianist, Mrs. Carol Brown; Assistant Pianist, Mrs. Stanley Johnson.

The Department Chairmen are: Spiritual Life, Mrs. Phillip Hill; Stewardship, Mrs. James F. Darden; Christian Education, Mrs. Robert Marr; Missionary Education, Mrs. Marshall Andrews; Christian Social Action, Mrs. Jacob Woodward; and Friendly Service, Mrs. Frank Hall.

Mrs. Stephenson and Mrs. Watkins attended the Summer Conference at Catawba, and we are looking forward to a fine year under their leadership.

Mrs. Roy A. Richardson, Historian
Women's Fellowship of
Suffolk Christian Church
1962-1963

HOME-COMING AT HAW RIVER

Mrs. Nina Williams

The Haw River United Church of Christ observed their home-coming September 8, 1963. We had a very good attendance at the morning worship service with many visitors and former members. The choir sang "The Heavens Are Telling" by Beethoven. Mr. William Kirkpatrick sang two solo's "Wayfaring Stranger" and "My Father Watches Over Me" by Bennard. The sermon was entitled "Salvation Changes Life." After the morning service we had a wonderful picnic lunch at the home of Dr. and Mrs. J. C. Wilkins.

Rev. Collie Seymour completed two years of service at Apple's Chapel September 1. The average attendance for the last year was 226. A new sanctuary with educational wings is being erected at a cost of more than $160,000.

No Newman On Elon Faculty – First Time

ELON COLLEGE, Sept. 9—The Newman name will be missing from the faculty roster of Elon College this year for the first time in the 74-year history of the Congregational Christian college, terminating for the present an association which has meant much to Elon students of several generations.

Dr. J. U. Newman, who was one of the original faculty of Elon College when it was founded in 1889, was the first of the Newmen name to instruct students of Elon College, and he was still living and on hand for the college's fiftieth anniversary celebration in 1939. In fact, he moved the first shovel of dirt when a memorial magnolia was planted on the campus at that time.

The other person who has shared the Newman faculty associations at Elon was Miss Lila Newman, a daughter of Dr. Newman, who was born within the shades of Elon's classic oaks, one of five children of the pioneer faculty family, and who retired last spring after 39 years of service on the college's art faculty.

Miss Newman, who graduated from Elon with the Class of 1911, went on for graduate work at Columbia and Harward and later returned to Elon to earn a diploma in art in 1916. She joined the Elon faculty as a teacher of art in 1924 while her father was still one of the most active members of the Elon instructional corps.

Dr. Newman, who held the A.B., M.A., Ph.D. and D.D. degrees, was one of the most versatile members of the Elon faculty in his day. The speaker at the college's Golden Anniversary convocation in 1939 recalled that Dr. Newman at various times taught mathematics, Latin, German, French, English, chemistry, Hebrew, phychology, astronomy, Greek and Bible.

Above all, Dr. Newman had a great love for his students, and that characteristic was also found in his daughter through all of her long service. The college annual was dedicated to her last spring on the eve of her retirement, and the dedicatory message declared that "her love for the college, her friendly interest in her students and her patience in teaching have characterized her service to Alma Mater."

In addition to the long faculty service by Dr. Newman and his daughter, the Newman family has been closely associated with Elon College in other ways. Each of the five children of Dr. Newman's family graduated from the college, and several grandchildren have also received Elon degrees. One of the sons who graduated at Elon is Dr. Joe B. Newman, long a practicing dentist in Burlington.

Dr. J. U. Newman

Miss Lila Newman

75TH ANNIVERSARY PLANS

ELON COLLEGE — The seventy-fifth anniversary of Elon College, a projected campaign for capital funds for the college and a revision of the college's curriculum to provide for intensified teacher training were topics emphasized by Dr. J. E. Danieley, president of Elon College, in addressing the first faculty convocation of the 1963-64 term.

In pointing to the tremendous importance of Elon's observance of its "Diamond Anniversary Year," Dr. Danieley cited the close relationship of the college to the Congregational Christian Church, the religious group which founded the college in 1889.

Along with plans for the anniversary year, Dr. Danieley pointed to improvements which have been made to the Elon plant during the summer months, but he declared that other improvements and expansion of the college physical plant are badly needed, all of which will require additional funds. It was in this connection that he announced plans for a fund raising drive to be launched during the year.

Dr. Danieley recalled that a revision of the Elon College curriculum has been underway for the past two years and cited fine work done by a number of the college's academic departments in that field. He stated that the curriculum revision is closely geared to the new North Carolina statewide program of teacher training and cited certain changes which are in accord with the state's new plans.

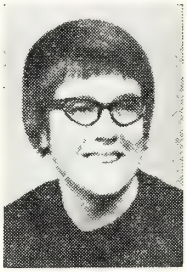
Among the changes and improvements in the Elon College campus and physical plant, which were cited by President Danieley, were the all-weather surfacing of both parking lots and tennis courts, renovation of two college-owned residences to provide additional student housing, improvements in lighting in Alamance Hall and provision for additional office space there, and the occupation by Dr. Danieley and his family of the new president's home, on which finishing touches are still in progress.

KAGAWA MEMORIAL CENTER

On June 1, 1962, the ground-breaking ceremony for the Kagawa Memorial Center in Kobe, Japan, took place. This combination church-social-service-kindergarten center is being built in the slum district where Kagawa lived as a student. A pastor who attended called Kagawa a world leader who retained a passionate concern for each person. This pastor recalled Kagawa's special handshake and greeting when, as a youth, he went to one of the evangelistic meetings that Kagawa held all over Japan.

Under the leadership of the new pastor, Rev. John D. Schofield, United, Portsmouth, is beginning some new endeavors: each Wednesday afternoon from 4:00-5:00 o'clock there will be Christian education class for children and young people; each Wednesday evening at 7:30 there will be a meeting for prayer and Bible study; and a membership class for youth is being held in the church office each Sunday, beginning September 15.

A Page for Young People Edited by Connie Trueblood



Betsy Jones

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Sheila Hughes

CONVENTION OFFICERS

The newly elected Pilgrim Fellowship officer's for the Southern Convention are as follows: President — Betsy Jones, Durham, N. C.; Vice President — Sheila Hughes, Norfolk, Va.; Secretary — Ann Kernodle, Burlington, N. C.; Treasurer — David Grimes, Greensboro, N. C.; Faith Commission Chairman — Betty Lou Mizelle, Suffolk, Va.; Action Commission Chairman — Donnie Miller, Chesapeake, Va.; Fellowship Commission Chairman — Penny Dollar, Holland, Va.

They were elected during the morning session of Sunday, August 25th, in the Legislative Weekend at Camp Moonelon's P. F. Officer's Retreat. They are your officer's, your servants. But in order for them to function properly in their specified offices they need your support. The youth of the Southern Convention will be only as strong as its weakest young person. Always be aware of what is going on in your conference, and your convention. Have an alert and active local group. It is possible if you will work for it.

We are on the threshold of a new year of Pilgrim Fellowship work. This year can be the best yet, but only if YOU want it to be. In the planning meetings for the coming year keep in mind the Youth Ministry and all it has to offer. Be sure your group has the needed materials and background to start off on the right foot with the Youth Ministry. If the group is weak on certain parts of the Ministry, you know where your first program subjects must dwell. The Youth Ministry gives the youth of the United Church of Christ a MISSION. This is your mission and it is the responsibility of you, your local group your conference and your convention to accept this mission and to work to further its cause. Please keep all of these things in mind as you start out on a fresh year of Pilgrim Fellowshiping. Good Luck and Godspeed! ! !

THE OPTIMIST CREED

Promise Yourself—

To be so strong that nothing can disturb your peace of mind.

To talk health, happiness and prosperity to every person you meet.

To make all your friends feel that there is something in them.

To look at the sunny side of everything and make your optimism come true.

To think only the best, to work only for the best and expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To give so much time to the improvement of yourself that you have no time to criticize others.

To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

—Optimist International

A NOTE FROM YOUR EDITOR

In the future editions of the Youth Page there will be, hopefully, a full report of the Southern Convention Pilgrim Fellowship Officers Retreat which was held at Moonelon August 18 through 26. Also, I hope to have a letter to you from each of the newly elected officer's of the Convention P. F. written on themselves in an effort to become better acquainted. But mostly I want this page to be filled every week with articles from you, about what your local group is doing and has done. Others are very interested in hearing from you. This Youth Page is a very good medium for the spreading of new ideas for programs and activities. Also I would like to have copies of reports and minutes from rallies and announcements of all kinds. Let the convention PF'ers know who your new officers are in your group.

This will give you plenty to do for the Youth Page. Please get busy. I want to hear from you NOW! ! ! Remember, my address is: Miss Sheila Hughes, 1604 Sunset Drive, Norfolk, Va. My zip code is 23503. Please give your support.

"COLLEGE DAY" AT BURLINGTON

Annually the John S. Graves Class of First, Burlington, church sponsors "college day" in honor of those going to college. Breakfast was served to the group September 8, followed by special presentations. During the morning worship the graduates and college group sat in a body.

Those honored included: Amanda Guyton, Vickie Swift, Susie Kimball, Janet Lamm, Emmaline Newman, and Petie Neese going to Elon College; Mrs. Ivan Gilland and Sue Holt to Meredith; Glenda Sutton and Selma Ann Gentry, Woman's College, UNC; Jane Iseley, Coker; Gayle Pollard, Stratford; Harriette Cooke, Western Carolina; Harriet Blue, School of Nursing at Watts Hospital; Clyde W. Gordon, Jr. and Nat Harris, Jr., UNC; John Allen, Frank Frederick, and Bill Gentry, N. C. State; Jimmy Foster, High Point; Butch Wooton, Wake Forest; Harold Kernodle, Davidson; John R. Kernodle, Jr., and David Kimball, Duke; and Bud Wellons, Eastern Carolina.

Ten young people from our Durham church are attending college: Becky Harward, Stanley Boone, Myra Boone and Celestial Ridgeway at Elon; Jane Godwin and Frances Glenn at Meredith; Jim Kimrey, Duke; Laurence Smith, St. Andrews; Danny Walker at Carolina; and Barbara Jones at the New England Conservatory of Music.

The Youth Ministry Cabinet

Richard N. Rinker

One of the most difficult ages to which a church is called to minister is that one involving the mid-teens — 14-18. Some of the reasons for the difficulty we know and vainly seek remedies to overcome. Other causes for the problems of the church-youth relationship are less obvious and less-studied.

One problem certainly is to be found in the lack of satisfactory communication between this age group and adults. Another is the natural instability of the teen-ager. Others include the frequent prejudging which is common among adults in their attitudes toward young people; youth's normal desire to cease being dependent on adults; the unrealistic estimate by the church fellowship of the needs of young people and how the church may best meet these needs; the one-way attitude of adults in the church which gives to young people according to adult ideas and ideals without wanting or accepting anything in return from teen-agers except peace and good behaviour.

And there is another reason for the difficulty in ministering to his particular age; very often this other reason emphasizes some of the above ones. It is the fact that within our churches we try to carry on several uncoordinated and frequently competitive ministries to youth. Each gives and goes its own way, carrying out its own pet methods and purposes, led by adults with varying degrees of vision or enthusiasm.

Consider the many ways a local church tries to reach youth: church school classes, morning worship, confirmation or church membership training, evening fellowship groups, sports programs, service projects, youth choirs, membership on the official boards, et al. The vague connection unsuccessfully trying to unite all of these is their association, in location and sponsorship, with the church. Something more is necessary.

One suggestion which has worked well in some situations is the youth ministry cabinet or board or committee, however one chooses to title it. This cabinet is made up of all adults involved in ministering to young people—youth class church school teachers, minister, evening youth fellowship advisors, youth choir director and the chairman of the church's governing body. Also on this cabinet should be youth representatives from each activity in the life of the church, preferably including some who are not active in most of the activities, eg., a young person from a church school class who is not sharing in the evening fellowship program. The number of adults and young people should be nearly equal.

It would be the purpose of this cabinet to serve as coordinator for the youth ministry of the church. This would mean taking a cue from some basic resource used in the programming for youth of the church, such as the church school curriculum, and helping to set up suggestions of ways by which each of the groups within the total youth ministry could implement the basic emphasis. This could be done perhaps a semester at a time (five months in the United Church Curriculum, less in others). It could be accomplished by studying and providing other pertinent resources, planning opportunities for consideration by all of these groups, and by being constantly aware of outside sources for other suggestions, such as the national denominational or interdenominational headquarters or the conference office.

Along this same line, the cabinet would make every effort to encourage adult and youth leaders to participate in training experiences offered locally or on an area basis. Regular sessions would need to be held by the cabinet to continue planning and evaluating for the youth ministry program of the local church.

Such a cabinet could provide channels for satisfying adult/youth communication — could engender better adult understanding of youth and a deeper appreciation of the adult's role by teen-agers — could help both adults and young people form honest attitudes toward each other and their relationships in the mission of the church — could enable the whole church to begin to grasp some of the vital needs of young people and learn how to minister to them in more effective ways — could provide church-citizenship for young people by calling on them not just to be served but to minister unto others.

TIME MARCHES ON

There's time to get, and time to give, and a time to throw away;

There's time to do a kindly deed, and that time is today.

There's time to sing and a time to mourn, and a time for joy and sorrow.

There's time to love; but the time to hate — might better be tomorrow.

There's time to sleep and time to awake, a time to work and play;

But the time to speak an evil thought, passed by us yesterday.

EASTERN VIRGINIA LEADERSHIP TRAINING SCHOOLS

According to announcement by Rev. Bill Simmons, two leadership training schools are scheduled for this fall in Eastern Virginia. The Suffolk district will meet at Windsor on Tuesdays, September 17, 24 and October 1, 8, 15 and 22. Dean will be Mrs. Virginia Wilkins. The Norfolk district will meet at Bayside on Thursdays, September 19, 26 and October 3, 10, 17 and 24. Dean will be Rev. Robert Bew.

Courses in the Windsor school: "The Home and Church Working Together to Understand Our Pupils" — Mrs. Harold Tribble; "The Church's Program for Youth and Their Leaders" — Rev. Bill Simmons; "Leadership Education in the Church" — Rev. Robert Marr; "Planning and Leading Christian Worship" — Rev. Loyal Pearce and "How the Bible Came to Be" — Rev. John F. McCloy.

Norfolk District courses: "Teaching Children in the Church" — Mrs. William Joyner; "Teaching Youth in the Church" — Rev. Sam Nelson; "Teaching Adults in the Church" — Mrs. Ruth O'Leary; "Planning and Leading Christian Worship" — Mrs. Douglas McClain; "A Study of the Four Gospels" — Dr. Charles Pegram; "Our Christian Beliefs" — Rev. Carroll Lewis.

LOOK FORWARD TO NEW CURRICULUM

The general superintendent, Guy E. Alling, and the assistant, Mrs. William H. Perkins, Jr. of the church school at First, Durham use these words in the church newsletter:

"Sunday, September 1, begins not only a new Church School year, but also a whole new curriculum for almost every department. This is the day that many church people have looked forward to and worked towards for several month . . . the introduction of the new United Church Curriculum.

"Our teachers and superintendents have been busy studying their new material, many of the church school workers have attended preparatory meetings and workshops, and certain changes have already been effected in anticipation of the new program.

"As a part of the regular Sunday morning worship service September 8, Rev Richard Jackson will lead in a re-dedication and spiritual renewal of all church school officers, superintendents and teachers. . .

"Below are listed those workers involved in carrying out the new program and who bear the responsibility and joy of making it successful."

AT OUR CHURCH HOME FOR CHILDREN **Walstein W. Snyder, Superintendent**

Tribute To Martin Garren

Dear Friends:

It was with deep regret that we learned Saturday night, September 7, that Martin Garren of our Greensboro church had passed away during the day.

On Thursday afternoon we had gone with 23 of our children to Lynnhaven, Virginia, for the week-end. Each year Mr. and Mrs. Eric Anderson invite a group of our boys and girls to come and visit with them at their cottages at the Lynnhaven Beach. We were there with this group when we learned of Mr. Garren's passing away. This meant it was impossible for us to be present for the funeral services on Sunday afternoon. We wish so much we could have joined with the others who paid their respects.

The Greensboro Daily News in carrying the news of Mr. Garren's death told of his numerous accomplishments and positions he had held in his church and the church at large, as well as in his community. This of course told much of the story of his life. However, those who were acquainted with Martin Garren know that this is only a small part of the story. He was the most outstanding layman our Convention has ever known, to our way of thinking. It was my privilege to work closely with him from time to time and he was beyond any doubt one of the most conscientious persons this writer has ever known. His was a most generous and kind spirit. He spoke with gentleness and yet at the same time a firmness that showed him to be a man of convictions and a man who stood by the high ideals he held. We shall long remember the very excellent way he guided the Southern Convention when he was its president.

We remember so well in 1956 when my wife and I had the privilege of his company coming from a Southeastern Regional Meeting at Avon Park, Florida. We have often mentioned this trip and the opportunity we had to come to know this man and the high ideals for which he stood.

I am sure that we, like all others who came in touch with Martin Garren, are far better people for having known him. We are sure that his influence will live long in the hearts and minds of those who knew him and loved him.

While we are sure that nothing could fill the vacancy which was left in his home with his wife and two sons, we are certain that the wonderful life he lived will truly be a source of comfort to them. Wherever he worked or accepted responsibility there will be a vacancy very difficult to fill.

Truly Martin T. Garren was a man of God as he followed the teachings of Christ in such a real and meaningful way. May we, too, follow that example.

It can be truly said in this instance that earth's loss is Heaven's gain.

REPORT FOR SEPTEMBER 9, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 3.00	
Eastern North Carolina Conference	10.00	
Western North Carolina Conference	7.77	
North Carolina and Virginia Conference	206.35	
Total		$ 227.12

SPECIAL OFFERINGS

Central Congregational Church, Dallas, Texas	35.00	
Women's Association, South Congregational Church, Peabody, Massachusetts	10.00	
Mrs. Fleta Carter, Portsmouth, Virginia	5.00	
Woman's Adult Bible Class, United Church of Christ, Southern Pines, N. C.	10.00	
Mr. and Mrs. D. Marsh McLelland, Burlington, N. C.	10.00	
Business Women's Circle, First Bible Presbyterian Church, Charlotte, N. C.	10.00	
Mary Sue Brittle Sunday School, Bethlehem Church, Suffolk, Virginia	5.00	
Philathea Class, Suffolk Christian Church, Suffolk, Va.	15.00	
Bethel Church, New Hill, N. C.	10.00	
Mr. Edgar Petty, Burlington, N. C.	5.60	
In Memory of Mr. J. W. Gilliam		
In Memory of Mr. Marion Dwight Perry		
Total Memorial Gifts	10.00	
Special Gifts	956.29	
Total		$1,081.89
Total For The Week		$1,309.01

We

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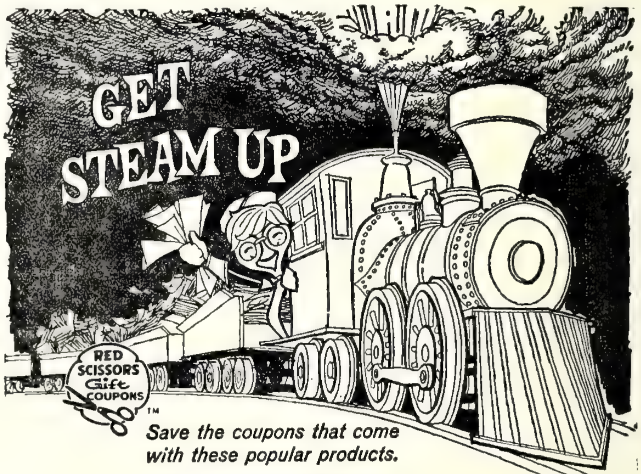

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ARGO
GLOSS STARCH (RED PACKAGE)

GRANDMA'S
UNSULPHURED MOLASSES

SUPER SUDS
NEW WHITE DETERGENT

CALUMET
BAKING POWDER

SKINNER
MACARONI PRODUCTS, RAISIN BRAN AND RAISIN WHEAT CEREALS

Heirs Of The Promise

Background Scripture: Genesis, Psalm 105:1-24, Galatians 3, Hebrews 11:1-22.

Devotional Reading: Psalm 105:1-11.

Memory Selection: **If you are Christ's, then you are Abraham's offspring, heirs according to the promise.** Galatians 3:29.

Let us get this clearly in mind. Faith is not merely a religious element. All of life is based upon faith. We live by faith, and not by sight. And faith is not blind credulity. Nor does it contradict reason; it goes beyond reason. It is based on knowledge with a plus element in it. As the writer of Hebrews puts it "Faith is the substance of things hoped for, **the evidence of things not seen.**" Or as Dr. Barclay translates these words, "Faith means that we are certain of the things we hope for, convinced of the things we do not see." Columbus had faith, the Wright brothers had faith, the pioneers in every realm had faith. They believed where they could not see, and obeyed where they did not understand.

Religious Faith

Faith is also a religious element, or an element in religion. Without faith there is no religion. It is the foundation of religion. The writer of Hebrews says that it is a prerequisite of religion as it is of life. **First of all we accept the universe by faith.** Through it "we understand that the worlds were formed or framed by the word of God. Scientists have discovered much about this marvelous universe, and the end is not yet. But all their discoveries are based on faith. Only by faith can one understand and accept the universe, or rather accept it, even if he cannot understand it."

But behind that and greater than that, is **a basic faith in God.** There are many arguments for the existence of God, but belief in God is a venture of faith, a venture which has been confirmed in the lives of thousands of people by an experience of God. The writer of Hebrews says that without faith it is impossible to please God; for he that cometh to him (God) **must believe that he is,** and that **he is a rewarder of them that diligently seek him.** There you have it. Religion and worship are rooted in the faith that God is, that there is a God, that God exists. And it is rooted in the faith that God rewards those who deligently seek him. God is, and he can be found by those who believe in him. God is not a theory to be proved, but a Person to be found and trusted and loved — that is the heart of religion.

God's Hall of Fame

In Cooperstown, N. Y. there is Baseball's "HALL OF FAME." In that small New York town, where Abner Doubleday invented what has long been known as America's national sport, there is a building which is a combined Museum and a Hall of Fame. There are on display hundreds of objects of interest to baseball fans and the public at large; baseball gloves, bats, souvenirs of special games, etc., things associated with great players, and great occasions. There is also a section reserved for the immortals of baseball, men who made history by their play and their records. It is a rather exclusive group, those men whose names are engraved on suitable bronze tablets. Only top flight men are selected and by a very strict screening process every few years. One could not call the roll of these men who have become immortal in a baseball sense.

Well God had his "Hall of Fame," and the writer of Hebrews lists some of the men and women who are enshrined in it. The eleventh chapter of his letter is filled with their names and their exploits. He starts with Abel and goes down the line, Enoch, Noah, Abraham, Jacob, Sarah, Isaac, Jacob, Moses, Rahab (think of her name being in the list), Barak, Gideon, Samson (that crude fellow), Jepthae, David, Samuel, and then time and space ran out on him, and he bunches the prophets together. "And what shall I say more? For time would fail me to tell of . . . . . ?" Nor can he tell what these folks did — there were too many heroic exploits and examples of faith. But they were a choice group. "Of whom the world was not worthy."

And the secret of their being in this "Hall of Fame?" They were men and women of faith. In many instances they did not receive the promise — they simply obtained a good report through faith.

SUNDAY SCHOOL LESSON
SEPTEMBER 29, 1963

By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Chain of Life

We live linked lives. Listen to this: "God having provided some better thing for us, that they without us should not be made perfect." In an Olympic race some years ago, one of the runners dropped the baton as he passed it on to his teammate and the slight delay in picking it up, caused his team to lose! It was a parable of life and religion. We are heirs of all the ages. We are links in a living chain. Let us be sure that there is no break in the chain, let us be sure that we keep faith with those who have gone before and who will come after us. For they without us shall not be made perfect.

AN IRISH BLESSING

May the blessing of Light be on you, light without and light within.

May the blessed sunlight shine on you and warm your heart till it glows like a great peat fire, so that the stranger may come and warm himself at it, and also a friend.

And may the light shine out of the two eyes of you, like a candle set in two windows of a house, bidding the wanderer to come in out of the storm.

And may the blessing of the Rain be on you — the soft sweet rain. May it fall upon your spirit so that all the little flowers may spring up and shed their sweetness on the air.

And may the blessing of the Great Rains be on you, may they beat upon your spirit and wash it fair and clean, and leave there many a shining pool where the blue of heaven shines, and sometimes a star.

And may the blessing of the Earth be on you — the great round earth; may you ever have a kindly greeting for them you pass as you're going along the roads. May the earth be soft under you when you rest out upon it, tired at the end of a day, and may it rest easy over you when, at the last, you lay out under it; may it rest so lightly over you, that your soul may be off from under it quickly, and up and off, and on its way to God.

And now may the Lord bless you all, And bless you kindly.

—Cornelia Rogers

Three white Southern ministers "Speak From Their Hearts" in the August 22 issue of **United Church Herald** — one from Florida, one from the Southeast Convention and one from the Southern Convention.

Reported by Convention Office

INSTALLATION SERVICE FOR REV. JAMES J. NORRED

A service of Installation was held at the Ramseur Congregational Christian Church on Sunday, September 8, 1963, at 2:00 p.m. Mr. Hubert Beane, President of the Western North Carolina Conference, presided at the service. Others participating in the service included: Rev. Lynwood Hubbard, Rev. Lacy Presnell, Rev. Don Leonard, Rev. James J. Norred, and Dr. Clyde Fields, Superintendent.

A reception was held in the parsonage following the Installation Service. A number of ministers and visitors from other churches in the Western North Carolina Conference joined with the Ramseur Church for this fine occasion.

* * * *

ORDINATION SERVICE FOR J. ROBERT BENNETT

A service of Ordination will be held for Rev. J. Robert Bennett at the Amelia Congregational Christian Church on September 22, at 7:30 p.m. Mr. Bennett has completed his seminary work, and will have his standing lifted from that of a Conference Ordained Minister to that of an Ordained Minister in Full and Regular Standing. Rev. Robert Bennett is a native of Greensboro, N. C., and attended the Palm Street Congregational Christian Church, entering Elon College and completed his A.B. degree in 1959; he attended Duke Seminary and completed work for his B.D. degree at Southeastern Seminary at Wake Forest in July, 1963. Mr. Bennett entered Elon College after being in business in Greensboro, and continued to work, later serving churches during his undergraduate days at Elon College and throughout his years in seminary.

Mrs. Robert Bennett is a native of Rockingham County, and mother of a daughter, June, who is in the ninth grade at Clayton High School.

Mr. Bennett was licensed on November 30, 1956, and received Conference Ordination November 30, 1958, at the Asheboro Church, Western North Carolina Conference. Mr. Bennett has served on a number of Conference Committees, including that of Evangelism, Missions, Christian Education, and served one term as President of the Eastern North Carolina Ministers.

Mr. Bennett has served Martha's Chapel, Lebanon, Belew Creek, Salem Chapel, Flint Hill, Sophia, Bailey's Grove, Congregational Christian Churches, and is at present pastor of the Amelia and Plymouth Churches in the Eastern North Carolina Conference.

The Southern Convention extends congratulations and warm greetings to Rev. and Mrs. Robert Bennett on the occasion of the ordination service. This is another thrilling story of another family who felt the call of God to full time Christian service at a more mature age than that which would be normal to enter a career that requires college and seminary training.

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Rev. Lewis Bill Simmons

"One Way for Modern Man" puts the Gospel of John in a new and attractive format. This "digest magazine" size booklet published by the American Bible Society uses J. B. Phillips translation and is illustrated with 20 photographs from contemporary life which depict scenes similar to those referred to in the Gospel. This would make a fine gift for a young person. Cost is 15¢ from American Bible Society, 450 Park Avenue, New York 22, New York.

OFFICERS INSTALLED AT PINEY PLAIN

Mrs. D. I. Stephenson

The Women's Fellowship of Piney Plain, near Raleigh, met August 5, 1963, for the last meeting of the year. Mrs. Betty Stephens, president for the past two years, presided and installed new officers. The candle-lighting service was used with all taking part. Officers for the coming year are: Mrs. Billy Hamilton, president; Mrs. Laura Woodall, vice president; Mrs. M. L. Fogleman, secretary; Mrs. Ruby Hardison, treasurer; Mrs. Myrtle Baker and Mrs. C. F. Cowley, personal service; Mrs. Laura Woodall, program chairman; Mrs. Betty Stephens, spiritual life; Mrs. D. I. Stephenson, historian and reporter.

PICNIC AT O'KELLY'S CHAPEL

Mrs. Donald Fluke

The Missionary Education Committee of our Durham Church organized and sponsored an "end of the Sunday School year" worship service and covered dish picnic at O'Kelly's Chapel on Sunday afternoon, August 25. Sixty children and adults gathered together on that cool, grey Sunday afternoon.

Reverend Richard Jackson conducted the service of dedication and remembrance. Mr. Edgar Lynch, secretary of the Southern Convention Historical Society, gave a most interesting talk highlighting some of the history of the Chapel and James O'Kelly. Music for the service was played by Donald Fluke on the Chapel's old reed organ which Don has just finished restoring to somewhat its original condition. The hymns reverberating through the Chapel made us all feel very close to the others who had sung before us. The benediction was given by Dr. William T. Scott, Sr., president of the Historical Society. Dr. and Mrs. Scott have recently moved back to Elon College. Their presence and that of their guest, Mrs. Johnson, curator of the Historical Society, was a most welcome surprise to us all.

"Gossip and games" followed the service and a few rain drops came but went as soon as we had chairs, tables, and food safely under the canopy provided by Hall-Wynne. A delicious supper was enjoyed by all.

Truman Douglass' outstanding speech at Synod on race is available in magnetic tape for loan from the Conference Office.

The man who is in love with himself has the advantage of not encountering many rivals.

THIS IS GOD'S WORLD

William R. Stevenson

There is an underlying purpose for good which is active in our world. It doesn't stick out everywhere like a lighted sign, to be sure. It doesn't come out and beat us over the head, so to speak, to make forcible captives of us. But it is there. Quietly, persistently it makes itself felt. There is no escaping it for very long. Behind us and before us it is patiently at work. If we ascend to heaven, it is there; if we make our beds in hell, it is there too! If we take the wings of the morning and dwell in the uttermost parts of the sea or sky, even there its hand shall lead us, its voice whisper to us. Why is this? Because it is God's world in which we live and move and have our being in this year 1963.

WHAT IS STEWARDSHIP?

Christian stewardship, therefore, is the practice of Christian living. It is much more than the matter of money for the church. It is the daily, hourly, struggle with oneself so that:

—love does not become lust;
—righteous indignation does not become wrath;
—joy does not become gluttony;
—thrift does not become covetousness;
—justice does not become envy;
—tolerance does not become sloth;
—humility does not become pride.

The Presbyterian Church in Canada

"WE ARE STANDING UP"

About five years ago missionaries helped farmers in one Mexican village form a small co-operative to handle poultry, medicines, and fruit-tree spraying materials. It has been a struggle to keep the co-operative going. Men who have become accustomed to long years of exploitation and injustice find it hard to trust one another enough to co-operate.

Recently they met to talk over a further step — co-operative credit. They became depressed by the realization of their common poverty. One of them said, "But, after all, we are not so poor! We have Christ! Once we were fallen men. Now at least we are standing up. From flat on your face to standing up is considerable gain! At least we are free of the vices that held us back before we became Christians."

SCHOOL OF EVANGELISM for LAY WORKERS AND MINISTERS

September 22, 1963

SUFFOLK CHRISTIAN CHURCH
SUFFOLK, VIRGINIA

Information

PURPOSE — To train our laymen how to better witness for Christ and his Church. To introduce ministers and laymen to latest methods of evangelistic visitation. To inspire them to become dedicated followers of Christ.

WHO SHOULD ATTEND? — Ministers, Deacons, Sunday School Superintendents and Teachers, Evangelism Committees, Church Membership Committees, Fishermen's Clubs, Undershepherd Groups, Spiritual Life Chairmen of Women's Groups, Chairmen of Faith Commission of Pilgrim Fellowship and any other interested persons.

Workshops

Prayer In The Life Of The Church
Church Attendance
Worship
Evangelistic Methods And Visitation
Establishing The Convert
Church School Evangelism
COST: Dinner $1.25.

Program

3:00-3:40 P.M.—Worship Service
Leader: Rev. Loyal Pearce
Sermon: Rev. Garland Bennett
"Why Evangelism"
3:40-3:55 —Orientation
Rev. Bill Simmons
4:00-5:00 —Workshops
5:00-5:30 —Movie "The Right Hand"
5:30-6:30 —Dinner
6:30-7:30 —Workshops
7:30-8:30 —Worship Service
Leader: Rev. Carl Dollar
Sermon: Rev. Bill Simmons
"Now Or Never"

Workshop Leaders

REV. CARROLL LEWIS
Pastor, Rosemont Church
REV. ROBERT MARR
Pastor, Suffolk Christian Church
REV. WILLIAM JOYNER
Pastor, Shelton Memorial
REV. JAMES SINGLETARY
Executive Director Tidewater
Association of Mental Health
DR. CHARLES PEGRAM
Pastor, Pembroke Manor Church
REV. JOHN SCHOFIELD
Pastor, United Church Portsmouth

Another church changes its name: First Evangelical and Reformed of Greensboro is now Peace United Church of Christ. Rev. Melvin G. Palmer is the pastor.

Public school teachers of Southern Pines will be honored at the family night dinner at our church September 18. Guest speaker will be Dr. W. T. Scott in his new capacity as director of church relations from Elon College. His subject will be "Church and School Working Together."

Two ministers, given to arguing about their respective faiths, were in a very heated discussion. "That's all right," said one, calmly, "We'll just agree to disagree. After all, we're both doing the Lord's work — you in your way and I in His."

Church school teachers of United, Raleigh held a planning conference September 7. "The Educational Mission of the Church" was the sermon subject of the pastor, Rev. S. C. Kilburn, September 8 at the "family service" at eleven o'clock. A reception for church school teachers followed in Friendly Hall, where a display of materials of the new curriculum was available for interested parents to see.

DUTIES OF MUSIC COMMITTEE

1. Let it be understood by all that the singing of the choirs and of the congregation, and the music by instruments, in this church shall be only for two objectives; 1) To glorify God, and 2) To assist people in their worship.

2. The Official Board — with the pastor — shall make all major decisions regarding the music department but shall depend upon the music committee for advice and recommendations.

3. The music committee shall be "the good right arm" of the pastor in the music department. It shall suggest to the pastor those good recommendations which it feels will make the music department more effective and more inspirational. It shall bring to the pastor's attention any growing criticism or complaints regarding the music department.

4. It shall suggest to the Official Board or to the pastor when it is felt that a change is needed in any place of leadership in the music department.

5. It shall maintain the choir robes in good repair and clean. When robes show signs of wear, the committee shall take steps to replace them.

6. It shall cooperate with the choir directors in the purchase of choir music and other equipment necessary for the choir to function.

7. It shall assist in getting helpers for the choir directors as needed, and shall assist in presenting choir programs and cantatas.

8. It shall arrange a "Choir Appreciation Day." —United, Portsmouth, Bulletin

The General Synod And The Revolution

When the American Colonies were on the verge of revolt against an imperious and insufferable English overlordship, the Parliament met in London and gave its solemn attention to a special message from King George III concerning an outbreak of disease among the horned cattle in the country.

THE SECOND AMERICAN REVOLUTION

In the summer of 1963 when the American Negroes were in the act of revolt against insufferable white overloardship and injustice, the Great Synod of our Church met in Denver and gave immediate and concentrated attention to the revolution.

ELEMENTARY JUSTICE

Without condoning any acts of violence or outrage on the part of the Negro (far overshadowed by white outrage and violence) the 700 men and women who represented our churches at Denver sensed the just cause of the opprossed, repented any part in the oppression and took bold action for the redress of wrong.

ESSENTIAL UNITY

There was disagreement on detail and method. Not all of us were sure that United Church money (in the hands of the Board for Homeland Ministries, for example) should be withheld from assisting new churches, schools, etc., which by next July 1 have not made it their publicly stated policy to be open institutions, willing to accept worshippers and members regardless of race.

NO PUSSYFOOTING THROUGH A REVOLUTION

But there was no significant disagreement on the essential issue: The Gospel of our Lord Jesus Christ has no room for the classification of God's children by complexion; there is no place in His Church (it is His Church, not ours) for the snobbish doctrine "we are the chosen few." An astonishing outpouring of $7,500 in gifts on the spot helped set up a new "Committee for Racial Justice Now" and its program.

HOURS OF DECISION

All our churches are self governing and autonomous. The General Synod speaks for itself. But it speaks TO the churches, and as it can do no more than speak to us, we can do no less than hearken. Hearken and decide, person by person, church by church. We are forced to decision, not just by our delegates in Denver, not by any legislature or court, but by the relentless march of time, by this moment in history. This is a pressure to which God subjects us, trying us, probing us, making fence-straddling increasingly uncomfortable if not impossible.

HIS KINGDOM AND OURS

The summer of 1963 brought things into sharp focus that seemed fuzzy before. The Synod looked at the actualities and felt called upon to "put up or shut up." A wordy loyalty to Christ, leaving our snobbery intact, will no longer do. His Kingdom confounds our preferences and habits. If we are to follow Him we must act on faith not fear, put principle above prudence and with courage cease hiding in caution. God has spoken to us all through the General Synod.

Robbins Ralph

The
CHRISTIAN SUN

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Vol. 115 September 24, 1963 No. 38

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Attend
Women's
Fellowship
Conferences
Next Week

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

Subscription office:
Elon College, North Carolina

History Room Cabinet

The Curator of our Church History Room at Elon College, Mrs. Oma U. Johnson, is most diligent for the furnishings and appearance of the room, and is much concerned for its continued growth and usefulness. The present furnishings in the room are appropriate and attractive. Good judgment is evident in selecting these articles as to fitness and service. However, there are other articles that are badly needed. I am sure there are friends of the Historical Society who would be glad to furnish these needed items if they knew of the need.

Recently, Mrs. Johnson let it be known that we badly needed additional, and more suitable, space for storing our old church records, where they would be protected from dust and weather and where they could be kept under lock and key. Mrs. Stella Cox Huffines responded and Mrs. Johnson told her of an old antique walnut cabinet that had been refinished and could be bought at a reasonable price. Stella and the other children of the Rev. L. I. Cox were glad to donate the cabinet as a memorial to their father. This was most fitting since Rev. Mr. Cox was a faithful minister and church builder in the Southern Convention. We are most grateful to these donors.

After seeing, from the accompanying photograph, what an attractive and appropriate cabinet has been provided for the safe storage of our church records, we hope many more churches will see fit to trust their records to its keeping, where they will be safely preserved and made available for future reference and research.

You will observe from the photograph that the cabinet is pretty well filled, but don't be concerned about sufficient space for many more such records since we feel sure when this cabinet is filled, some other friend will gladly provide an even larger one. Perhaps there is such a person at this time. It would be most appreciated.

—L. E. Smith

GUEST EDITORIAL

America Need Not Be Godless

By Edwin T. Dahlberg

Baptist Minister, former president of National Council of Churches, now minister-in-residence, Crozer Theological Seminary.

The United States Supreme Court recently handed down a historic decision. It has ruled unconstitutional the reading of the Bible and other devotional practices in the public schools. In rendering this judgment, it has affirmed the view that the state must be neutral in religion, and that religious training must be reserved to the church and to the home.

Whatever our personal reactions to this decision by the highest court in the land, it is a mistake to conclude that America is now doomed to become a godless nation. The Supreme Court's ruling should rather be accepted by every citizen as a challenge to become more godly than before, in complete freedom, and without any legislative entanglements whatsoever.

Instruction in godliness is primarily the responsibility of the family, with the church as its partner in religious nurture. The home was historically the first temple, the father the first priest, and the mother the first priestess.

It was not without reason that the Apostle Paul, in his letter to Philemon, sent greetings "to the church in your house." (Philemon 1:2 RSV). It was intended from the beginning that every home should be a household of faith, a center of song and worship, of fellowship and praise.

Family Tradition

Jewish homes have been notably faithful to this understanding of religion. One Sabbath eve in 1956, I was a guest in the home of a Jewish judge of the Supreme Court in Israel. Rarely have I been so deeply moved as I was by the family worship in that Israeli home when, in the candle light, the father blessed the bread and, following a prayer by the eldest son, we all joined in whispered prayer.

It is difficult to write of religious training in the family without becoming autobiographical. When my grandparents came to this country, my father was a boy of twelve, the youngest of four children. They had come from a European country in which there was a state church, with an hour of Bible study and prayer in the state schools.

When Grandfather Dahlberg took up a homestead in western Minnesota in 1870, however, his first concern regarding the township school in which his children were to get their education was that the school should not teach religion. It was largely for the privileges of this public school system that the family had come to America.

Grandfather's attitude was by no means that of an atheist or an unbeliever. He was a devout Christian and a faithful churchgoer. But, as a result of his experience of a formal, official religion in a state-church system, he was committed to the proposition that, in the new world, his children were to have the advantage of a personal religious nurture in the church and in the home, rather than in the public-school room.

When I was less than ten years old, he took it upon himself to teach me the Swedish language by our reading together from the Swedish Bible for an hour daily. I am grateful to him for two reasons. First, because it made me aware of my heritage as a child of two cultures and, second, because it made me aware of my religious heritage in the faith of our fathers.

How do we go about establishing a program of religious training in the home?

We should begin this not by mapping out a religious program for the children. but by instituting a program of religious education for the adult generation. While it is true that Jesus said "Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven," he began his ministry with a school for twelve adult men.

Family Responsibility

That is where we need to begin. Too many parents make the mistake of adopting something because "it's good for the children," without adopting it for themselves. The children soon catch on to this fraud. Why should they, the children, say the blessing at the table or kneel down for their bedtime prayers if they never hear the voices of their own father and mother in prayer?

Granted that the adult members of the family have accepted their priestly responsibility, what are the most important elements that we should include in the religious program of the home? I would list them as follows:

1. **A father and mother who truly love each other,** and who create a climate of such affection and discipline that the children may grow up with a sense of inner security from their very infancy. No amount of praying can help much if the spirit of the home is bitter, quarrelsome, vindictive and intolerant.

2. **A responsibility assigned to each member of the family for the household chores:** making the beds, washing the dishes, cutting the lawn, shoveling the snow, washing the car, tidying up the house. Work is an important part of religion. We must not permit electrical gadgets, or automation, or TV programs, or any other modern advantages to encourage children to be lazy drones.

3. **A time for family recreation together,** whether it be hiking, swimming, camping, singing, bowling, reading, or playing games by the fireside after supper. One daughter wrote concerning her memories of her father, "He did not leave us children much in the way of money. But he left us something far greater — the memory of beautiful sunsets along the shore."

4. **A time each morning or evening for family worship together.** This may include the reading of helpful selections from the Bible, the singing of a hymn, and brief prayer — sometimes by the father, sometimes by the mother, sometimes by one or more of the children. At the very least, there should be a table blessing before each meal.

All this should not be wished on the tiniest members of the family, alone, though they, too, should have their turn. Some time might well be given to questions, and family discussion of vital religious issues.

5. **Regular worship together in the church of the family's choice,** and consistent attendance at the Sunday church school.

In our pluralistic culture it is not easy for some families to agree upon one church, especially if it is an interfaith marriage. But it is better to go to some church, even separately, than to drift through life without the inspiration and fellowship of a worshiping congregation.

6. **In addition to all this, that family will be blessed which provides wholesome sex instruction for its children. and which also sets an example of conscientious stewardship in the dedication of time, talent and income to the good causes of the community, as well as encouraging right attitudes towards the people of all races, creeds and conditions.** There should be no room in a wholesome family religion for racial arrogance, religious intolerance or social snobbery.

If we are alert, it is not likely that the Communists will ever have the opportunity to break down the family life of America. But it is entirely possible that we ourselves might break it down by the neglect of those moral and spiritual values which have made America great and strong.

If we ignore our marriage vows, farm out our children to others on the occasion of every selfish whim, and return to that idolatry of self which the prophets of Israel fought against nearly three thousand years ago, all the armaments in the world will not save us.

HAROLD DENISON HONORED

The August 22 issue of **United Church Herald** carried a picture of W. Harold Denison of Columbus, Ohio, who has been appointed associate general secretary of the World Alliance of YMCA's with headquarters in Geneva, Switzerland. His father, Dr. Warren H. Denison, was one time pastor in Norfolk. Mr. Denison was pictured at the Defiance College commencement with former President Dwight D. Eisenhower, who delivered the address.

Dr. and Mrs. C. F. Pegram were honored at a farewell reception by Bayview church in August. A silver coffee and tea service was presented to them by the church.

Thirty-two young people, seven adults and three children attended the Youth Retreat at Sandbridge held by Rosemont church.

The Board of Deacons of our Henderson church is sponsoring a "Family Homecoming" next Sunday. The day's observance will begin with the 11:00 a.m. worship service, followed by picnic lunch and an afternoon fellowship program beginning at 1:30. Rev. Joe A. French is the pastor.

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THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

Dr. and Mrs. W. T. Scott, Sr., and son, Jimmy, have moved their residence from Chuckatuck, Virginia, to 108 W. College Avenue, Elon College.

North Carolina ministers are invited to an institute at Murdoch Center, Butner, North Carolina, Monday, October 7, 10:00 a.m. to 4:15 p.m. Theme will be "The Church and Mental Retardation." Keynote speaker will be Dr. Eugene A. Hargrove, N. C. Commissioner of Mental Health.

Mrs. G. Harold Martin, president of the Florida Women's Fellowship was the speaker for Women's Fellowship Sunday at the Church of the Open Door, Miami, Florida, August 18. The pastor of this new interracial church is Rev. H. C. McDowell, former missionary to Africa. Southern Convention ministers' wives will remember Mrs. McDowell, who was the missionary speaker at their retreat several years ago.

IN MEMORIAM

George Otis Lankford

Dr. George Otis Lankford of Elon College, oldest minister of the Western North Carolina Conference, and long-time pastor at First Christian Church, Burlington, passed away Friday, September 20. Funeral services were held Sunday at that church. Sympathy of The Christian Sun family is extended to the family. (Next week's issue will carry more information about Dr. Lankford.)

Franklin I. Sheeder

Sorrow of the Southern Convention is expressed because of the tragic death of Dr. Franklin I. Sheeder, general secretary of the Division of Publications of the United Church Board for Homeland Ministries last Thursday in New York City. Pastors and church school superintendents are familiar with his frequent mailings concerning his department.

Martin T. Garren — Churchman Par Excellence

By CAREY ANDES

Only rarely does there appear on the scene of life a person such as our friend, Martin Garren, who died on September 7, after a short illness. Martin Garren took his church work as seriously as he did his work in the Personnel Department of the Greensboro Post Office. He always tried to be at meetings of boards and committees of which he was a member. If prevented from coming, he usually wrote a note of apology — and he apologized if he ever came late!

As president of the Southern Convention, 1956-60, Martin wrote many letters and attended many meetings, services, and other affairs. His efficiency as president was most unusual. His personal interest in people and how they progressed was a real asset in the work of the convention. So unusual was it for a layman to perform in such a dedicated way, that Martin was presented a citation as "Churchman—Par Excellence" at the 1960 Southern Convention, when his term of office ended.

Typical of his devotion was the fact that only two weeks before his death he attended the Elon College Summer Commencement with his wife. Friends who saw him there realized that he was seriously ill and had made a valiant effort to be at the college as one of its trustees. It was like Martin to make his last moments count.

Dr. W. E. Wisseman, speaking at Martin's funeral service, paid a fitting tribute. Among other things, he said that one word which would describe Martin is "Humility." This word typifies our friend Martin. No matter what things he did, he never wanted praise, especially for his church work. Lucky were those people in his Sunday school class who heard his sincere testimony every Sunday. Highly favored were his wife Birdie and two sons, Sam and Charles.

Who will take the place of Martin Garren? No one can walk in his steps, but perhaps his life can be an inspiration to others — perhaps in some small ways we can all help do some of the work he was doing for his Church and his God. The world is a better place because Martin Garren lived here.

Women's Fellowship Fall Conferences

The first week of October will be "Fall Conference Week" for the women of the Southern Convention. The North Carolina Conference will be held October 1 at First Church, Greensboro. Eastern Virginia members will meet October 3 at Bethlehem Christian Church, Suffolk and the Virginia Valley Conference will follow on October 4 at Bethel Church, Elkton. The theme for all the conferences will be "The Growing Christian in Our Changing Culture." To remind us of the extent to which our culture is not only changing from within but is being influenced by cultures outside our own, two missionaries will share experiences with our women.

Whitener to Speak in North Carolina

Speaker at the North Carolina session will be Rev. Sterling Whitener, who has served in Hong Kong since 1952. He was born in China of missionary parents, served on the Chinese mainland 1946-50, and has been in Hong Kong since 1952 with his wife, Barbara. Both Mr. and Mrs. Whitener are graduates of Catawba College, and he has his B.D., S.T.M. and M.A. from Yale.

Much of the leadership for cooperative Christian work in Hong Kong, the world's largest refugee center, is carried by this missionary couple. His chief task is mission administration — both denominational and as a representative of the Hong Kong Council of the Church of Christ in China. He is advisor to Chinese pastors, secretary of the Junk Bay Medical Relief Center, and works in the audio-visual field.

During this furlough year, the Whiteners and their four children are living in the Chapel Hill area while he studies at the University of North Carolina. North Carolina relatives (of the Evangelical and Reformed variety!) make this state an attractive place for them to spend their furlough.

According to announcement by Mrs. W. T. Madren, chairman of the program committee, Mrs. Van Grimes of Faith, E. and R. minister's wife who led the Bible study at the summer conference, will be the leader of the opening worship.

Our First Church is in the northwest section of Greensboro at 400 Radiance Drive, which is just off Friendly Road, Madison Avenue, or Aycock Boulevard.

Katie Wilcox to Address Virginians

Miss Katie Wilcox will be the guest speaker at the Virginia sessions, according to announcement from Mrs. Victor Hayes, publicity chairman for the Southern Convention Women's Fellowship. Miss Wilcox charmed her hearers at the Catawba Summer Conference, for she has much to share from 40 years in India.

N. C. Women's President

Mrs. R. M. Cline of Sanford, president of the North Carolina Women's Fellowship, will preside over sessions of that group Tuesday, October 1, at First Congregational Christian Church, Greensboro.

Miss Wilcox first went to India in 1915 to teach Indian girls at Capron Hall in Madura. She has since served as principal of Capron Hall and of the Orlinda Childs Pierce School and later as principal and bursar of Lady Doak College in Madura.

In 1947 the Indian government awarded Miss Wilcox the Kaisar-i-Hind medal for distinguished service to the Indian people.

Lady Doak College was founded in 1948 through the efforts of Miss Wilcox and of Sir James and Lady Doak. It was the first women's college in Madurai, an area with three million population.

From a campus of three thatched huts the college has grown to include seven dormitories, a large building for classrooms and laboratories, a chapel, and an outdoor theater. Enrollment is about 450 students, of whom half are Christians.

Miss Wilcox was born in Chester, Connecticut, and educated at Wesleyan University and Mount Holyoke College.

Plan to attend your Fall Conference this year. As Mrs. Hayes reminds us, "Your Christian horizons will be widened and your experience of the Fellowship extended."

E. Va. Women's President

Mrs. J. H. Booth, Jr., president of the Eastern Virginia Women's Fellowship, is confined to her home with a broken hip. Mrs. Garland Spratley, Dendron, has been responsible for the planning of the session to be held Thursday, October 3, at Bethlehem, Suffolk.

Miss Katie Wilcox

Miss Wilcox will be the missionary speaker at the Eastern Virginia Women's Fellowship Conference, and at the Valley of Virginia Women's Fellowship Conference Friday, October 4, at Bethel, Elkton.

Southern Convention Girl Writes From Japan

Kobe College
Nishinomiya, Japan
September 7, 1963

Dear Friends:

The day before yesterday I arrived at Kobe College, which is to be my home for the next three years. Since classes don't begin until next week, I've been spending some time getting acquainted with the campus, with some of the teachers, and with what I'll be teaching.

Kobe College stands in a wooded area on top of a hill overlooking the city of Nishinomiya. To one side of the college lie mountains. On the other side, beyond Nishinomiya, lies the sea.

Later, when schedules have been definitely set up and classes have begun, I'll write a little about my work. I'll be teaching both junior and senior high school classes. Many of you know Angie Crew, who has been teaching here for many years. She has already given me some introduction to the Kobe College method of English teaching, and I know she will be a great help to me during the next semester.

I had a very pleasant trip to Japan. I came from High Point to Tokyo by plane. The last lap of the trip was especially exciting, since it was on Japan Air Lines. Each passenger was given a lovely paper fan and slippers (such as are worn in Japanese homes) to wear during the trip. It was on this flight, too, that I ate my first **sushi** (raw fish) — something which I shall probably have several times while I'm in Japan!

A very wonderful "extra" on the trip was a four day stay in Hawaii. It was good to meet friends of my mother and father and to make some new friends among the people of our denomination there. I have many pleasant memories of these days — eating pineapple fresh from the fields (**much** better than that we get on the mainland), swimming in the beautiful blue Pacific, attending Sunday morning worship (in English and Hawaiian) at Kwaiahao Church, the oldest in the islands, where the royal family of Hawaii used to worship. My last two days in Hawaii were spent with Rev. and Mrs. Olin Pendleton, whom many of you in the Southern Convention may remember. It was a fine experience to meet the dedicated people who make up the nucleus of a new church they are developing in one of the new and fast-growing sections of Oahu. I was interested in the plan for their future church building: the main chapel will be in New England colonial style, to represent the mainlanders and the missionaries who brought Christianity to the islands; the three other buildings in the plant will be Chinese, Japanese and Filipino styles respectively, to represent the other groups which make up the population of the islands and the membership of this particular church.

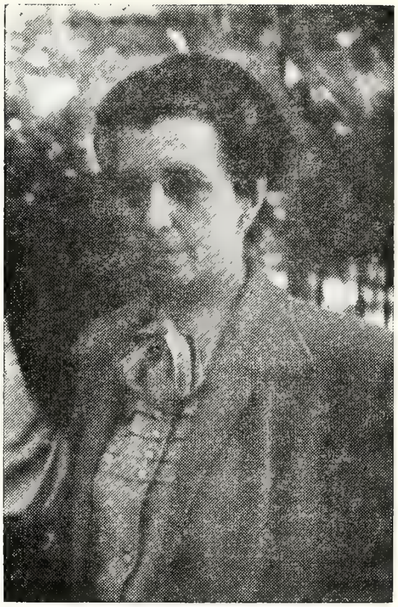
Eight of the Japan appointees of the United Church Board for World Ministries who had attended the orientation in Stony Point, New York, this summer flew together from Honolulu to Tokyo. Though the size of our group perhaps gave us courage, it was still reassuring to see fellow UCBWM missionaries waving and calling to us as we stepped off the plane. Those young people who met Mr. Kazuie Sanuki at Moonelon this summer may be interested to know that he, too, met our plane at the airport and was looking quite well rested from his bus trip across the U. S. and plane trip to Japan a few days before.

Since I was the only one of our group who would not be staying on in Tokyo, I wanted to see some of the world's largest city in the one day I was there. While the two married couples began buying and planning for their new apartments, the rest of us were given an introduction to Tokyo by a "sink or swim" method. We were given a map and the number of the street car which would bring us home, and were told to explore all we wanted to — on our own. Remembering little more Japanese than **arigato gozaimasu** (thank you) and **gome nasai** (excuse me) we bought our first Japanese meal, traveled by street car to the Imperial Palace, bought stamps and mailed letters, and visited a department store and many shops. Not only did we have a lot of fun, but we learned much and gained confidence on our ability to get along in this new country.

The next morning I left Tokyo, by train, for Osaka. As I watched from the train window, the crowded city and suburban scenes of the Tokyo-Yokahoma area gradually disappeared, and small villages and green fields took their places. For a while most of the fields we passed were planted in rice, but later I saw many small fields covered with low bushes — which I later discovered to be Japanese green tea growing. While traveling I discovered some of the problems of being without Japanese — not only was I unable to understand the announcements or talk to any one around me, but except for the help of a kind-hearted English-speaking waitress I doubt if I would have been able to get any lunch!

Many thanks to all whose gifts and good wishes have come with me to Japan.

Sincerely,
Elizabeth Lester



Miss Angie Crew

WOMEN'S FELLOWSHIP GIVES HER A START

According to a vote of the Southern Convention Women's Fellowship Executive Board, the offerings at the fall Women's Fellowship Conferences will be given to Elizabeth Lester to help defray her expenses in preparing to teach in Japan for three years. Because she left the United States in August, money was advanced so that she could purchase luggage, clothing and other necessities. Mrs. Thomas Madren, program chairman of the North Carolina Conference, urges that the women show their interest in helping this mission appointee get started by sharing in the conference offering.

IN MOUNTAIN VILLAGES

A missionary in the Philippines reports: "A provincial worker and I made a trip to the Iloilo mountain churches and stayed there for ten days. We felt that we were there to learn how to help the people, so we did not put on a planned program. We distributed blankets, which came through Church World Service, and some sweaters, too. They were really much needed as it can be very cold in the mountains and the people do not have much in the way of bedding. The days were spent in making baby diapers and blankets, cutting children's hair and nails and giving them baths, holding informal classes and lectures for parents, and in having Bible classes in the evenings."

How Our British "Cousins" Work Together

Draft Constitution for a Covenanted Fellowship of the Congregational Churches of England and Wales

1. According to the Scriptures, the purpose of God from the beginning was to gather all people to Himself in fellowship. He covenanted with the people of Israel that they might be the agents of this purpose. When Israel did not fulfil its calling and rejected Jesus as Messiah, God made a new covenant through Jesus Christ. The Church of Jesus Christ was thus called into being through God's redeeming act in Jesus Christ. By His power it is continually being given new life.

2. Congregational (or Independent) churches were first gathered at the time of the Reformation. Their formation, as covenanted fellowships under Christ, was based upon what was believed to be the truly scriptural character of the Church's life, worship and forms of government. Congregationalists claim unity with all those who, through the centuries of Christian history, have acknowledged the Lordship of Christ in His Church and have sought to be obedient to the leading of the Holy Spirit.

3. A Congregational church is a fellowship of those who, believing in God as heavenly Father, and accepting Jesus Christ as Lord and Saviour, and depending on the guidance of the Holy Spirit, have covenanted with one another to live in God's presence according to all that He has made known or will make known to them. They know that such life is possible for them only because Jesus Christ has redeemed them and the Holy Spirit continually inspires and directs them, giving them all that is necessary for life in the Church. They have the scriptures to nourish them, the sacraments of Baptism and the Lord's Supper to sustain them, and ministries to serve them. Under the guidance of the Holy Spirit, each church is called to live in direct response to the Lordship of Christ.

4. Such a covenanted fellowship accepts its calling to continue the ministry of Christ. It has power and responsibility as His Church to formulate its covenants and affirmations of faith; to adopt its constitution; to provide and maintain property and finance; to prepare, receive, nourish, transfer and discipline members; to elect deacons; to call, uphold, support ministers, and if necessary, to terminate a pastorate; to share with the fellowship of Congregational churches in the ordination of ministers; to order its worship; to attend to the education of the whole family of the church; to witness to the Lordship of Christ in every sphere. All these duties properly belong to each local Congregational church; none of these may be shared or delegated except by its own decision.

5. From the time of their founding, Congregational churches have had fellowship with one another and this has found increasing expression in County and National Unions. In such fellowship the churches have found more than a means of consultation and co-operation: they have found fellowship and guidance similar to that known in the local Church Meeting. Through this association the local churches have expressed their oneness in Christ, and have formulated, but not imposed, covenants and affirmations of faith; have adopted constitutions; have appointed officers; have appointed such committees as were necessary; have worked for the spread of the Gospel at home and abroad and in every relationship of life; have cared for churches; have provided and maintained property and finance; have prepared, accredited, and supported ministers and have authorized and shared in their ordination and their induction; have commissioned lay pastors; and have fostered ecumenical relationships.

6. The experience of this fellowship has led Congregational churches in England and Wales to covenant together, acknowledging themselves to be one communion within the whole Church of Christ.

7. Both the local church and this covenanted body are under the same authority — the Lordship of Christ. Both are pledged to discern the mind of Christ for themselves and to listen to the testimony of others as to what the mind of Christ is. In the local church and in the covenanted body alike, the fundamental principle is Christ's rule in His Church. Thus, as in the local church no member is excluded if on conscientious grounds he disagrees with the mind of the church, so no church shall be excluded from the covenanted body if on conscientious grounds it differs from the decisions of that body. A local church may withdraw from the covenanted body without forfeiture of its status, property or funds.

8. That they may obey the will of Christ as they discern it, Congregational Churches express this covenanted relationship in the following terms:

"We . . . (name of local church. . .), acknowledging one God, Father, Son and Holy Spirit, within Whose covenant of grace we all stand, do enter into covenant with other Congregational Churches in the (National Body). Being so covenanted together one with another, we acknowledge ourselves to be one communion within the whole Church of Christ, pledged to make common witness to the Gospel of Jesus Christ, and to serve His purpose, in all the world.

"We affirm that Christ is the Head of the Church and there is no authority therein other than His. We also affirm that each local church and every association of churches are subject alike to that authority. Therefore all are pledged to seek the mind of Christ for themselves and to help one another to discern it and to fulfil it.

"We rejoice in our fellowship within the whole Church, and we commit ourselves to God in the confidence that He will never leave nor forsake His people."

TO CONSIDER UNION

At the Assembly of the Congregational Union of England and Wales held in London in May a warm reception was given to an enquiry from the Presbyterian Church of England as to whether the time was opportune for a "resumption of conversations concerning the possibility of union between the two denominations." A full discussion led to a decision by an overwhelming majority (only two votes against in about 2,000) to go forward at once into a joint examination of the practicability of the matter. A committee of twelve was thereupon appointed with the Rev. Principal John Huxtable as Chairman.

European Church Women Visit America

A group of twenty-six women from Europe — all of them leaders of Protestant church women's societies in their home countries — are spending a month observing the ways of church women in this country.

The visitors are the guests of women of United Church of Christ churches in areas around New York City, Washington, D. C., Philadelphia, Hartford, Boston and Cape Cod.

While their itinerary includes a fair number of such treasured American institutions as pot-luck suppers, barbecues, teas, and chicken dinners on the church lawn, the visitors will also see some of the more significant work with which American church women have long been concerned.

In New York they will of course visit the United Nations and be briefed by representatives of denominational and interdenominational groups accredited as official observers to the United Nations.

In Philadelphia they will visit inter-racial housing projects and inter-racial missions in the city. In Hartford, they will see a church-financed housing project for elderly persons.

In Washington, they will hear first-hand accounts of the March on Washington from members of the Lincoln Temple, the church which served as the rallying point for United Church of Christ members who participated in the March last month.

They will visit a number of famous national shrines including the Tomb of the Unknown Soldier in Washington, Constitution Hall and the Liberty Bell in Philadelphia and Plymouth Rock, Massachusetts. In Boston they will walk the Freedom Trail.

They will visit officers of national church headquarters in New York City, Philadelphia and Boston. And wherever they go they will visit churches and Sunday schools — a small rural church in Massachusetts; a store-front church in a Harlem slum; a bustling suburban church in New Jersey.

The visitors are members of Protestant churches which belong to the International Congregational Council. They hail from England, Wales, Scotland, Holland and Sweden.

In 1956 and again in 1959 a group of American women — leaders of Congregational Christian churches in this country — visited in Europe. These women have not forgotten their hospitable reception in Europe, and the present tour has been arranged to return that hospitality, according to Mrs. Mary Ann Williams, who led the other tours and who is chairman of the American Committee planning for their entertainment.

The tour group will return to Europe on October 4, following a seminar at Framingham Center, Massachusetts. There they will be joined by twenty-six American Women (including Mrs. F. C. Lester) for a discussion of common church interests.

This Interested Me

Emily C. Lester

The week of September 8-14 I spent in sharing in nine Laity Workshops in the new South Central Conference. The Conference, organized last spring by a combination of E. and R. churches in the Texas Synod, white Congregational Christian churches in the Central South Conference, and Negro Congregational Christian churches of the Plymouth Conference, includes all churches of the United Church of Christ in Texas, Louisiana and Mississippi.

Rev. Carl Burkle, the new conference minister, took office September 1, so the laity meetings were the first of any type for the new conference. Men and women joined in considering "The Ministry of the Laity" as presented by Rev. Kenneth Kohler and the new "Program Opportunities for Adults." The 500 people sharing in these sessions got a "preview" of plans of Mr. Burkle, who provided transportation for the team and spoke at each meeting.

The conference and synod officials involved in areas composing the new South Central Conference agreed ahead of time to "step out of the picture," so there would not be competition among them. In choosing Mr. Burkle of St. Charles, Missouri, they brought back into the conference a man who had served for 20 years as a pastor in the Texas Synod.

The place for the new conference office was chosen in an interesting way: A layman from each of the cities in the area was asked to get together all the facts that would make his city a good site. When the group met and reported, the unanimous vote was for Austin — not the headquarters of any of the previous groups.

This new conference of the Southern Region appears to be off to a good start, with new churches particularly in evidence in the Houston Area, with "wide open spaces" now not quite as "wide" between churches as when the three groups were separate, and with new committees (like that on Lay Life and Work) ready and willing to get into action.

MOTTOES

W. R. Cullom, Wake Forest, N. C.

Most of us think of a motto as a brief statement of one's guiding principle for his daily conduct. For example, it is said that David Crocket's motto was, **"Be sure you are right and then go ahead."** Here is stated a very important principle for living, and if one will follow it faithfully he will save himself from many mistakes and errors. My good friend, Rev. J. S. Farmer had three little words framed and kept them before him on his desk all the time. They were these words: **"Do it now."** If one follows the exhortation stated in those words, he will save himself many delays and unnecessary postponements.

In the Southwestern Baptist Theological Seminary, a good many years ago I was in the room of a student from Mississippi and saw a piece of cloth about a yard long hanging on the wall. It had on it in large letters these words: **"Have faith and be faithful."** The man who lived in the room told me where he had Bible, these words had had more in- found it and said that next to his fluence on his life than any other one statement that had touched his life. Some one has used this as his motto: **"Try all things; hold fast that which is good."**

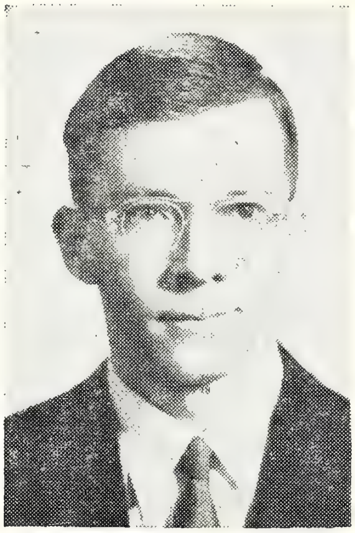
These will be sufficient to suggest my point, viz, that people should find and follow some guiding principle in living their lives. Living is too serious a business and too much depends on the way it is done to risk allowing it to be done in a haphazard fashion. Let us plan our living according to worthwhile principle and then follow that principle faithfully and persistently.

Mrs. Smith: "What made you give up singing in the Choir?"

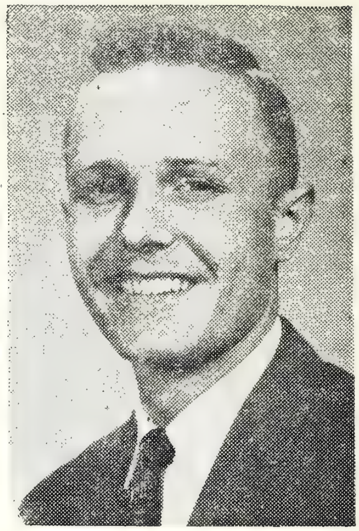
Mrs. Jones: "Well, I was absent one Sunday, and the people thought that the organ had been repaired."

New Elon College Faculty Members

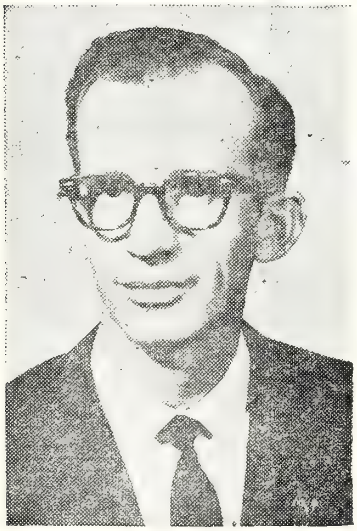
Prof. Ralph V. Anderson, who is to teach accounting, is a native of Illinois. A graduate of Ferris Institute, he holds the master's degree from the University of Tennessee and a divinity degree from Northern Baptist Theological Seminary. He is doing doctoral studies at the University of North Carolina. He has taught at that institution and at High Point College.



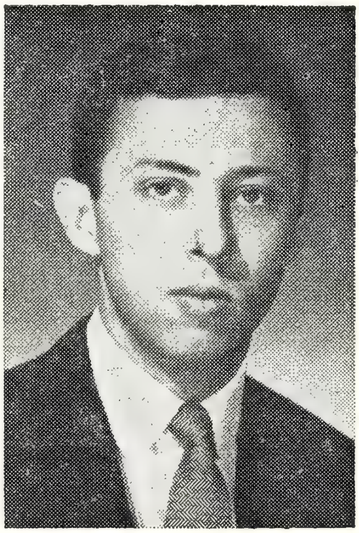
Prof. James E. Aubrey, who is to teach French and Spanish, is a native of New York. A graduate of William and Mary, he holds the M.A. degree from Middlebury College and has had college teaching experience at William and Mary, Mississippi State and Rosary College in Illinois.



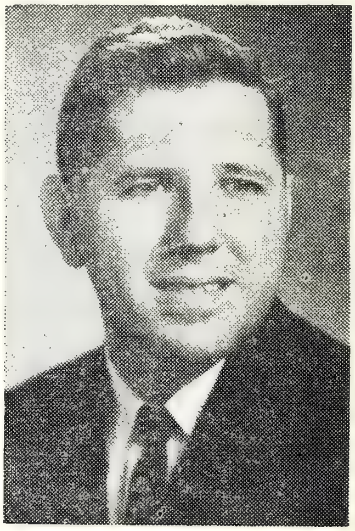
Prof. Wendell Bartholf, new teacher of voice on the music staff, holds both bachelor's and master's degrees from Florida State University. A native of Florida, he has been tenor soloist at the National Cathedral in Washington and with the United States Army Chorus. He has also sung many oratorio and operatic roles.



Prof. Edwin L. Daniel, new addition to the Elon art faculty, is a Virginia native and a graduate of Elon College. He also holds the fine arts degree from the Abbott School of Fine and Commercial Art and has had advanced work at Richmond Professional Institute and Roanoke Fine Arts Center.



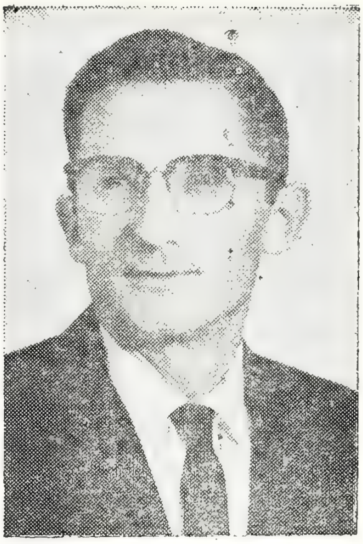
Prof. James P. Elder, native of Burlington and graduate of Elon College, will be a part-time instructor in history. He holds the M.A. degree from the University of North Carolina and has completed doctoral course work there.



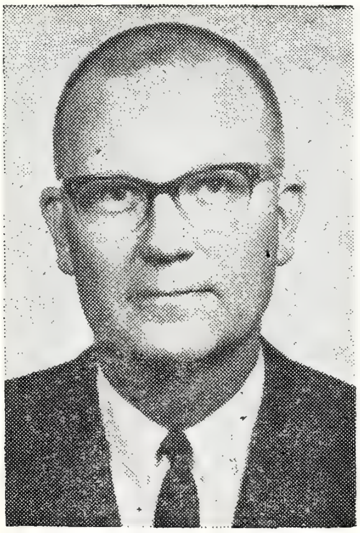
Prof. Guy R. Lambert, a native of Maine, comes to Elon as associate librarian. A graduate of Elon College, he has had graduate library training at the University of North Carolina. For the past two years he has been a librarian and has taught library science at Campbell College.

Mrs. Helen Misenheimer, a resident of Burlington and a graduate of Elon College, is a new assistant professor of French. She holds the M.A. degree from Duke University and comes to Elon from a position with Burlington City Schools.

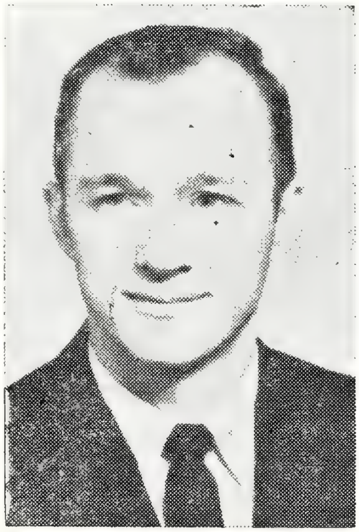
Prof. Alexander Moffett, born in China while his parents were missionaries there, is the new head of the Elon dramatics program. He holds both the A.B. and M.A. degrees from the University of North Carolina and has been stage manager for the "Lost Colony" production in Manteo for the past two summers.



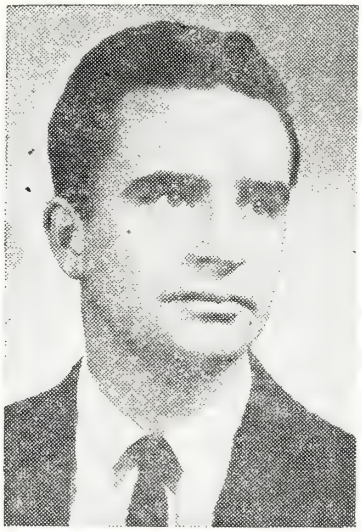
Prof. Voigt F. Morgan, who will teach biology, is a native of North Carolina and a graduate of Elon College. He also holds the master's degree from Appalachian State Teacher's College and has had additional work in nuclear studies at Oak Ridge, Tenn.



Dr. James H. Overton, native of eastern North Carolina and with wide experience in both educational and religious work, is the new dean of students. A graduate of the University of North Carolina, he holds both the B.D. and Ph.D. degrees from Duke University. He has taught at Lambuth College in Tennessee and has done religious counselling at both Duke and N. C. State, but he comes to Elon from a post with the Board of Evangelism of the Methodist Church.



Prof. Guy Rich, a new member of the physics faculty, is a native of Bladen County, N. C., who graduated from Catawba College and later earned the master's degree from Wake Forest College.



Prof. Joseph Robinson, a native of West Virginia, joins the Elon business administration faculty. He is a graduate of Roanoke College and holds the master's degree from the University of West Virginia. He has taught for two years at Shepherd College in West Virginia.

(Continued on Page 12)

Betsy Jones

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

New Southern Convention P. F. President

This is the first in a series of letters from the officers of the Southern Convention P. F. in an attempt to make them better known to you. They will tell you a little about themselves and you can get a general idea what type of person is in office. Ladies and Gentlemen, the president of the Southern Convention Pilgrim Fellowship:

"You can take note right now. My name is Betsy Carol Jones and I just happen to want you to know who I am. I am a big nothing. There is not much I can say about myself. I am a senior this year and will attend Durham High School here in my hometown of Durham, North Carolina. I would not want you to think I am from Virginia because I am not.

"I have already been telling 'little ones' about my age so I am not sure if I am 12 or 13 years old. Someone keeps telling me I am seventeen though.

"This past summer I really had a blast. In June I attended Tarheel (N. C.) Girls State. A whole week of study, fun and fellowship. I left Girl's State and went straight to Atlanta, Georgia for the National Youth Forum of the United Church of Christ. Here again was a whole week; different in some ways but full of meaning. P. F. Officer's Retreat was my headquarters the last part of August.

"Now that I am in school I am pretty busy. I do not have time for too many things. I am a member of the Pep Club, G. A. A.'s, and other social clubs. I am president of the G. A. A. and represent this club on the Inter-Club Council.

"Outside of school I am a member of the Order of the Rainbow Girls of which I am an officer. In my spare time which is little, I have a job. I work at the YMCA; yes, the Young Men's Christian Association.

"I like most of all, the out-of-doors. You might say I am 'one of those.' I love to play tennis and golf. Spectator sports fascinate me so I am usually seen at most of football, basketball, and track games.

"Poetry is another of my interests. Edna St. Vincent Millay is my favorite and 'Ebb Tide' is my favorite poem. Most any kind of folk singing 'sends' me. My favorite folk singer is Joan Baez and running close behind her is Peter, Paul and Mary.

"Enough of this nonsense. I ask of you not what you can do for yourself, but what you can do for the Southern Convention."

WESTERN NORTH CAROLINA RALLY

According to information from Sandra Williams, Secretary of the Western North Carolina Pilgrim Fellowship, the next Rally will be held October 6 in Seagrove, rather than September 29 as originally planned.

GOD'S WORLD

O world, I cannot hold thee close enough!
Thy winds, thy wide gray skies!
Thy mists that roll and rise!
Thy woods, this autumn day, that ache and sag
And all but cry with color! That gaunt crag
To crush! To lift the lean of that black bluff!

Long have I known a glory in it all,
But never knew I this;
Here such a passion is
As stretcheth me a part. Lord, I do fear
Thou'st made the world too beautiful this year.
My soul is all but out of me—let fall
No burning leaf; prithee, let no bird call.

—Edna St. Vincent Millay

ATTENTION CONFERENCE OFFICERS!!

On the weekend of September 28 and 29 there will be held at Camp Moonelon a retreat for the officers of the conferences of the Southern Convention P. F. and the Southern Convention P. F. Officers. The theme of the retreat will be "A Part—Apart" and the purpose is to become better acquainted with one another and to take a good look at ourselves as officers in which we will discuss our duties and respective responsibilities. Between sessions there will be a time given for each group of conference officers to have an individual meeting. Also, adult advisors are welcomed, though no more than two from each conference. The officer's of the districts within some of the conferences are also to come.

The cost will be $3.50 per person. The retreat will open at 12:00 on Saturday and a sack lunch should be brought for the first meal. The departing time will be 3:00 on Sunday. Just bring comfortable, casual clothes such as bermudas and slacks. Since we will not go into Elon for church services, dressier clothes will not be necessary.

NEEDED: A SENSE OF URGENCY

Second only to the integration crisis is the explosive situation created by the growing number of teen-agers who are out of school and out of work. The U. S. Labor Department sees "a crisis of immediacy." It predicts that "the full impact of the youth unemployment problem will be felt by the nation within the next two or three years." Two million teen-agers will have entered the labor force without having finished high school. Almost all will be virtually unemployable, it warns, unless they receive additional training. No one disputes the statistics. No one challenges the conclusion that they add up to social dynamite. Yet nothing, or next to nothing, gets done.

—The New York Post

Valley Central Church Consecrated

Valley Central United Church of Christ, formed by the union of Wood's Chapel and Wissler's Chapel, held a Service of Consecration Sunday, September 22. The two churches have talked of coming together for many years, and now it has been accomplished.

In 1948 a site containing nineteen acres located on the east side of U.S. 11 between New Market and Mount Jackson was secured. It is a desirable church site, presenting convenient access from a wide area and has ample land for multi-purpose future development.

Consecration Day began with church school at ten o'clock. Dr. W. T. Scott, Director of Church Relations at Elon College in North Carolina, who was superintendent of the Southern Convention of Congregational Christian Churches at the time the land was purchased for the new church, brought the morning message. Lunch followed in the fellowship hall of the church.

Consecration Service

The afternoon service, consisting of the Consecration Service, was held at 2:30 with Dr. Clyde Fields bringing the message.

The following Valley Congregational Christian ministers brought greetings: Mark Andes, Thomas D. Sutton, John Henderson, Emerson Rohart, J. U. Fogleman and Neil Howard. Rev. Lewis Dasher of New Market brought greetings from the Plains District Ministerial Association. Rev. Silas Madren brought official greetings from the Valley Conference. Rev. Robert Myers of Harrisonburg spoke for the Evangelical and Reformed Churches. Also bringing greetings were Mrs. A. W. Andes of Harrisonburg, wife of a former pastor of the churches, and Mrs. Ray Gordon of Suffolk, representing the Women's Fellowship of the Southern Convention. Mr. Robert O. Pritchett of Reidsville, N. C. brought greetings from Apple's United Church of Christ, the former parish of the pastor, the Rev. Bland A. Leebrick. Mr. Stanley Lohr of Broadway brought greetings from Bethlehem church.

The New Building

The new church consists of a sanctuary, chancel, two choir lofts, two classrooms, and a vestibule. The split-level basement is the fellowship hall with a stage, restrooms, and a very modern kitchen. It is also used for classrooms.

Ground breaking for the church was held in 1958; however, it was not until April of this year that the work began. Ray Good of Tenth Legion was the contractor of the building which was completed in three months. The building committee was: Mrs. Austin Kipps, Mrs. Florence Day, Mr. Claude Thomas, and Mr. Earnest Green. The pastor supervised the building.

Past History

The venture of faith which has brought these congregations to this day was started in 1898 when Rev. Dr. W. T. Herndon, a home missionary, organized Wood's Chapel and built the small chapel at the foot of Massanutten Mountain five miles northeast of New Market. The effectiveness of the ministry of this congregation is evidenced by the survival and growth of this undertaking. There were thirty charter members of Wood's.

Wissler's Chapel was organized by the Rev. John Barney of Pennsylvania, and the building constructed by the people of the Williamsville Community gained its name from the Wissler family who donated the land on which the church was built. From an era of struggle but effective ministry and accomplishment, this congregation has also demonstrated resource and zeal.

The following ministers have served these churches: Dr. W. T. Herndon, Rev. John Barney, Rev. Ben Seal, Rev. H. E. Truitt, Rev. W. T. Walters (two terms), Rev. W. C. Hook, Rev. R. L. Williamson (two terms), Rev. A. W. Andes (two terms), Rev. B. J. Earp, Rev. Roy D. Coulter, Rev. Guy Veasey, Rev. Clyde Koon (two terms), Rev. Ralph Galt, Rev. Charles McFarland, and Rev. Melvin Dollar.

Palm Street Church Activities

Palm Street church, Greensboro, has been quite busy so far this year. Our church is small but we feel that we have accomplished a great deal.

We had a week of revival services in March and were privileged to have Rev. Clyde Fields as our guest speaker. Rev. Mr. Fields brought a week of inspiring, heart-searching messages and we enjoyed the followship with him and his lovely wife so very very much.

The Board of Christian Education sponsored an Easter Egg hunt for the children of the Sunday school on the Saturday before Easter in Latham Park.

We had a **Bible Study Book** "The Meaning of Suffering" each Wednesday evening for a month prior to Easter. Mrs. Mable Self reviewed this book for us and she did a wonderful job. This was sponsored by the Women's Fellowship.

On Easter, Sunrise service was a very impressive occasion. Rev. Lester Amos, a former member of our church, brought the message. Music was furnished by the quartet. And communion was served by the pastor.

For **May Fellowship** we had a Family Banquet sponsored by the Women's Fellowship. All families were seated together, place cards marked each place. Prizes were presented to the oldest mother present, Mrs. Gates, grandmother of Wallace Haney; the youngest present, Lauralee Sledge, daughter of Rev. and Mrs. Donald Sledge; The couple with the largest number of children present went to Mr. and Mrs. S. C. Brady with five children present. After some group singing around the tables, we adjourned to the sanctuary where Rev. and Mrs. Clyde Fields showed their slides and told about their trip to Holland. We all felt that we had taken a trip to Holland after this interesting review.

Bible School was held June 3 through 7. Mrs. Jim Preddy, director, did a splendid job in getting materials and leaders. Those who taught were:

Nursery, Mrs. Ruth Walker; Beginners, Mrs. Curtis Brady; Primary, Mrs. Jim Preddy; Juniors, Mrs. Mike Floyd; Music, Mrs. Odell Powell and Gayle Newton. Our young people assisted in all departments. Commencement was given on Saturday evening at which time the teachers presented certificates to those attending the school.

Homecoming was held the second Sunday in June. Mr. J. L. Neese, a former pastor, spoke at the morning worship service. The Gethsemane Quartet furnished special music for the morning services and the Master's Quartet from Burlington was our guest singers for the afternoon song service. Lunch was served in the church basement. We had good attendance for this occasion and a good time of fellowship.

Promotion Sunday was held the last Sunday in June.

The Home Mission Book, "Who Cares," was given by Mrs. Robert Thompson at the church on Saturday evening, August 10. She did such a good job, she was asked to review it again for our Wednesday evening service.

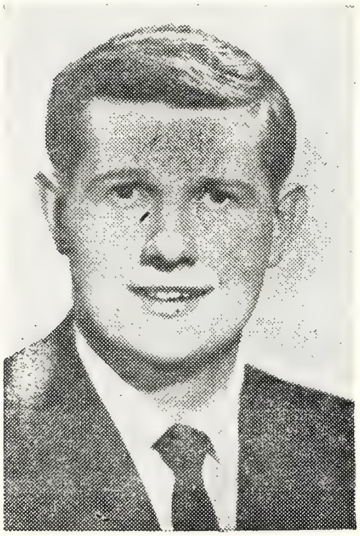
Recognition of our graduates were made: Linda Powers, Larry Hall, Gayle Newton,

(Continued on Page 15)

NEW ELON FACULTY MEMBERS

(Continued from Page 9)

Prof. Walter Westafer joins the Elon music faculty after fifteen years of college teaching experience at Piedmont College and LaGrange College in Georgia. A native of Pennsylvania, he is a graduate of Syracuse University and holds the master's degree from the Cincinnati Conservatory of Music. He is president of Southern Division of Music Teachers' National Association.



Prof. Gerald A. Wolfe, who will teach geography, is a native of Wisconsin and a graduate of Carroll College in that state. He holds the master's degree from the University of Georgia, where he was a graduate teaching assistant.

Mrs. Elvena B. Harris, native of North Carolina, comes to Elon from LaGrange College in Georgia and will be a part-time instructor in English. A graduate of Catawba College, she holds the M.A. degree from the University of North Carolina.

NORTH CAROLINA CHURCH LEADERS

An Appeal To The Conscience

(The following statement was unanimously adopted by the North Carolina Conference on Religion and Race which met in Greensboro recently for an organizational meeting. Dr. W. R. Grigg, secretary of the Department of Interracial Cooperation of the Baptist State Convention, served as temporary chairman of the meeting.)

We meet today in troubled times. Long accepted patterns of racial and religious relationships are being challenged both within North Carolina and throughout the nation. We welcome these challenges for we feel they afford an opportunity of religious witness and of complete abandonment of the stifling prejudices which have long held most of us captive. As clergymen and laymen drawn from all the major religious faiths of North Carolina, we feel it imperative we pause to examine our consciences and correct our practices.

We speak in a spirit of humility for we do not profess to know all the answers to the complex problems we face. But speak we must since we believe religious people should make known their views. To keep silent in the presence of evil is to condone its acceptance. This we will not do: indeed, we dare not unless we would ignore the judgment of God.

Moral Affirmations

We ask our fellow North Carolinians to join us in these moral affirmations:

1. We believe that to discriminate against any individual because of race or religion is immoral. There is no place, therefore, in the church, its schools, its hospitals, its orphanages, or its employment practices for any vestige of discrimination. Nor can there be two codes of conduct: one for the Sabbath and one for the remainder of the week.

2. Above any directive of man-made laws or economic experience stands the eternal moral law of God: the justice of God is the rule of man. So long as any human being is denied any of the basic rights of the moral law, the whole human family is the loser and anyone who supports such injustice is a sinner. Nor can we hide behind the rights of private property when such rights are used contrary to the moral law.

3. Peace between men is a vain dream until there is peace within the conscience of each individual man. This internal peace comes only, we believe, when individuals practice daily what they profess to accept religiously about the brotherhood of man under the fatherhood of God. The evidence that we have failed to follow our religious commitment is plain to see and its presence shames the eyes of the world.

4. It is not enough for the victories in human rights to be gained solely through legal and economic maneuvers: the moral voice of religion and churchmen must be heard. Unless religious institutions can apply their messages to the solution of the problems in the here and now, religion will cease to have relevancy to our times. This we would consider a catastrophe.

5. Bigotry, hatred, violence and doctrines of racial superiority have no place in our religious traditions. Persons making inflammatory and rebellious statements lead only to discord and confusion. We urge persons to take public stands consistent with the dictates of their faith.

Divine Guidance

Through the medium of this appeal to the conscience of North Carolinians we call upon all people of good will to join us in seeking divine guidance as we strive to implement our beliefs into action. This action requires us to seek solutions free from racial or religious bigotry to the problems of educational opportunity, merit employment, public accommodations, housing, recreation, safety of the person and unrestricted voting.

Those Who Disagree

That there are those who will disagree with us we know, and for their opinions we have deep respect. We ask in return only that those who view things differently grant the same respect for our integrity and sincerity. Unless the church is to be merely a beacon illuminating the path of the past, religious people must take leadership in this moral question invoking affirmations to our commitment as religious people and our dignity as citizens of this great nation. With God's help, we are trying to light the way to a finer and better world.

ONE ANNA'S WORTH

"May we have one anna's worth of Jesus Christ?" asked the little non-Christian children crowded around the table where the books from the Punjab Literature Van were being sold. They saw their Christian friends buying the little books about Christ and they wanted some too. But they had only a little money "Just one anna's worth of Jesus Christ," they pleaded.

—**Myra Scovel**

Christian Harmony

Background Scripture: I Corinthians 1-4.

Devotional Reading: Ephesians 4:1-7.

Memory Selection: **For we are laborers together with God.** I Cor. 3:9.

BY WAY OF INTRODUCTION

We are beginning today a series of lessons taken from Paul's letters which discuss the values and necessities of church life and personal living. These letters are extremely practical — they deal with difficulties and problems and stumbling blocks which are still with us.

The first lesson deals with the lack of harmony and unity in the Christian Church. It is very pertinent to the situation today not only as touching the innumerable and indefensible denominations or sects, but the situation in many denominations and local churches. There is a great deal of disunity and lack of harmony in the church of Christ today. But thank God the National Council of Churches, the World Council of Churches, and conversations between many denominations concerning church union are addressing themselves to this problem.

The lesson is timely for our own denomination and especially for our churches in the South. There is a great deal of disagreement and dissatisfaction concerning the action of the General Synod at Denver recently. There are many churches which, acting all too hastily, are preparing to leave the conferences or the Convention because of these matters. It is important that the unity of the Church be preserved, and that harmony prevail within the family of churches. This does not mean that we have to agree with the action of the Synod — there is wide disagreement between conscientious Christians on that matter. But it does mean that **we should endeavor to keep the unity of the Spirit in the bonds of peace.** Eph. 4:3. A divided Church cannot speak to, or meet the needs of the modern world. Let us agree to disagree, to give liberty in non-essentials, but have love in all things. These are critical days for the Church of Jesus Christ. The world needs its message and ministry of reconciliation. May God help us to be a part of the solution to the problem rather than a part of the problem.

Divisions In A Local Church

The Corinthian church was plagued by divisions in it, rooted in loyalty to persons or preachers. There were those who followed Paul, those who followed Apollos, those who followed Peter. Perhaps there were those who would say "Preacher Paul did not do it this way," or "I sure do miss our former minister, Apollos," and so on. Paul said "Shame on you." Who are we but servants of God, the one planting, the other watering, but it is God who gives the increase. It is not my church or Apollos' church or Peter's church, but Christ's church." He is the Head of the Church, and the Church is His Body. Our supreme loyalty is to Christ. We can agree to differ but we must resolve to love. And alas for the preacher who tries to win people to himself instead of to Christ!

Workers Together With God

We talk about the omnipotence of God, and rightly so. But there are limitations to God's omnipotence, self-imposed by God himself. **There are some things that God cannot do unless men think, and pray, and work.** To be sure God cannot be ultimately thwarted or defeated. He can and will use his power to accomplish his ends. But we are workers together with God. For instance we are God's fellow-workers in **revelation.** God can and does reveal himself in nature and in history, but God's supreme revelation was in a person and one of his most effective revelations is still through persons. There is no argument for Christianity as potent as a Christian man. God still seeks to reveal himself through us — we are his fellow-workers in revelation.

Likewise we are God's fellow-workers in **redemption.** To be sure God could have chosen to save the world by a divine fiat or command, or by a spectacular display of his power. But he chose another way. He depends upon us to redeem the world by his power working through us. Let this be made clear. God will never save the world unless he finds men and women through whom He can work in his redemptive process and program. That is a sobering truth. We might well ask ourselves the question, "How much, or what am I doing to help God to redeem the world, to make known his redemptive purpose in the world?"

SUNDAY SCHOOL LESSON
OCTOBER 6, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Master Builder And The Workmen

God is the Master Builder. Is there anything worse than to have a congregation split up into little groups, competing with each other and paying no attention to the Master Builder who is God? But that is what many church people do.

The Master Foundation

Even as God is the Master Builder, Christ is the Master Foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ. The Church is built upon Christ, and thus it has an enduring foundation and an assured future.

I SEE A LAYMAN!

I see a layman — not one who pretends to be a Churchman, but one who truly **belongs** to the Church. He is sincere. If the layman is a woman, she is void of make-believe; she is "true blue."

I see a layman who is **growing.** He is growing in knowledge of the Christian way, of the Church and what it is trying to do in the world. He is not satisfied; he is seeking more and more and more "fruits of the spirit."

I see a layman who is **praying** — not only for himself and for his family; but for the unsaved, for persons living in foreign lands, for missionaries, for the Church. He listens each day to the voice of God!

I see a layman who is **tithing.** He does not spend hours trying to rationalize why he should not tithe. He gives joyfully and readily, realizing that tithing is the Scriptural and logical basis of Christian stewardship.

I see a layman who is **attending.** Yes, attending Sunday School and Church; present in Sunday School as a teacher; and present at morning worship. He believes that attendance is proof of one's loyalty.

I see a laymen who is **talking.** He is talking up His Lord and witnessing for Him. He is boosting his church. And he is talking up his Minister, accenting the good qualities and minimizing to others any deficiencies he may see in his Pastor.

This layman is an ordinary fellow who is doing extra-ordinary things because he is discovering the power of God, as revealed in the Holy Bible. That layman can be you!

What about it, Mister; **are you that layman?**

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Apples From "Sewing Group"

Dear Friends:

In Hendersonville, N. C., there is a group of ladies in our church called "The Elon Sewing Group." This group not only sews for us, but they have various projects they use to raise money to assist us from time to time as the need arises. This summer we visited the Hendersonville church under their sponsorship.

Hendersonville is located, as most of you know, in one of the most prosperous apple growing sections of North Carolina. I mentioned to some of the ladies while I was there that we do not have any apple trees on our campus and that we would like very much to have some of the apples if the price was not too high. The first of September I had a call from Mrs. R. C. Wanlass, of the Elon Sewing Group, telling me they had been at work on the project. With the help of Mr. Paul Hollingsworth they had contacted one of the growers there and they were going to let us have the apples at a reduced price. With the help of twenty laymen the Elon Sewing Group raised enough money to pay for the 20 bushels of apples.

The middle of last week we had another telephone call telling us the apples would be ready on Saturday. So, at five o'clock on this past Saturday morning Mr. Charles Perkins, our maintenance man, and I left for Hendersonville on our pickup truck. We arrived at Hendersonville about ten o'clock and by eleven our truck was loaded to capacity with a little better than 50 bushels of apples.

We are certainly most grateful to this group of fine ladies who continue to help us in any way they can. Because of their interest and initiative we will have fruit for our children for the next several months, since we have a cooler for keeping them fresh. Also our food-service personnel will be able to prepare some of the apples for freezing for later use in making pies or for use otherwise in cooking.

We are very grateful to all who helped in any way towards furnishing us with such a nice supply of apples.

Busy Days for Eastern Virginia: Laymen's Rally, Franklin, September 29; Women's Conference, Bethlehem, Suffolk, October 3; Senior Youth Rally, Bethlehem, Suffolk, October 6 at 3:00.

MONTHLY SURVEY OF CURRENT FILMS

The following listing of current films comes from the Film Estimate Board composed of representatives of the following organizations: American Jewish Committee, American Library Association, Federation of Motion Picture Councils, Inc., General Federation of Women's Clubs, National Congress of Parents and Teachers, National Council of Women of the U.S.A., National Federation of Music Clubs, National Society Daughters of the American Revolution, Protestant Motion Picture Council and Schools Motion Picture Committee.

This will give some indication as to which current films are recommended for children to see and which are only suitable for other age groups. If readers of The Sun find this helpful, it will be continued each month.

Children — General Audience

Lassie's Great Adventure

General Audience

Lilies of the Field
PT 109
Tarzan's Three Challenges
A Ticklish Affair

Adults — Mature Young People

Beach Party
For Love or Money
Harbor Lights
The Music Room

Adults — Mature Young People & Young People

Captain Sinbad
Cleopatra
Erik The Conqueror
Sanjuro
The Traitors

Adults

Irma La Douce
Of Love and Desire
This Sporting Life
Toys in the Attic
Winter Light

REPORT FOR SEPTEMBER 16, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 21.00	
Eastern Virginia Conference	327.34	
Western North Carolina Conference	27.16	
North Carolina and Virginia Conference	49.00	
Total		$ 424.50

SPECIAL OFFERINGS

Wake Chapel Women's Missionary Fellowship, Wake Chapel Christian Church, Fuquay Springs, N. C.	63.47	
D. Presley Duke, Jr., Suffolk, Va.	5.00	
Women's Fellowship, Peoples Congregational Church, Jupiter, Fla.	10.00	
Young Adult Class, Windsor Congregational Christian Church, Windsor, Virginia	5.00	
Parkway United Church of Christ, Winston-Salem, N. C.	7.31	
Mr. & Mrs. Richard Forrester, Suffolk, Va.	5.00	
Circle No. 4, Hunterdale Congregational Christian Church, Franklin, Va.	18.75	
Mrs. H. E. McPherson, Avondale Estates, Ga.	5.00	
Mrs. Albert Shinkey, Jr., New Market, Va.	5.00	
Ladies Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00	
Adult Sunday School Class, Clayton Christian Church, Clayton, N. C.	5.00	
Mrs. Egbert Trollinger, Burlington, N. C.	25.00	
Office Sales & Service, Burlington, N. C.	25.00	
Senior High Pilgrim Fellowship, Sayville Congregational Church, Sayville, Long Island, New York	58.25	
Molly Savage Circle, Bethlehem Christian Church, Suffolk, Va.	15.00	
The First Congregational Church, Old Greenwich, Conn.	10.00	
In Memory of Mr. Martin T. Garren	10.00	
Special Gifts	159.64	
Total		$ 457.42
Total For The Week		$ 881.92

Financial Report

THE NORTH CAROLINA FELLOWSHIP OF CONGREGATIONAL CHRISTIAN WOMEN

Fourth quarter, ending August 31, 1963

Women's Fellowships

Albemarle	$ 20.00
Amelia	35.01
Antioch (R)	10.00
Apple's Chapel	40.00
Asheboro	45.00
Auburn	3.00
Bethel	15.00
Bethlehem (A)	10.00
Bethlehem (W)	25.00
Burlington, Beverly Hills	30.00
Burlington, First	392.50
Burlington. Lakeview	8.75
Carolina	10.00
Chapel Hill	84.55
Concord	10.00
Damascus	5.00
Danville	30.00
Durham	68.50
Elon College	184.95
Fayetteville	15.00
Flint Hill (R)	5.00
Fuller's Chapel	12.50
Gibsonville	25.00
Greensboro, Calvary	10.00
Greensboro, First	305.00
Greensboro, Palm St.	56.25
Greensboro, St. Peter's	20.00
Hank's Chapel	27.50
Happy Home	25.00
Hebron	5.00
Henderson	45.00
Hendersonville	16.00
Hines' Chapel	90.00
Hopedale	25.00
Hope Mills	5.00
Ingram	4.75
Lebanon	6.25
Liberty (N.C.)	10.00
Liberty, Vance	145.00
Long's Chapel	18.75
Monticello	20.00
Mount Auburn	4.40
Mount Pleasant	5.00
New Hope	20.00
Pfafftown	9.00
Piney Plain	7.00
Pleasant Cross	33.00
Pleasant Grove (N.C.)	15.00
Pleasant Grove (Va.)	20.75
Pleasant Ridge (G)	15.00
Pleasant Ridge (R)	10.00
Pope's Chapel	10.00
Raleigh	60.00
Ramseur	10.00
Reidsville	85.00
Sanford, Northview	5.00
Sanford, United	66.25
Seagrove	4.00
Shallow Ford	12.50
Shallow Well	50.00
South Boston	13.75
Spoon's Chapel	6.25
Turner's Chapel	22.50
Union Grove	7.50
Union Ridge	55.00
Union (Va.)	40.00
Wake Chapel	47.50
Winston-Salem	46.56
Zion (WNC)	7.00
	$2,607.22

Children's Societies

Apple's Chapel	$ 27.04
Burlington, First	5.00
Durham	15.64
Elon College	24.00
Henderson	6.00
	$ 77.68

Cradle Roll

Burlington, First	$ 25.00
Durham	6.79
Monticello	15.00
Sanford, United	10.05
Union Ridge	3.00
	$ 59.84
Total Receipts	$2,744.74

Disbursements

Expense of	
District Chairmen	$ 33.64
Recording Secretary	2.40
Treasurer	18.85
Southern Convention:	
Printing 1963 annuals	35.00
	$ 89.89
Mrs. W. B. Williams, Treasurer	
Women's Fellowship of the Southern Convention, for:	
Thank Offering	$ 74.62
Life Memberships	350.00
Memorials	140.00
India Scholarship	50.00
Korean Orphan	124.10
Children's Home, Elon College	15.50
Rachanyapuram School	6.00
Moonelon—New Beds	49.56
Missions—General Fund	1.845.07
	$2.654.85
Total Disbursements	$2,744.74

Respectfully submitted,
Mrs. J. E. Danieley, Treasurer

In Memoriam

OWENS

WHEREAS, after many years of patient suffering, God has taken home to her reward, Mrs. Eva H. Owens. of First Congregational Christian Church, Portsmouth, Virginia, and

WHEREAS, her Christian fortitude and faithfulness to her church have left us an example to follow, and

WHEREAS, Mrs. Owens' husband, daughter, and son-in-law have expressed their unselfish love by their devotion to her throughout her long illness, and

WHEREAS, she will be greatly missed in her home and church,

NOW, THEREFORE, BE IT RESOLVED. that we express our sympathy to the family and friends of Mrs. Owens, and that a copy of these resolutions be sent to the family and to The Christian Sun for publication.

Ruth Bowers
Clairbelle Lee
Caroline Gort
Committee

REVERE

WHEREAS, God has taken from our midst, Mrs. Susie J. Revere, a member of First Congregational Christian Church of Portsmouth, Virginia, for many years, and

WHEREAS, until sickness prevented her, Mrs. Revere was an active member of the Women's Fellowship, having served in a responsible capacity for several years, and

WHEREAS, Mrs. Revere has given unstintingly of herself to her family, and has been a most dependable and helpful friend, and

WHEREAS, the church, her family, and friends will miss her greatly,

NOW, THEREFORE, BE IT RESOLVED, that we extend our sympathy to the family and friends of Mrs. Revere, and that a copy of these resolutions be sent to the family and to The Christian Sun for publication.

Ruth Bowers
Clairbelle Lee
Caroline Gort
Committee

PALM STREET CHURCH ACTIVITIES

(Continued from Page 11)

Ella Dean Walker, Kinney Hopkins graduated from High School. Herbert Hussey and Paul Brady graduated from Guilford College. Carolyn Murray completed the one year commercial course at Woman's College, Greensboro.

Sunday School Picnic was held at the Coca Cola Bottling Company's recreational area on Saturday, August 17. More people attended this picnic than in many years. There was lots of good food and fun for everyone.

Workshop For Leaders of Children

OCTOBER 12, 1963

MOONELON CONFERENCE CENTER

(Sponsored by the Southern Synod, Convention of the South and The Southern Convention)

FOR: Church School teachers of Primary, Lower Junior and Junior pupils; church school superintendents and department superintendents; pastors and parents.

SCHEDULE

9:30-10:00	Registrations
10:00-10:05	Opening Prayer and Introductions
10:05-10:20	A LOOK AT THE CHILD IN OUR MIDST
10:20-11:50	METHODS FOR TEACHING CHILDREN
11:50-12:00	Free Time
12:00-12:45	Lunch
12:45- 1:00	Free Time
1:00- 2:45	ADAPTING METHODS AND MATERIALS ACCORDING TO CHURCH NEEDS
2:45- 3:00	Closing Devotions
3:00-	Informal Conversations

LEADERSHIP

Miss Florence Vail	Field Worker for the Division of Christian Education, Board for Homeland Ministries, United Church of Christ, Philadelphia, Pa.
Mrs. Barbara Moose	Synodical Children's Worker, Southern Synod United Church of Christ, Mt. Pleasant, N. C.
Rev. Percel Alston	Minister of Christian Education, Convention of the South United Church of Christ, Greensboro, N. C.
Rev. Richard Rinker	North Carolina Field Secretary, Southern Convention United Church of Christ, Elon College, N. C.

COST: $1.50 per person, which includes lunch and resource materials.
Send registrations to Rev. Richard Rinker, Elon College, by October 8.

Elon College Library

Elon College Library X

The
CHRISTIAN SUN

Vol. 115 October 1, 1963 No. 39 A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

World-Wide
Communion
October 6, 1963
Challenges
All Christians
to
Loyalty to Christ
Above
Everything Else

JOIN YOUR FRIENDS
IN THIS IMPORTANT
FELLOWSHIP

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

Subscription office:
Elon College, North Carolina

A Communion Hymn

By Rev. W. W. Staley, D.D.

Pastor in Suffolk, Virginia, for almost 50 years.

The bread we break, the wine we pour,
Our voice in song we raise;
But blessings for the heart must come
From Him who, only, saves.

We wait in faith, with thankful soul,
These emblems to receive;
While heart-faith sees the cross of old
That makes us now believe.

So, feasting at thy table, Lord,
Our sins we would forsake;
And carry with us, from thy board,
Peace for thy dear name's sake.

The bread and wine nor more we see
While in his strength we live;
But Jesus, dying on the tree,
New life to us shall give. Amen.

(In **The Christian Hymnary,** to be sung to the tune **Suffolk** C.M., composed by Prof. Alfred M. Wilber.)

EDITORIALS

World-Wide Communion

In a 24 hour period October 6 millions of people of every nation and race will eat bread and drink grape juice in remembrance of the broken body and spilled blood of Jesus of Nazareth. They will draw nigh to God, and at their communion tables they will remember a Man on a Cross. With joy they will bow before him and call him Lord and Master.

In most of the languages of mankind the story of the first communion will be read, and in many forms and ceremonies the service will be performed. For one brief moment denominational lines will be forgotten, racial and national divisions will fade away, and Christians will acknowledge their allegiance to Christ who calls all people to him for comfort, forgiveness, immortality.

How wonderful it would be if this brief moment could stretch across a year, a lifetime!

Be sure YOU are in church next Sunday for Communion.

A Good Minister

When George Otis Lankford slipped away from his sick bed September 20 and returned to the spirit world, the Southern Convention lost one of its most excellent ministers.

Sickness had prevented him from active service for many years, and he lived a quiet life at Elon College, North Carolina. Many of the newer generation of ministers never knew him. That was their loss, for he was the kind of minister that enriched the life of all who knew him.

People at Rosemont in Norfolk and at First Christian Church in Burlington will cherish the memory of the unassuming service he rendered, his hearty handshake, and the friendly word of encouragement that he so often gave. There was nothing spectacular about him. He was humble, sincere, good. His friendship, which was given freely, elevated the soul. His kindness was kindling. His faith was abiding and stimulating. He was the kind of person those who knew him best would like to be. He was a minister of Jesus Christ first, last, and always. God rest his soul in peace.

Why All These Documents?

This week we present several official documents so those who wish can know what actions have been taken by the General Synod (this was printed in the issue of August 13), the Board for Homeland Ministries, and the Executive Board of the Southern Convention. Your editor is pleased that Dr. Truman Douglass, executive vice president of the Board for Homeland Ministries, honored us with a letter to the editor. He is also pleased that Dr. Ben Herbster, president of the United Church of Christ, and Dr. Purd Deitz, secretary of the division of church extension of the Board for Homeland Ministries, met with the executive board of the Southern Convention at Moonelon September 25. Both of them answered questions graciously, and made it clear that they plan to carry out the directions of their superiors (Synod and Board for Homeland Ministries) with as much pastoral consideration as possible.

It is not the policy of this editor to "argue" with contributors, although sometimes he is sorely tempted to do so. It is well known that there are widely different opinions held by members of our churches in the South as elsewhere. That is one of the excellent characteristics of our denomination.

In recognizing that racial justice has not been adequately practiced, and that it should be, we are all agreed. In calling on individuals, churches, institutions, and even government to speedily change these conditions, the Synod was well within its rights. Many other denominations have done likewise recently (see pages 8 and 9). The Council for Christian Social Action is performing its "spiritual service" when it alerts conscience concerning wrongs that should be righted. The Board for Homeland Ministries should act responsibly in the use of money entrusted to it. On all these things we are quite well agreed.

The method adopted by which to reach these ends disturbs a great many people. The executive board of the Southern Convention does not agree, and is not asking churches to follow the method that has been called "economic sanctions." It is asking that all our churches continue to give to Our Christian World Mission. This is a fair request. If we do not believe the Synod should withhold aid where it is needed, then the churches should not follow that method. We have never supported adequately. Now is the time for us to move forward; it is not the time to quit.

To illustrate: We have more than 500 missionaries scattered around the world. They are working under great strain, and are hindered by conditions in America. It would seem to be totally unfair for us to withhold support and leave them stranded wherever they may be — and for no better reason than that we do not like a motion passed by a Synod or Board. Really, now, aren't we bigger than that? Doesn't our Christian love last any longer than when a difference of opinion appears? Do we desert Christ and his work because we do not agree? Of course not. We are not going to "take our marbles and go home" simply because the game does not please us. If we can be a bit more mature, we will like ourselves better and be much happier.

Report Of The Editor

The Christian Sun
to the
Executive Board of Southern Convention
September 24, 1963

When in the course of human events it becomes necessary for an editor to give an account of his editorship, it behooves him to be frank and specific.

It is an open secret that I like to edit The Christian Sun. It is fun to take invisible ideas and transform them into words on a printed page. It is fascinating to arrange articles, titles and pictures in a paper so those who look will be induced to read. Printing is a method by which most learning is accomplished, and a paper like The Christian Sun is a dispenser of knowledge — the kind of knowledge that is helpful in growing Christian character, or at least that is its purpose. History is important, and our paper records some of the happenings in our churches and in the world of religion. To aid in keeping the record of our generation is a thing to be accepted with joy and humility. Then, too, a paper like ours can open some of the pages of past history and give us a glimpse of those of yesteryear who made our present what it is. The Christian Sun has an honorable history. Good men have edited its pages through more than a century. Next February the paper will be as old as Moses was when he died, and in some respects it is similar to Moses at that time, for it was said: "His eye was not dim, nor his natural force abated."

Yes, it has been a delight to edit The Christian Sun. This is my second term. Once before the responsibility for editing was mine for several years. This is the sixth year in this spell. To say that I have enjoyed it is to put it mildly. It is a high privilege.

In recent months the Board of Publications has permitted me to shift some responsibility so that I have not had to stick with the job quite as closely as previously. However, except for the three weeks that Max Vestal edited so I could attend the General Synod, I have been doing the work or carefully supervising. There has been no vacation except for the one month. Other members of my family have lifted the load as they were able, and some other secretarial service has been secured. The responsibility is always mine, and I take whatever criticism there may be for the paper, whether pleasing or derogatory.

When I was first elected for this spell of editing, the Board told me that I was to edit the paper, putting in such things as I thought would be helpful, and to lay out the design. Special emphasis was given to the fact that each week there should be a page of editorials from my pen, and that I should have complete liberty to say whatever I thought should be said. It is under this policy that I have worked, and have had no further instructions until quite recently. This is the policy that has been followed through the paper's history, so far as I am informed, and I have read it for half a century.

There has never been a time since the early days of its history that the paper is needed more than at present. It is, and should be, a molder of opinion by presenting facts concerning Christian ideals in a revolutionary world. Of course it serves as an organ of the Southern Convention. It promotes plans and programs of the Convention not by saying "the Convention has voted and you must do," but by presenting ideals, interpreting goals, and seeking the truth. Let it be understood that truth is not contained in one cranium, institution, or organization. Truth is arrived at through trial and error, debate, investigation, comparing ideas, thinking. We have no **ex cathedra** powers or personalities.

It is true that we have a national magazine that is of high order. There are a few subscriptions in our area, but a very few. Our people do not, and most of them will not, read the HERALD. If they did they would not get what The Christian Sun can give, and, one is inclined to believe, is giving. A national paper does not meet the needs of Methodists, Baptists, or other denominations with whose members we meet daily. One reason the Southern Convention, in a poor region, has been able to build and support a college and a home for children is that this paper has made known the needs, plans for the work, and the efforts that produced results. Ministers who have moved from our area are quick to say that The Christian Sun was a helper in the work while they were here, and many continue to subscribe when living elsewhere. The time to discontinue this paper is not yet. The time to combine with two other small publications is now, so the three bodies planning a complete merger can know each other better. This is the considered judgment of one who has studied the problem from the inside for many years. As a matter of fact I have talked with national leaders and editors of the other papers concerning this matter, and at one time had hopes of demonstrating in mid-summer just what could be done by way of combination and introduction to the different constituencies.

One of the perennial problems of The Christian Sun, like the starving Chinese, is money. There is seldom enough. Because I like to work that way, and with the hope of saving a little printing cost, I put the type into page form — lay-out by make-up — and proof read, neither of which jobs is really mine, but both of which appear to be important under present arrangements. Cuts are increasingly expensive, and they are used as sparingly as seems consistent with good editing. Another way I have tried to save is by charging little or nothing for travel and other expense this year.

This Board should be aware that the total paid for editing is $3,400.00 per year, and that the time consumed is as much as any one person should work. By the time travel back and forth from High Point to Asheboro is paid, necessary books and magazines are secured, and other items of unavoidable expense is tabulated, the balance for services rendered is less than house and utilities usually supplied free for ministers — and to other members of the staff working for this Board. Interesting, isn't it?

It is also an open secret that recently editing The Christian Sun has made me very unhappy. Often it seems to be necessary to say things that disturb friends of many years and leaders in important positions. Believe it or not, this is difficult to do. Then there are so many issues where truth seems to be on both sides — and I am left stranded without assurance.

(Continued on Page 4)

Vol. 115 No. 39

THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

Subscriptions

One year	$3.00
Two years	5.00
Church rate, ½ families	2.00

Send subscriptions to
The Christian Sun
Elon College, N. C.

Entered as second class matter at the Post Office, Asheboro, N. C., June 25, 1956.

Published weekly except three times in June and December by the Southern Convention of Congregational Christian Churches.

POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

The color is gray — neither white nor black. The revolution going on around us is so dangerous that it is terribly difficult to know just what is the right thing to do or say. To play tiddly-winks when people are being murdered nearby never appeals to one who has been called as a prophet of God.

It is in the midst of such a dilemma that critical resolutions from the executive committee of Eastern Virginia Conference came for publication, the executive committee of this Board circulated a paper to the churches that seemed to undercut the editor, and the Board of Publications had meetings to which I was not invited and passed resolutions that presumably will be before you for consideration. Criticism has come for not following the line of committees at work on realignment, although I have not been permitted to attend such committee meetings, and information coming from them is very limited.

Policies made behind closed doors and directives sent by mail are very disturbing because they destroy fellowship and are ineffective churchmanship. Personal conversation is much better. Policies which have been proposed or set up by those who do, and do not, have authority in the matter would make it almost impossible for anyone to edit the paper, and certainly would make it most difficult for one who undertakes to do independent thinking and to use his own judgment after comparison with the opinion of others.

Since there is little or no pay in editing The Christian Sun, the only excuse one of my age could have for doing the work is the joy that comes from doing something that seems to be important. When that joy is gone, the work becomes a drudge. Unfortunately, that is what is happening to your editor, who comes to this meeting with trepidation. He has not lost interest, and is thoroughly convinced that The Christian Sun is giving aid to many people across our country — some ten thousand readers weekly peruse its pages, and many are kind enough to say they find it valuable reading. Even the Executive Vice President of the Board for Homeland Ministries of the United Church of Christ has taken note of what is being said and has responded with a lengthy letter to the editor. He happens to be less complimentary than some others, including several state superintendents, but at least he not only read but thought about what he read in our little area paper.

Executive V. P. Of Board For Homeland Ministries Writes The Editor

Dear Sir:

The spirit of the editorial on the actions of the General Synod, published in the August 13th edition of The Christian Sun and written by Dr. F. C. Lester (whom I greatly revere as a faithful and trusted leader of our fellowship) is so irenic and winsome that one hesitates to take exception to it. Nevertheless, this is a time which calls for clear and accurate thinking as well as good will, and I cannot allow a point-of-view which is based on as much specious and invalid reasoning as the editorial of August 13th to pass without comment.

The fundamental fallacy in the editorial is the implicit assumption that access to denominational aid is a right and that any attempt to attach to it conditions of eligibility is a form of "pushing people around." If that is the case, the denomination and its instrumentalities have been "pushing people around" for a long time. Being somewhat familiar with the history of the Congregational Christian fellowship, I cannot discover a time when aid toward ministers' salaries or church building was given simply by reason of the acknowledgment of a congregation that it was a member of the Congregational Christian denomination, without any insistence upon standards of performance. Even in the days when the lines of communication between the missionary societies and the frontier churches were very tenuous and undependable, there was an insistence that financial aid depended on the rendering of at least occasional reports and upon evidences of Christian fruitfulness in the use of monies made available from denominational sources. Doubtless there were independent pioneer pastors who felt that this insistence was an unnecessary formality and an invasion of their Congregational autonomy. But organizations which were expending money entrusted to them by individuals and churches felt obliged to establish standards of responsibility and accountability. They asked the help of the "aided fields" in maintaining these standards. Thus from the beginning there was recognition that denominational aid was not a right but was dependent on a reciprocal acceptance of responsibility. The determination of the General Synod and the Board for Homeland Ministries to apply what are called "economic sanctions" (as though this were a swear-word) is merely an extension of the principle of mutual obligation into a field where it has not been applied formerly but where it is evident the great majority of members of the denomination now feel it should be made applicable.

Second, one of the most incredible positions taken by the editorial is the contention that the policy enunciated at Denver is in some way "radical." The editorial acknowledges that the Constitution of the Southern Convention asserts that "Christian character is a sufficient test of fellowship and of church membership." This is no new doctrine. It was adopted in 1794. Is the denomination acting "radically" by taking this doctrine seriously after 170 years? More than a hundred years ago the American Missionary Association was founded on the policy that it would neither give aid nor receive financial contributions from churches that tolerated slave-holding by their members. What is the recent decision but an extension of this principle into a contemporary context?

Third, nothing could be farther from the truth than the assertion that the adoption of this policy "would cut the (Southern) Convention off from fellowship with the denomination." Does it mean "cutting off" the Convention if the denomination takes seriously the Convention's own declaration of principles? Does the denomination not have the right and duty to assume that the Convention means what it says when it announces that "Christian character is a sufficient test of fellowship and of church membership?" Shall the denomination give its encouragement and support to the noblest impulses of the churches or to the lowest?

I am glad to report that since Denver I have received an encouraging number of letters from ministers of the Southern Convention expressing gratitude for the actions taken at Denver and for the incentive which they give toward living up to the best insights of our faith and heritage.

From the viewpoint of the Board for Homeland Ministries, there is an obligation to be faithful to the Christian intentions and purposes of the individuals and churches who support our work. In view of the lines of action established by an overwhelming majority of the denomination over the past century and more, it is impossible to believe that these donors would wish to have any part of their gifts used to support a system which all Christians are agreed is sinful and anti-Christian.

I am enclosing a statement prepared by several officers of our Board interpreting the theological and ethical bases of the actions taken at Denver.

Sincerely yours,
Truman B. Douglass

Board For Homeland Ministries Adopts Resolutions

At the meeting of the Board of Directors of the United Church Board for Homeland Ministries held on July 11, 1963, the following resolution was adopted:

Recognizing that the Church always lives by the mercies of God rather than by its own merits and that we can never dissociate ourselves from the guilt of humanity, we nevertheless believe that in the providence of God times come when traditional wrongs become intolerable. As in past history the Church has learned to reject infanticide, the burning of heretics, and chattel slavery, so we believe now it must learn swiftly to reject the crime of racial segregation, above all within its own household. Without claiming virtue for ourselves or breaking Christian fellowship with those who differ from us, we believe that the minimum claim of Christian conscience upon this Board for Homeland Ministries is that we cease to subsidize the perpetuation and extension of racial segregation.

THEREFORE, BE IT RESOLVED that the Board of Directors of the United Church Board for Homeland Ministries authorize the following actions:

1. That we express to the educational institutions of the United Church of Christ our appreciation of the excellent progress made toward overcoming both official and **de facto** segregation — progress which has brought all colleges and seminaries to the point where no formal barriers to an open policy of enrollment remain; that we take note of the considerable number of such institutions which, without any official statement of policy, have developed an integrated pattern of life on their campuses (which practice is accepted in lieu of an official statement so far as the application of this vote is concerned); that in the case of the two or three institutions whose position is uncertain the officers of the Board be authorized to inform them that any institution which, by July 1, 1964, shall have failed to adopt officially a policy of accepting qualified students without any disadvantage due to racial background and which shall have failed to present to the General Secretary of the Division of Higher Education and The American Missionary Association a satisfactory plan and timetable for the implementation of this policy, shall foreit its claim to financial appropriations by this Board; and that we further lay upon the conscience of these institutions the responsibility to **seek** qualified students and faculty from disadvantaged groups and to free themselves from organizations with charters requiring segregation.

2. That in the case of the Health and Welfare institutions the Council on Health and Welfare Services be urged to grant and continue membership in the Council only to institutions which, by July 1, 1964, have adopted a policy which is racially non-discriminatory with respect to staffs and services and which have presented to the General Secretary of the Division of Health and Welfare Services a satisfactory plan for the implementation of this policy.

3. That the Division of Church Extension be requested to submit to the Policy and Planning Committee at its October meeting proposals with respect to its several departments which would:

a. Deny building aid to any church or Conference which will not certify to a policy of open membership or fellowship with other churches without discrimination because of race or color, said policy to be effective as to all applications for aid received subsequent to July 1, 1964.

b. Deny aid to any new church organized after July 1, 1964 or to a Conference for a new church to be organized after that date, or to an established church, unless the church or Conference, as the case may be, will certify to a policy of open membership or fellowship without discrimination because of race or color.

c. Provide methods to encourage, and require if possible, churches engaged in building programs to contract with contractors who can certify to compliance with fair employment practices so far as race and color are concerned.

4. That the officers of the Board be encouraged to inquire into the employment practices of any corporation or organization with which the Board does business, and that said officers be authorized to withhold the patronage of the Board from firms in which standards of fairness in employment appear to be unsatisfactory.

5. That authority be given to the President and the Executive Vice President, acting jointly, to authorize members of the Board of Directors and Staff to testify in the name of the Board before Congressional committees holding hearings on civil rights legislation.

6. That the officers of the Board be urged to continue their examination of the Board's program with the purpose of detecting any additional points at which it may be involved in supporting the pattern of racial segregation, and that the officers be requested to report their findings at the October meeting of the Directors

We pledge to execute this policy resolutely but with no trace of hostility. We know well that some changes will be costly, though not nearly so costly as segregation has been. Where fidelity causes exceptional difficulties, we will make special efforts to provide skilled counsel, to maintain fellowship with our brothers in distress, and to bear one another's burdens in Christ.

Denver, Colorado
July 11, 1963

Rules Of Board Explained By Officials

ARE "SANCTIONS" SUB-CHRISTIAN?

Statement by Officers of the United Church Board for Homeland Ministries

The United Church Board for Homeland Ministries, at its meeting in Denver, Colorado, July 11, 1963, took action to implement its expressed intention of discontinuing, so far as possible, the moral and financial support of any form of racial segregation. The following statement aims at interpreting the character and purpose of these actions.

The Basis in Christian Theology and Ethics

God has so ordered creation that men live in societies where life constantly meets life in both obvious and subtle ways. Biblical faith knows nothing of an abstract man. The human being is always a historical person, living in his time and place, one of a people whose guilt and opportunities he shares. Every man helps or harms his neighbors, not solely by his personal good will or malice expressed in face-to-face relations, but also through the institutions in which he lives.

As a citizen, as a participant in the economy, and as a member of various groups the Christian is a part of his society. He shares responsibility for the acts of the society. By voting or failing to vote; by earning, spending, saving, or giving away money; by raising his voice or by keeping silent; by every day's action or inaction he helps to determine the structure and decisions of society. In none of these areas can he evade the demands of God, who is Lord of all life and all creation.

Some Christians have in various historical situations renounced specific forms of power, e.g. military, political, or economic power. Any of these renunciations may be part of a valid vocation. But to enjoy power and to use it irresponsibly is hypocrisy. To accept police protection and deny it to others, to endorse law and order which pervert the justice that is the purpose of law, to receive and spend money with indifference to the cruelty of economic practices — these are irresponsible acts.

American Christians and the American church constantly wield and benefit from economic power. According to their own faith they are stewards, responsible to God for the use of their wealth. They cannot consistently buy, sell, and invent — then suddenly, when confronted by an ethical issue, reject the use of economic power. They cannot enjoy the products and profits of industry, then claim in deference to God that they should avoid economic pressures to end evil practices of industry.

Because peace is an authentic good, the Christian must beware of the ideology of false appeals for peace. He will remember the Word of the Lord which came to Jeremiah, condemning the unfaithful priests:

"They have healed the wound of my people lightly, saying, 'Peace, peace, when there is no peace." (Jer. 6:14.)

Those who oppress their neighbor often call for peace, when they mean preservation of unjust privilege. The Christian knows that the cost of peace is often repentance and redirection of life. He will always seek the justice and reconciliation that bring peace. He will also remember that the Prince of Peace lived and died in the midst of controversy.

Specific Reasons for the Board's Action

1. It should be noted at the outset that the policy adopted at Denver does not compromise or interfere with anyone's rights. Every local church and church institution has the right and inescapable responsibility of setting policies. The Board for Homeland Ministries must likewise establish policies to govern its actions. Except for certain endowments and trust funds, the terms of which direct that the income shall be paid to specific institutions or causes, no money is expended by the Board except by decision of the Board of Directors. The Directors must constantly use their best judgment in evaluating information and in adopting and reviewing criteria for expenditures. For example, requests for church building aid are not considered unless accompanied by a formal application, a statement concerning the church's financial position, satisfactory architectural plans, etc. The Board has consistently denied grants to academic institutions until such time as their policies were directed toward achieving academic excellence and financial responsibility. Some of these institutions acknowledge that their academic and fiscal achievements are due in large part to the Board's uncompromising adherence to its criteria. The Board always faces more opportunities for the use of funds than it can satisfy. In supporting some enterprises it must decline to support others. The Denver action simply announces that in the future the practice of an institution as regards openness to people of all races will be an important criterion — in most cases a determinative criterion — affecting the Board's decision as to what work it shall or shall not support. Nobody's rights are being taken away. The Board has adopted additional standards for its own guidance, and in fairness to everybody has made a public announcement of the way in which its responsibilities shall be administered. Strictly speaking, therefore, the action of the Board is not a form of economic "sanctions." The Board has made no change in its obligation to administer responsibly any funds entrusted to it. Anyone within the community of the United Church of Christ is free to make application for aid on the same basis as anyone else. Anyone who finds that his practice of racial segregation disqualifies him for aid can remove that disqualification by changing his practice.

2. If it be insisted that this disclaimer of the use of "sanctions" is a quibble, we are quite willing to discuss the matter in terms of the Christian validity of the application

"JACKIE" ROBINSON RECEIVES AWARD

(In picture also is Mrs. Moss, moderator.)

Jack R. "Jackie" Robinson, former Brooklyn Dodgers baseball star and now Chock Full O' Nuts restaurant executive was given a Churchmanship Award at the General Synod by the CCSA for "Christian commitment of time, energy, and skill in the struggle for social justice."

Mr. Robinson, a UCC layman in the North Stamford Congregational Church in Connecticut, was presented with the following citation by the Reverend Walter S. Press of San Francisco, chairman of the CCSA:

"Christian layman fulfilling your ministry in the world—

Symbol and champion of respect for human rights—

Pioneer in breaking the color bar in professional baseball—

Able business executive—

We respect you for your serene courage in the fact of racial discrimination.

We admire you for your achievements as a citizen and athlete.

We honor you for your Christian commitment of time, energy, and skill in the struggle for social justice.

We are proud to claim you as a fellow-American, a fellow-Christian, and a fellow-member of the United Church of Christ."

After receiving the citation and the Synod's standing ovation, Robinson addressed the delegates. "I think we can honestly say that there are many churches in this nation where God cannot feel welcome," he said, "because some of His children are not welcome." But Robinson praised the "enlightened and forthright attitude" exemplified in the General Synod's crash program for racial justice. "It gives renewed hope and encouragement," he said, "to those who are in the front lines of the struggle for democracy."

of "sanctions," basing our case on the principles stated in the first section of the memorandum.

No one except an anchorite can entirely extricate himself from involvement in a society in which some persons and groups are coerced by other persons and groups. Particularly in the relations of racial groups, Negroes have been the victims of a power system in which all of us have been witting or unwitting conspirators. Whether we wish it so or not, we who are white have at least a five-to-one better chance than Negroes of equivalent capacity of getting jobs and jobs that are to our liking. Whether we like it or not, we have a freedom of movement and of accommodation throughout our country which none of our Negro brethren possesses. We have a vastly better chance of living in places where we choose to live. These inequities are not merely the result of subjective "attitudes" but result from the application of power — the power of the law through the segregation laws in some states; the power of economic "sanctions" in the form of inadequate and discriminatory provision for Negro education; the power exercised by some businesses and industries to exclude Negroes from employment; the power of some real estate dealers and bankers to prevent Negroes from the acquisition of housing of their coice; the power of the police to suppress people exercising their constitutional right of making complaint about legitimate grievances.

Through the organized efforts of men of good will of both races, some of the inequities in the application of coercion are being redressed. Is it wrong to set over against the innumerable "sanctions" by which Negroes have been victimized some "sanctions" which work in the opposite direction? Is it wrong for the Supreme Court to render a decision requiring the desegregation of the schools? (But this is an instance of the application of "sanctions" of an unmistakable sort.)

The New Testament tells us that God requires of sinners something more than confession and repentance. Where it is possible, restitution is also required. The church, in imposing discipline upon itself (a discipline which some persons have chosen to call "sanctions") is attempting in a small way to make restitution for the wrongs to other children of God in which, avoidably or unavoidably, it has been involved.

3. The dismissal of "sanctions" as sub-Christian is itself a sub-Christian attitude, for it evades the responsibility on the part of the church for coming to terms with the problem of power. Christians cannot deal with the problem of power by pretending that power does not exist. For the Board to subsidize segregation, under the slogan of avoiding "sanctions," would be to act irresponsibly.

The Board — and this is more often a source of discomfort than of satisfaction — does have power. It is a very limited kind of power. The Board cannot tell any other part of the church or agency of the church what it shall or shall not do. It can only determine for what purposes the funds entrusted to it shall be used.

In recognizing that this power is limited, however, we do not adopt the evasive self-deception of denying that it is real. The "power of the purse" can be determinative of the existence or non-existence, the vitality or starvation, of enterprises which look to the Board for support. Whether it is aware of this or not, the Board is using economic "sanctions" every time it makes an appropriation or declines to make an appropriation in support of a project. If it attempted to dissociate itself from economic "sanctions" it would be refusing to make the judgments, choices and decisions which are the necessary ingredients of responsible action.

From the standpoint of administrative simplicity and good public relations it would be much easier for the Board to make these choices and decisions on the basis of criteria which exclude all reference to the central moral crisis of our time. The Directors have refused to run for shelter to this kind of irresponsibility. They now seem likely to suffer abuse in some quarters for having made a difficult ethical decision on the side of responsibility.

The Board recognizes that this is a time in which both white and Negro churchmen are learning something about the cost of discipleship. To the limit of our resources we have been helping, and will continue to help, fellow churchmen in distress because of their stand on this issue — through financial aid, experienced counsel, and participation in the struggle they are experiencing.

We would urge that before our fellow-Christians make careless use of "sanctions" as a term of opprobrium they consider whether men and women who hold themselves accountable to God for the use of His gifts and powers could have acted otherwise than the Directors of the United Church Board for Homeland Ministries.

ROGER L. SHINN,
President
DONALD W. WEBBER,
Chairman Board of Directors
TRUMAN B. DOUGLASS,
Executive Vice President
HOWARD E. SPRAGG,
Treasurer

Resolutions Of Executive Board

The Executive Board of The Southern Convention, an Acting Conference of the United Church of Christ, in session at the Moonelon Conference Center on September 23, 1963, has carefully considered the action of the General Synod of the United Church of Christ declaring ". . . its policy to be to contribute funds only to institutions and churches which as of July 1, 1964, have a policy of openness without respect to race, national background or ethnic origin, and further urges the instrumentalities, conferences and churches to adopt and pursue such a policy in respect to contributions."

While we recognize that there are honest differences of opinion among committed Christians, we believe that the use of economic sanctions within the church family is morally wrong and that it violates the spirit of the constitution of the United Church of Christ.

We cannot, in good conscience, support a program of economic sanctions; we cannot urge the churches and boards of the convention to apply the principle; and we do not expect to use this criterion in aiding churches and institutions. The ex post facto imposition of terms and conditions on the use of funds of the Church Building Loan Fund is unfair, doubtful from a standpoint of the law, and certainly a violation of the spirit in which the funds were solicited throughout our Convention.

Although General Synod has adopted a policy of economic sanctions, we believe that this type of action is wrong but the Southern Convention urges its churches to continue to support Our Christian World Mission.

Finally, we urge our fellow Christians to continue to work together in Christian love; to do all that we can to heal the hurt that this action has inflicted upon our fellowship; and to strive that until such time as General Synod shall change the policy, it shall be administered with Christian love and genuine pastoral concern for our churches, our institutions, and for the cause of Christ throughout the world.

Actions By Other Denominations

Denominations Face Racial Change

DISCIPLES OF CHRIST TAKE OFFERING

Indianapolis — Special offerings to provide $300,000 for an emergency program in civil rights will be asked in all churches of the Disciples of Christ on the last two Sundays in October. The authorization was granted to the new Coordinating Committee on Moral and Civil Rights of the International Convention of Christian Churches of which Richard B. Stoner is chairman. Part of the fund, he said, will be used to supply food and clothing to Negroes hit by economic reprisals because of their civil rights activities.

METHODIST MISSIONARIES URGE INTEGRATION

Greencastle, Ind. — Some 300 missionaries of The Methodist Church called on their denomination to take immediate action to integrate church life at all levels. Attending the 18th Conference of New and Furloughed Missionaries in June, they agreed to take active part in civil rights demonstrations and in "making their voices heard wherever there is discrimination."

The missionaries' statement called on the Church to: abolish the Central (Negro) Jurisdiction with all possible haste; integrate all local churches, Methodist hospitals and homes, and all Methodist and church-related schools; recruit more Negro missionaries for all fields of work; and fully integrate executive staffs of all boards and agencies.

PRESBYTERIAN ACTION SIMILAR TO OURS

Philadelphia — Dr. Marshal L. Scott of Chicago, former moderator of the United Presbyterian Church's General Assembly, has been named chairman of the recently authorized Commission on Religion and Race of the United Presbyterian Church, in the U.S.A.

On September 1, Dr. Gayraud S. Wilmore, Jr., assistant professor of social ethics at Pittsburgh Seminary, took up his duties as executive director of the Commission. One-half million dollars for the Commission's work has been provided by the Church's Board of Christian Education, Board of National Missions, Commission on Ecumenical Mission and Relations, and the Presbyterian Foundation, Dr. Scott reported.

Recommendations from the special Committee on Race Relations of the UPUSA Board of National Missions were drawn up in August and presented to the church leadership. These included asking all Presbyterian churches and related agencies, colleges and seminaries to immediately outline fair employment practice policies related to their building contracts; to secure integrated staff and facilities of all Presbyterian-owned and related homes for the aging, orphanages and hospitals; and to engage in a "crash program" of recruitment of Negroes for church vocations.

The Church's Commission on Religion and Race was further asked to set up a program of assistance to Presbyterian churches whose properties have been bombed or burned as a result of racial violence, and to examine ways of using property bonds in lieu of cash in the South to aid persons jailed for civil rights action when incurred in "common strategy" with national civil rights organizations. Action was also requested in the area of open housing and use of public facilities.

AMERICAN BAPTISTS SUGGGEST "OPEN CHURCHES"

Chicago — A 16-point plan, "Baptist Action For Racial Brotherhood" (BARB) was adopted here on July 10 by the American Baptist Convention. The special 15-member committee appointed by Harold E. Stassen, ABC president, is headed by the Rev. Thomas Kilgore, Jr., of New York. Dr. Martin Luther King, Jr. was named honorary chairman.

"The aim of BARB," Mr. Kilgore re-

Resolutions Adopted By Cypress Chapel

WHEREAS, the Fourth General Synod, meeting in Denver in July 1963, did prematurely attend to certain matters of business without consideration or concern for the local Church, and whereas these certain matters of business are contrary to the welfare of the local Church, CYPRESS CHAPEL CHRISTIAN CHURCH (UNITED) voted unanimously in regular business session on the 10th day of September, 1963, to make known to the Southern Convention our views on these matters.

BE IT THEREFORE RESOLVED that CYPRESS CHAPEL CHRISTIAN CHURCH (UNITED) is disappointed and deeply disturbed by the dogmatic, domineering, and dictatorial actions taken at Denver. We hold that in general, the actions of the Synod are contrary to, and a complete reversal of, certain suggestions made when we were considering the union. We find in the actions at Denver the loss of one of basic precepts of the Christian Church, the autonomy of the local Church. We find at Denver the loss of "The right of private judgment and the liberty of conscience." Article IV, Item 21 of the Constitution provides "The autonomy of the local Church is inherent and modifiable only by its own action."

BE IT RESOLVED that the hypocrisy found in resolutions from the Synod is unwarranted. On the one hand we find "the decisions must be made by each local congregation" . . . and on the other hand we find the ultimatum, the penalty, if we do not agree! (Item 2, (a) General Synod Action for Racial Justice Now, vs. Resolution #8, report of the Council For Christian Social Action.)

BE IT FURTHER RESOLVED that it is not for the Church, nor for the Synod, to purposefully uphold those who willfully violate the laws of our cities, counties, and states. To sanction the breaking of law is not within the scope of the Church. Synod provides in Item 3, (d), b and c, General Synod Action For Racial Justice Now, financial aid in the form of bail bonds and legal defense for "those persons who are arrested as they DEMAND social justice."

BE IT RESOLVED that the separation of Church and State is a basic principle of the founding of our nation, and that the interference of General Synod into matters of government and state is a violation of this principle. Synod provides in Item 3, (d), f and h, for interference by the Church into matters of state. We believe that the only role of the Church in matters of state is to produce dedicated men and women possessed of divine guidance qualified to assume positions of leadership in the community, in the state, and in the nation.

BE IT FURTHER RESOLVED that we, the members of CYPRESS CHAPEL CHRISTIAN CHURCH (UNITED) will not accept the dictatorial attitudes expressed by the actions and resolutions of the Fourth General Synod! We believe that "The right of proviate judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all." Amen!

ported, "will be to stimulate and spur a three-fold action — by the American Baptist agencies at Valley Forge, by the 6,283 constituent churches, and by the 1,500,000 members of the churches — to assure full respect for the dignity, equality and rights of all."

Immediate action suggested by BARB included opening churches to members of all races; enrolling individuals and groups in direct action; giving financial support to organizations working constructively for civil rights; supporting federal, state and local legislation to protect civil rights; and taking part in non-violent demonstrations.

CHURCH WOMAN HONORED

The September issue of the Suffolk Church Newsletter was in the form of a mimeographed booklet. One of the interesting features was "Pigeon Views," which gave bits of information about a variety of church people and events, purportedly from the pigeon in the church tower. One item was this:

"This old bird has noticed for years groups and individuals of the church who have performed loyal and devoted service with no public recognition or thanks. To sustain them, only the inner satisfaction and gratification that comes with serving quietly and steadfastly, however humble the task. It shall be my purpose to publicly recognize for you, one by one, these contributions freely given in loyalty to your church.

"The first recognition of this kind should properly go to the 'dean' of all Suffolk Christian members — one who has endeared herself over the years to every member and who holds a position unique in the life and history not only of your church, but of the Eastern Virginia Conference and Southern Convention.

"Mrs. Annie Staley Calhoun. Affectionately called 'Miss Annie,' she is a familiar figure to everyone of us, as she day by day goes quietly about her main business of 'being a practicing Christian.' The hours of service she has given to her church are without number and her guidance and loyalty can never be repaid. For many years she served as Superintendent of the Cradle Roll Department and was the first to welcome new infants into your Church family. When sickness or misfortune falls among your members, 'Miss Annie' is always there, quietly showing her devoted interest and concern for all. May you properly give thanks for having such a wonderful example of the true Christian Spirit living among you."

THE TIME IS NOW

. . . A revolution in relations between the races is upon us. We can neither stop it nor delay it. We can only hope to help guide it by active participation in it as concerned and courageous Christians.

The time is now to understand that racial reconciliation is built only on the foundation of racial justice, that justice delayed is justice denied.

The time is now to heal every broken race relationship and every segregated institution in our society — every church, every public accommodation, every place of employment, every neighborhood, and every school. . .

The time is now to practice as well as to preach Christian non-violence. . .

The time is now to recognize Negro disappointment and even outright rejection of white Christians, their churches, and their faith. . .

The time is now for us to confess to God our sins of delay, omission and obstruction for racial justice within and outside the church. . .

The Time is now for action, "even costly action that may jeopardize the organizational goals and institutional structures of the church, and may disrupt any fellowship that is less than fully obedient to the Lord of the church". . .

The call of Christ is for commitment and courage in such a time as this. This call comes to every one of us, every congregation among us, and every community in which we live. We can dodge neither the revolution nor the call of Christ. Let us respond in works as eloquent as our words. . .

—Emergency Committee on Race Relations, Church of the Brethren

TRINITY, GARNER GROWS

Eighteen members have been received into the new Trinity Church, Garner, during recent months. Promotion Day, September 1, two new classes were added to the church school, where the entire group is using the new curriculum and thus concentrating on "Growing As A Christian."

A Sunday school picnic was held September 15 at the home of Mr. and Mrs. David Currin. Horseshoe pitching and games were enjoyed followed by a wiener roast, for which each family contributed one dollar. This picnic was the beginning of an Attendance Crusade in church school and morning worship services, sponsored by the Board of Deacons.

Next Sunday the museum part of the Walter Cecil Rawls Library and Museum, Courtland, Virginia, will be opened with appropriate ceremonies. An exhibit of works by its Art Director, Mary Perts, will be a feature of the occasion, which will be held from 2:00 to 5:00 p.m.

Two new circles are being formed in the Suffolk Women's Fellowship, according to announcement at the September meeting when Mrs. E. H. Stevenson began her term as president. These are a "Sunshine Circle" for shut-in members, and one for the younger members.

EXECUTIVE COMMITTEE OF CHURCHMEN'S FELLOWSHIP TO MEET

There will be an important meeting of the Southern Convention Churchmen's Fellowship in Dr. J. Earl Danieley's office at Elon College Sunday, November 3, at 2:00 p.m., according to announcement by Dr. H. H. Cunningham, president. The February rally and other matters of importance will be considered.

All officers of the Conference Churchmen's Fellowship organizations are hereby reminded that they are members of this executive committee and should attend this important meeting.

IMPROVEMENTS AT SUFFOLK

Improvements to church property at Suffolk during the summer included expansion of parking facilities; painting in foyer, hallways and primary department of religious education building; and painting and drapes in the church office.

A new kneeling bench has been presented in memory of Mr. and Mrs. J. D. Cross by Mrs. Eloise Metcalf, Mrs. Lottie Fisher and Mr. J. D. Cross. New pulpit markers in the four ecclesiastical colors were given by Miss Therese Nurney in memory of Mr. and Mrs. George W. Nurney.

A Page for Young People Edited by Connie Trueblood

Youth Faces The Future

Sheila Hughes

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Minutes Of P. F. Officers' Camp

AUGUST 18-26, 1963

CAMP MOONELON

ELON COLLEGE, NORTH CAROLINA

Pilgrim Fellowship Officers' Camp began on Sunday, Aug. 18, 1963 with registration from 2:30 until 6:00 at which time supper was served.

The following general schedule was followed for the entire week.

7:30 Rise
8:00 Breakfast—followed by morning watch
9:15 Morning Session

The morning session for the first three days of Officers' Camp was devoted to a study of the Youth Ministry led by Rev. Scott Libbey, who is with the National Youth Ministry staff. On Monday morning, he spoke on the topic "The Mystery of Man." The group divided into nine discussion groups. In these groups they discussed such questions as: What is Man? Who are we? What is life really all about?

On Tuesday morning, Rev. Libby spoke to the group on "The Mystery of God."

During the morning session on Wednesday, Rev. Libbey talked to the group on the basic concepts of the Youth Ministry. He then answered any questions that individuals raised.

Bruce Hoffmann conducted a program on Thursday morning concerning where we stand in the Southern Convention in the fulfillment of the Youth Ministry. He pointed out some of the problems we are facing and offered the following suggestions.

1. Elect a cabinet instead of officers
2. Program emphasis (take one or two for a year)
3. Mend the constitution

Bruce listed the following goals at which we are aiming in the Southern Convention.

1. Merger of P.F. and Y.F.
2. Adoption of Plan for Youth Ministry
3. Organization

Bruce then issued a challenge to everyone to go back to his respective conference and work to fulfill the Youth Ministry.

On Friday morning, during the morning session, a recreation workshop was led by Allen Tyndall. He offered the following suggestions for carrying out recreation in a group.

1. Get started
2. Unify group
3. Variety
4. Snappy ending

Allen then distributed **A Handbook of Recreation** which he had compiled.

A caravan planning session was held on Saturday morning at 9:15.

12:30 Lunch—followed by rest period and opening of snack shack
2:30 Study Groups

In the afternoon, from 2:30 until 3:30, the campers were divided into four different study groups which met Monday through Thursday. The study groups were as follows:

Worship—led by Paige March
Contemporary Faiths—John Lackey
Church History—Elon College History Room
Church Symbolism—John Graves

3:30 Work Groups

While three-fourths of the campers participated in work projects, one-fourth met with Carl Sweitzer, the World Friendship Guest of the week. Mr. Sweitzer shared some of the insights of his vocation as a missionary in Japan.

4:30 Recreation
6:00 Supper
7:00 Camp Sing—followed by Vespers

The Vespers were planned each day by the afternoon worship group. A camp choir directed by Mrs. Martha Wilkins also participated in several Vesper services.

8:00 Evening Program

Sunday: A campfire circle with lots of fun and fellowship was enjoyed on Sunday night.

Monday: A report on the Youth Forum held in Atlanta, Georgia, was given by Paige March and Betsy Jones with the aid of Rev. Scott Libbey. They showed slides of the Forum activities.

Tuesday: Rev. Rinker led a study and discussion on "Moral Values and Social Standards."

Wednesday: On Wednesday night, the campers hiked to the Christian Home for Children. A worship service was held in the Chapel after which the campers and children from the Home divided into four groups to enjoy fellowship and recreation together.

Thursday: Carl Sweitzer spoke to the group on the missions program in Japan.

Friday: On Friday night, a film, **The Gift,** was shown. After the showing of the film, the campers broke up into small discussion groups to discuss several questions.

Saturday: Square Dance.

Sunday: On Sunday night, campers were divided into groups of 6-8 and went to churches in the Elon College area to give the program at the P. F. meeting and to share ideas gained during the week at P. F. Officers' Camp.

9:30 Recreation
10:00 Opening of Snack Shack
10:30 Friendship Circle
11:00 Lights Out

On Monday morning, August 26, an evaluation session was held. The following improvements for the camp were suggested.

1. Fix drink machine
2. Better food and more
3. Officers' Camp come a little earlier
4. Curtains in the lodge
5. More varied discussion groups with different people
6. Study Groups

The group discussed whether or not it was in favor of having one study group to last four days instead of having a different study each day. The following comments were made.

In Favor

1. Greater Depth
2. Gives everyone opportunity to join discussion

Not In Favor

1. Greater variety
2. Gives opportunity for personal study on major interest
3. There is not time for everyone to join discussion
4. More varied information to take back to local group
7. Physical Schedule
   1. Have work period after lunch followed by rest period
   2. Too much free time at night
   3. Free time comes in short spurts

General Comments

1. Morning session too long a stretch
2. List of camp rules posted in each cabin
3. Store open later in afternoon
   Store have more candy, etc.
4. Legislative Session
   a. like it at the week-end
   b. election procedures should be changed
   c. broke up oneness of camp
5. Caravans
   a. not worth the time
   b. present new ideas
   c. plan earlier in the week
   d. different selection of churches
   e. better transportation arrangements
   f. summary of caravans immediately after everyone gets back
6. Have a party the last night of camp
7. Extend camp one more night
8. Work Groups
   a. Efficiency Staff should be improved
   b. more trash cans
   c. better planned work projects
   d. new equipment
   e. have one big project for the week
   f. choice of work projects
9. Camp choir—good
10. Need adult counselors

Success, as I see it, is a result, not a goal. — Gustave Flaubert

E. VA. FALL RALLY

The Pilgrim Fellowship of the Eastern Virginia Conference will hold its Fall Rally at Bethlehem Christian Church on October 6 at 3 p.m. The dress for the day is SCHOOL CLOTHES!!

The speaker will be The Rev. Bill Simmons, Field Secretary of Virginia.

When you arrive, you may purchase a meal ticket at the cost of 50¢ per person. After the dinner meal, the Rosemont Christian Church Pilgrim Fellowship will present a play entitled "The Seven Phases Of Life."

We're looking forward to a big group, so come on, Eastern Virginia, let's be there!!

Donald Miller,
Member at Large, EVC

FIFTEEN COLLEGE FRESHMEN

One of our churches, Suffolk Christian, has fifteen young people entering the freshman class in college this year. They are: Ricky Andrews, Campbell College; Marty Beamon, East Carolina College; Betty Bracey, William & Mary; Peggy Copeland, Norfolk Business College; Andy Dunn, University of Richmond; Bobby Felton, V.P.I.; Betty Fitzhugh, Mary Washington College; Jimmy Hill, University of Richmond; Bob Johnson, William & Mary; Tommy Morgan, George Washington; Mary Lynn Murphy, William & Mary; Alex Oliver, Elon College; Jimmy Rountree, V.M.I.; Tommy Savage, William & Mary; Hubie Young, Washington & Lee.

Burlington Senior High Pilgrim Fellowship went to Tanglewood Park, Winston-Salem, Sunday afternoon, September 22, where they enjoyed a picnic supper.

Sanford Area of the Eastern N. C. Pilgrim Fellowship held a quarterly meeting at Eutaw Church, Fayetteville. September 29. The meeting began at three o'clock and closed with a picnic supper.

STAY YOUNG

1. By keeping your mind active. Your mind is a muscle. Keep it healthy by exercise.
2. By keeping in daily contact with others. Don't get out of circulation.
3. By keeping cheerful, and optimistic. Don't grow sour on the cob.
4. By taking good care of your health. The three best doctors are: Dr. Diet, Dr. Quiet, and Dr. Merry Man.
5. By having some enchanting hobby. Keep riding a hobby horse.
6. By learning what others did in maturity. Great things have been accomplished by septuagenarians and octogenarians.
7. By learning that God has a master plan for your life, and that you will be immortal until your work is done.

—S. M. Lindsay

DON'T EXPECT TOO MUCH

Harry G. Forster

Many parents make the mistake of expecting too much from their children. They are disappointed if they do not get top marks, fail to excel in sports, are not the most popular members in their class — and do not hesitate to voice their displeasure, to the detriment of their loved ones.

God has given us all certain capacities. How to cultivate them is a Christian duty. A full and happy maturity will never be achieved by making one feel inferior, as though one had failed in life. Our limitations should be known and evaluated as well as what we can do effectively in God's service. Surely, He does not expect the impossible. We have our strength and weaknesses. Let us cultivate the former and lessen the latter.

A well-rounded Christian life is a well-balanced life — it would seem that that is what God would desire of us.

INTER-CHURCH YOUTH FELLOWSHIP

Our Tryon church participates in an "Inter-Church Youth Fellowship," which also includes young people from the Episcopal, Presbyterian, First Baptist and Methodist churches. The high school group meets at the Episcopal Parish House and the 7th and 8th graders in our church.

One interesting feature is the time: Friday evenings at 8:00 p.m., except when there is a high school athletic event — then they meet "after the game."

Daniel Shungu, freshman at Warren Wilson College, Swannanoa, is an International Christian Youth Exchange student from the Congo. Our Tryon church is giving $200 towards his education, and expects to have him visit for a family night program.

Three out of the four senior class officers at Suffolk High School are from our Suffolk Christian Church: President, Bobby Morgan; vice president, Brenda Darden; treasurer, Clark Thompson. Carol Brinkley from the same church is co-editor of the annual, "The Peanut."

ELON'S FOOTBALL SQUAD HAS "HOME-GROWN" LOOK

William T. Scott
Director of Church Relations

Professor Luther Byrd, Director of the College News Bureau, called attention to the strong "home-grown" look about the football squad of Elon College this fall. A quick countdown revealed that thirty-two (or about two-thirds) of the forty-seven players on the Christians' 1963 squad roster hail from North Carolina.

One can recall in many recent years that as many or more Elon football players came from other states as hailed from the Tar Heel State. Virginia tops the other states in number of players this year — and there are only six boys with Old Dominion origin. Others include four from South Carolina, two from Pennsylvania, and one each from New Jersey, New York and the District of Columbia.

The percentage of North Carolina boys holds almost identical among the newcomers this fall. There are twenty-two players tabbed as freshmen on the Elon roster and fifteen of this group show North Carolina addresses. The other first year players show three from Virginia, two from South Carolina, and one each from New York and the District of Columbia.

A special feature of Elon's squad this fall is the large sum of Burlington and Alamance County players who are dressed out in Maroon and Gold uniforms, for there are eight members of the team from either Burlington or Alamance County, including five former Burlington Williams High School gridders.

Elon is not becoming provincial — a goodly percentage of the students are continuing to come from other states and other countries. However, the patronizing of Elon by her neighbors is a good omen, and the selection of Elon by "home-grown" football material bespeaks a growing appreciation of the college by those who know her best.

Athletics at Elon are not primary, but they are an important and healthy part of the college life and experience. Strong bodies, disciplined "tempers," and good sportsmanship are all parts of any well-rounded education. The church related college uses these allies for good purposes.

SOUTHERN PINES CHURCH ENTERTAINS SCHOOL TEACHERS

William T. Scott

"The Church and School Working Together" was the theme of a delightful evening at the Church of Wide Fellowship, Southern Pines, the Reverend Carl E. Wallace, minister, Wednesday evening, September 19. This was the annual function of the church in entertaining the members of the Southern Pines public school faculty. More than fifty teachers, many guests, and a large number of church members were present to enjoy a delicious dinner in the church's social room, and a period of cordial fellowship. The church's Junior Choir rendered special music, and an address was given by the writer. This was our first official public "appearance" as Director of Church Relations for Elon College. It was a great joy to meet and talk with the Southern Pines teachers and patrons concerning high adventure of training the minds, bodies and spirits of growing youth.

This annual function of the Southern Pines church is just one example of how over the years the Church has encouraged and worked with the public school in its important work.

It was pleasant to return to Southern Pines and renew acquaintances of other years and to meet many new people. The Reverend Carl Wallace is the energetic and resourceful minister of the church. It was a pleasure to be a guest in the home of the Wallaces, and to help them celebrate the ninth birthday of their lovely daughter, Rosemary.

The greatest movement in America during these September days is the movement of American youth with their teachers through the portals of our public schools, colleges, and universities. The Church historically has been the inspirer of education, and the Church continues to bear an important part in the training of youth for the high vocation of living in our changing world.

MERGER AT THE GRASS ROOTS

Clyde L. Fields, Superintendent

Woods Chapel and Wissler's Chapel Congregational Christian Churches in the Virginia Valley Conference have merged to form the Valley Central United Church of Christ under the leadership of Rev. Bland Leebrick. The two small congregations with a deep appreciation for the past have acted wisely to insure a glorious future. Changing sociological factors led the two small congregations to leave their present inadequate buildings and join in the construction of a new house of worship on highway #11 just north of New Market, Virginia. We applaud the decision made by the two congregations as they seek to serve Christ during changing times. They have pointed the way for a number of similarly situated congregations to consolidate and merge into a larger and more effective unit of the United Church of Christ.

The Superintendent of the Southern Convention and other visitors and guests joined with the Valley Central United Church of Christ in a service of consecration on September 22, at 2:30 p.m. Please note in the pages of The Christian Sun the more detailed history of the church and an account of the services.

We congratulate the members of the two merging churches for their vision and realistic approach to cope with changing times. We congratulate the minister of Valley Central Church, Rev. Bland Leebrick, for his courage and faithfulness in working with and bringing a dream into concrete reality. A host of good ministers and lay people of the two merging congregations would applaud this forward step if they could be present in the flesh to express their joy. Under the able leadership of Rev. Bland Leebrick and the Building Committee of the merging congregations, a lovely house of worship was constructed at a total cost of approximately $22,000. With the help of numerous contributions of labor and materials, the new church is valued at more than $35,000.

Again, we applaud the vision of these two merging congregations and call upon other churches similarly situated to explore the possibility of merger at the grass roots.

Clyde W. Rudd of Greensboro supplied the pulpit at Monticello United Church of Christ September 8 when the pastor, Dr. John G. Truitt, was in Winston-Salem to begin a preaching mission at First United Church of Christ, where Rev. Aubrey C. Hedrick is pastor.

Rev. James Jackson was the guest preacher at his home church, Tryon, September 8. He left the following week for work under the Voluntary Services Commission of the United Church of Christ at Gossner Mission, Mainz-Kastel, Germany.

Mrs. W. B. Williams installed the officers of the Women's Fellowship at Warwick at their September meeting. She described the aims and program of the Council for Lay Life and Work.

Dr. J. E. Danieley presided over sessions of the Council for Lay Life and Work of our denomination held in Cleveland, Ohio, September 20-23. Others from the Southern Convention in attendance were Mrs. W. E. Wisseman, Mrs. W. B. Williams and Mrs. F. C. Lester

Christian Purity

Background Scripture: I Corinthians 5-7.

Devotional Reading: I Thessalonians 4:1-12.

Memory Selection: **Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God? Therefore glorify God in your body.** I Corinthians 6:19-20.

Christianity came into a world reeking with immorality. Moral standards were at an all time low. And dominant among the many evils were lust and impurity. In his letter to the Romans, Paul lists some of the vicious and vile sins of the age. And in his letter to the Corinthians which forms the background of today's lesson, he breaks out in a terrible catalogue of sins which is a grim commentary on the debauched civilization in which the Corinthian church was growing up. There are certain things which are not pleasant to talk about, but if we are to understand the environment of early Christianity, we must look at this catalogue. We will see that human nature has not changed very much. We will also see the transforming power of the gospel of Christ.

Human Nature In The Raw

Fornicators and adulterers — sexual laxity was not only prevalent in the ancient world of Paul's day; it was accepted as normal. Chastity was well-nigh unknown in heathen life.

Idolaters — the greatest building in Corinth was the Temple of Aphrodite, the goddess of love. And here idolatry and immorality flourished side by side. Idolatry is a grim example of what happens when we try to make religion easy. Originally an idol is a symbol of a god; but in time it becomes a god itself. Many of the temples in that day combined worship with prostitution, as unbelievable as it may sound.

Sensualists — the word means those who are soft and effeminate, those who live for the senses, those who wallow in pleasure and luxury, and pleasure of a licentious nature.

Thieves and robbers — the ancient world was accursed with those who had no respect for the property (or persons) of others. Christians lived in the middle of a pilfering population.

Drunkards — luxury-loving Corinth was steeped in uncontrolled drunkenness.

Rapacious men and robbers — akin to thieves and robbers mentioned above, but with the emphasis upon greed and covetousness, the spirit which grabs and grasps that to which it has no right with a kind of savage ferocity.

Homosexuals — the ugliest word of them all, and a vice that had fastened itself like a cancer on the ancient world. We can scarce realize how riddled the world was at that time. Fourteen of the first Roman emperors practiced it!

Such Were Some Of You

After Paul has listed these sins — they show the unregenerate heart of man, the dark side of human nature — he says AND SUCH WERE SOME OF YOU. Here is the supreme compliment to the Gospel of Christ. It had taken these unregenerate men and women from the gutter, had cleansed them, had imparted to them a new spirit and had made of them new creatures in Christ Jesus. If there are those who despair of our world today, and who have any doubts about the power of the Gospel of Christ, let him look at the Church at Rome or at Corinth or at any of the other cities of Paul's day, and see what the Gospel did for them. And he will thank God and take courage.

And the world still needs the Gospel. Human nature has not changed much. And no man can change himself. He needs a power not of himself that makes for righteousness and for right living. As Seneca said long ago what men need and want is "a hand let down to lift them up. Men are overwhelmingly conscious of their weakness in necessary things. Men love their vices and hate them at one and the same time," he added with a note of despair. The power of Christ is still the same. The gospel is still the "power of God unto salvation to every one that believeth." And the word which Paul uses for power is the word from which we get our word **dynamite.**

A Living Sacrifice

Some understanding of the attitude toward the body in Paul's day is necessary toward an understanding of Paul's words in regard to the body being the Temple of the Holy Spirit. The Greeks believed that the material body was evil, they looked was the soul. the spirit of man; the body down upon the body. The important thing did not count or matter, generally speaking. As a result of this view, two attitudes emerged: rigorous asceticism whereby everything was done to subject and humiliate the desires and instincts of the body; or — and this was the view of the Corinthians — since the body was of no importance you could do what you liked with it; you could glut its appetite and sate its lusts.

In opposition to this view Paul insists that the body is of supreme importance. For the body is the temple of the Holy Spirit. It is the instrument through which the spirit of man, and the Spirit of God express themselves. It is to be kept pure, to be disciplined, to be consecrated as a living sacrifice, holy acceptable to God. It is as much of a religious duty to keep one's body pure as it is to say one's prayers. One can see the importance which God puts upon the body by looking at the ministry of Jesus to the bodies of men. He was the Great Physician whose concern was with the bodies as well as the souls of men. Christ is concerned with the whole man. Indeed the word salvation comes from a Greek word which means wholeness. And to the dictum "Keep thy heart with all diligence" there could be added the dictum "Keep thy body with all diligence" for it is the temple of the living God, and it should be kept fit as the dwelling place of the Holy Spirit.

SUNDAY SCHOOL LESSON
OCTOBER 13, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

A joint supper meeting for the Women's Fellowship and the Churchmen's Fellowship will be held at First, Greensboro, October 7. Program theme will be "The Urban Revolution."

Greensboro was a city with three churches related to the United Church of Christ all named "First." It was agreed that all would choose another name. First Congregational Christian will vote Sunday, October 6 for one of these selected in a preliminary ballot: Congregational, Radiance or Sunset Hills United Church of Christ.

The tenth anniversary of the opening of International Christian University in Japan will be celebrated October 15 with a dinner at the New York Hilton Hotel. Over 1,000 guests are expected to hear addresses by Dr. Noburshige Ukai, JICU president, and John D. Rockefeller IV, a former JICU student and teacher and now an officer in the Peace Corps. Mr. Kazuie Sanuki, who was at Moonelon for several weeks this summer, is dean of the graduate school of education at JICU.

Staff Attends State Association Meeting

Dear Friends:

On Tuesday, September 17th, the 1963 annual meeting of the North Carolina Association of Child Caring Institutions was held at Lexington, N. C. Our theme this year was "Cooperative Planning In Family Rehabilitation." We found this to be a most interesting subject and one that gave much food for thought.

In order to prepare ourselves for sectional meetings on the theme we had a panel discussion led by four individuals, two were from our organization and two from other organizations. Judge Mason P. Thomas, Jr., Judge of Wake County Domestic Relations and Juvenile Court of Raleigh, N. C., and Mr. A. William Safriet, Director of Lenoir County Department of Public Welfare, Kinston, N. C., were our two visiting speakers. The two from our organization were Mr. John Odom, Superintendent, Sipes Orchard Home, Conover, N. C., and Mr. Afton Quinn, Director of Social Service, Baptist Children's Home, Thomasville, N. C. After these four gentlemen had a panel discussion we divided into sectional meetings.

The sectional meetings were divided into three groups: Executives, Houseparents, and Case Workers. Here we each had an opportunity to share in our various areas of responsibility. Mr. Biggerstaff and I shared in the program during these meetings. Mr. Biggerstaff was one of the leaders for the Houseparents and I acted as chairman for the Executives' meeting.

When our meeting closed in the afternoon it was generally felt by those present that this had been a very informative program. We were also gratified to know that 27 out of the 29 Homes in the organization were represented.

Those attending the meeting from our Home, along with Mr. Biggerstaff and myself, were: Mrs. Reece Jackson, secretary; Mrs. Phillips, housemother for our older girls, Mrs. Crutchfield, housemother for Montgomery Cottage; Mrs. Privette, housemother for the Clyde Rudd Cottage, and Mrs. Harris, housemother for our older boys.

We enjoyed very much meeting with Mr. Robert Bruton and the staff at the Junior Order Children's Home. We not only had a most informative program, but we also enjoyed the fine hospitality extended by the Junior Order Home.

Every victory we win over ourselves is a victory in which the whole race shares.

REPORT FOR SEPTEMBER 23, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 19.00	
Eastern Virginia Conference	63.00	
Eastern North Carolina Conference	65.00	
Western North Carolina Conference	42.00	
North Carolina and Virginia Conference	99.00	
Total		$ 288.00

SPECIAL OFFERINGS

John Morrison Bible Class, Rosemont Christian Church, South Norfolk, Va.	20.00	
Betty Gibson Bible Class, Rosemont Christian Church, South Norfolk, Va.	10.00	
John W. West, Jr., 420 Lexington Ave., New York, N. Y.	52.89	
Meredith W. Abbitt, Newport News, Virginia	50.00	
Mr. and Mrs. Caleb D. West, Newport News, Virginia	100.00	
Burlington Junior Woman's Club, Burlington, N. C.	108.00	
Churchmen's Brotherhood, St. Peters United Church of Christ. Greensboro, N. C.	35.11	
Mary Sue Brittle Sunday School Class, Bethlehem Church, Suffolk, Virginia	5.00	
Willing Workers Class, Oakland Congregational Christian Church, Chuckatuck, Virginia	15.00	
Bridge Bible Class, Congregational Christian Church, Chesapeake, Virginia	25.00	
Women's Fellowship, Shallowford Christian Church, RFD 1. Elon College, N. C.	25.00	
Liberty Spring Church, Circle 2, Suffolk, Virginia	10.00	
Memorial Gifts:		
In Memory of Mr. M. H. Doyle		
In HONOR of Rev. S. L. Morgan		
In Memory of Mrs. Annie D. Wray		
In Memory of Mr. C. J. Comer (6 Memorials)		
Total Memorial Gifts	47.00	
Special Gifts	73.77	
Total		$ 576.77
Total For The Week		$ 864.77

Seventy men conducted the Every Member Canvass for First, Greensboro, September 22. Rev. F. C. Lester was the luncheon speaker preceding the stewardship visiting.

Christian Education Day was observed September 22 at Parkway, Winston-Salem, with Rev. Richard Rinker preaching the morning sermon and directing the family night program.

Rev. W. W. Snyder and a group from the Home for Children will share in the promotion and rally day program at Apple's Chapel October 6. They will be present for the world-wide communion service and for a picnic lunch.

Rev. Winfred Bray, pastor of Union Ridge, Burlington, is conducting special services at Shallow Well, Sanford, through Friday of this week.

An adult study-fellowship group is now meeting regularly at Shelton Memorial, Portsmouth, where Rev. William T. Joyner is pastor.

A Service of Contrition and Reconciliation, sponsored by the Raleigh Ministers' Association and the Raleigh Council of Churches, was held at our United Church Sunday afternoon, September 22. Rev. A. M. Weyerman, Lutheran minister, gave the meditation. An offering was taken to be sent to the church in Birmingham, Alabama, which was recently bombed.

FAREWELL FOR HALLS

Mrs. Roy Moore

A farewell reception for the Rev. and Mrs. W. Walter Hall and their family was held Sunday afternoon, September 22, at the Asheboro Church.

Greeting the guests in the receiving line were Mr. W. H. Hughes, Jr., chairman of deacons, Mrs. Roy Moore, president of the Women's Fellowship, Rev. and Mrs. Hall and their daughter Margaret, Mrs. J. M. Farlow, chairman of the deaconesses, Mr. Richard Benbow, representing the laymen, and Miss Sandra Williams, president of the Pilgrim Fellowship.

The attractively arranged table was centered by an arrangement of white chrysanthemums and pink carnations. Assisting in serving assorted cookies, nuts and punch, were Mrs. Ray Beane, Mrs. James Gaddis, Mrs. Joe Holloway, Mrs. Street Morgan, Mrs. Hubert Beane and Mrs. Lester Pritchard.

Rev. Mr. Hall and his family will leave Asheboro at the end of the month for Lanett, Alabama, where he has accepted a pastorate.

Approximately 100 guests called between the hours of 3 and 5 p.m. to extend their best wishes.

ROBERT BENNETT FULLY ORDAINED

Max B. Vestal

The Rev. Robert Bennett's full ordination, upon the completion of his seminary studies, was recognized in a special service at the Amelia Church, Sunday evening, September 22. Rev. Rosser Lee Clapp, president of the E.N.C. Conference, presided. Scripture and prayer were offered by Rev. Carl Dunker. The sermon was preached by Rev. W. W. Synder. Other ministers sharing in the service were Rev. A. M. Campbell, Rev. T. N. Daughtry, and Rev. Max Vestal.

Ladies of the Plymouth and Amelia churches, of which Mr. Bennett is pastor, served punch and cookies in the social hall following the service. Mr. Bennett was presented three volumes of **The Interpreter's Bible** as a gift from Amelia Church.

A CORRECTION, PLEASE

The editor knows two charming ladies from Lancaster, Pennsylvania. He apologizes for confusing Mrs. Alfred Bartholomew, assistant moderator of the General Synod, with Mrs. Robert Moss, member of the Council for Church and Ministry, in the picture caption on page 6.

My First Week At Kobe College

Elizabeth M. Lester

I've been a teacher at Kobe College for a week and a half — and I really think I'm going to like it. I teach all three of the second year senior high classes three times a week, and teach each of the three third year junior high classes one time a week. I also spend four hours per week watching Angie Crew and the other teachers in the beginning classes (first year of junior high), so that some day I will be able to teach these classes myself. The beginning classes are the most difficult as it is what the girls learn here in their first two years of English that makes Kobe College girls so much better than the usual Japanese student, in so far as their ability to speak and understand English.

Let me tell you about our "family" here: besides Angie and me, there is Carol Nethercut, a girl about my age who has been here a year; two women who teach English in the college department of Kobe College; and another American lady who has charge of the house where we all six eat. Angie, Carol and I live in a small house together, but eat our meals at the house where the other ladies live. On most school days, though, I take my lunch to school with me and eat it there.

Carol is a big help to me. She also teaches English in the high school department. Every Tuesday she and I go to Osaka, a nearby city, and hold English classes in a church there.

Everyone here has been very friendly to me and has really made me feel welcome. My students sometimes seem shy in class, but outside of class they are often eager to try out their English and talk to me. They've asked me many questions about my family, about what my hobbies are, about my school, etc.

I am supposed to be the advisor to the English Speaking Society, which is a high school club. Today the group had a "welcome" party for me. We all had a lot of fun. We played games which involved speaking in English. This let the girls practice the language and have a good time at the same time. I really enjoyed it! The members of the English Speaking Society are preparing a play to be given early in October. I've been "helping" them at this — but really they are all very intelligent girls and most of them have quite good English.

One thing which has been strange for me is worshipping in a service given entirely in Japanese. Every morning we have a chapel service — and only once a week is it in English. Also I go to church on Sunday with Angie to a Japanese church. But although I can't read the words of the hymns, I often know what they mean because they are ones we sing at home. And I can still feel a part of the worshipping congregation even though the sermon and prayers are in another language.

Japan is certainly a beautiful country — at least this part of it is. We have lovely mountains around us which give scenic beauty even though we are very close to the city. In October the senior class takes a trip through northern Japan, and I hope to go along. This will be a wonderful opportunity to see more of the country, and to get to know the students. I'm really looking forward to it!

E. N. C. LAYMEN'S RALLY

The Eastern North Carolina Churchmen's Fellowship will meet at McCuller's Ruritan Hall, between Fuquay and Raleigh, Sunday evening, October 13, at 6:00 p.m., for its quarterly meeting. Gordon Wicker, president, invites all men to attend, stating that a good program is anticipated.

ANY GOOD USED CLOTHES?

Franklinton Center, Bricks, North Carolina, will be happy to receive good used clothing for distribution through the Thrift Shop, according to information from Rev. W. Judson King, president.

Our church people going from Eastern Virginia to North Carolina (or vice versa) can easily "stop by" with their packages, for this institution is on U.S. 301 just north of Rocky Mount. Thus postage charges can be eliminated, and an acquaintance with this institution of the United Church of Christ made possible. Dr. William T. Scott is chairman of the board of trustees at this conference center.

W. B. Terrell, alumni secretary of Elon College, was the guest speaker at Bethlehem, Altamahaw, September 22.

Rev. and Mrs. Sterling Whitener and their family are living at 108 Kay Street, Carrboro, North Carolina, while on furlough from Hong Kong. The telephone number is 949-2432. They will be happy to tell the fascinating story of mission work "On the Rim of East Asia" in word and slides.

Rev. Mark W. Andes, secretary of the Virginia Valley Central Conference, announces that the 115th annual session of that body will be held October 29 at Antioch, Harrisonburg, beginning at 10:00 a.m. A mimeographed booklet of reports is being prepared.

Charge To The Minister

AT SERVICE FOR REV. J. ROBERT BENNETT

By MAX B. VESTAL

I charge you, first of all, to maintain a primary loyalty to Christ. As you know, there are many loyalties that tug at the heart of every man — loyalty to family, the church you serve, to friends. and to the community in which you live. Happily, there are times when these loyalties line up in a neat row, and there is no conflict. Your preaching, your services will be accepted and appreciated.

At other times you will find your primary loyalty to Christ challenged. Your people may ask of you, as men did of prophets of old, to speak only smooth things. But remember, it is only the quack doctor who administers only pleasant tasting medicines. Christ, the Great Physcian, spoke harsh words at times, because these words were redemptive. The good physician gives bitter medicine because it has healing powers. Remember that in all times of conflict and crisis your primary loyalty is to Christ.

> The famous British army chaplain, Studdert Kennedy. made some remarks . . . back in the days of the first World War. Downing Street objected. In placing God above the Empire. the chaplain was accused of disloyalty to the King. Studdert Kennedy's answer is a classic one. Here is what he said:
>
> "I've been accused of being disloyal to the King. I don't know about that. What I do know, however, is that I am loyal to Jesus Christ. If that isn't the same thing as being loyal to the King, then that's something for the King to worry about, not Studdert Kennedy!"

Be sure to maintain your primary loyalty to Christ.

Secondly, I charge you to love your people and to see them not only as they are, but as they may become.

> Michelangelo, the great artist of brush and chisel was walking through a builder's yard one day, when he spied a piece of marble that had been thrown to one side. He asked the builder what he intended to do with it. The man replied that the stone was faulty and worthless. Michelangelo became excited and asked for the stone, declaring, "I can see an angel in that stone, and I must set him free."

Isn't this what Jesus did? He saw men not only as they were, looking as most do on the faulty and seamy side, but as they might become. The hated tax collector became Matthew, the disciple. The woman of ill repute became Mary Magdalene, the first to see the Risen Lord. The boisterous seaman became Peter, the great preacher. The zealous Pharisee, Saul, became the great missionary, Paul, author of much of the New Testament.

Christ loved people and called forth the best from them. I charge you to do the same.

Finally, I charge you to study to show yourself approved, a workman who need not be ashamed. I have never known a man with too much education. Some may think they know too much. Some may misuse what they have. But none have too much.

This does not mean that you have to know all about farming in order to serve as the pastor of farmers. What you know won't hurt you, but if they wanted a farm expert, they'd get in touch with the county agent. You don't have to know all about engineering to serve engineers, nor all about textiles to serve those who labor in textile mills. These persons may kid a minister goodnaturedly because he doesn't know all the tricks of the particular trade. But remember, this is not nearly so serious as having them snicker behind your back because you don't know skills and don't possess the dedication of a minister of Jesus Christ.

Study to show yourself approved as a minister of Christ.

The charge is this: Maintain your primary loyalty to Christ. Love your people and call forth the best from them. Study, to the end that you may introduce your people to Christ and that they may live in fellowship with one another because they too have their primary loyalty in Christ.

The CHRISTIAN SUN

Elon College Library X

Vol. 115 October 8, 1963 No. 40

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

THIS IS MY CHURCH

This is my church. It is composed of people like me. We make it what it is.

I want it to be a church that is a lamp to the path of pilgrims, leading them to goodness, truth and beauty. It will be, if I am.

It will be friendly, if I am. Its pews will be filled, if I help to fill them. It will do a great work, if I work. It will bring other people into its worship and fellowship, if I bring them.

It will be a church of loyalty and love, of fearlessness and faith, and a church with a noble spirit — if I — who make it what it is — am filled with these.

Therefore, with the help of God, I shall dedicate myself to the task of being all of these things that I want my church to be.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

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Elon College, North Carolina

Rev. W. W. Hall And Family Have Moved To Lanett, Alabama

Pictured here is the Reverend Walter W. Hall (holding his son John Wade) and his family. For three years their home has been Asheboro, N. C., but beginning with this month the address changed to Lanett, Alabama, where he became pastor of our Lanett church.

Mr. Hall is a native of High Point, N. C., and his wife, Peggy (formerly Margaret E. Bussler), hails from Williamsport, Pa. Their oldest son, Walter Grant, has studied at Elon two years and is now in the U. S. Navy stationed in Hawaii. Daughter Margaret is a Sophomore at Elon College, and Vaughan Dabney is in second grade. John is only three years old.

Rev. Mr. Hall served Hines Chapel, Belew Creek and Shallow Ford while a student at Elon (1944-1946). After graduation he served Albemarle until 1951 when he left for Andover Seminary. In 1954 he returned to Danville, Va., for a term of four years. The next two years were spent at Virgilina, Va., after which he went to Asheboro.

Mr. Hall has held many positions in his conferences and in the Southern Convention, and he was an active worker in the community where he lived. This year he was president of the Asheboro Ministerial Association, and was serving in many ways the Western North Carolina Conference.

Your editor joins a multitude of friends in wishing for the Hall family health, happiness and success in Alabama, or wherever the providence of God may call.

EDITORIALS

WHEN AUTUMN COMES TO THE HILLS

In the long ago an explosion took place far below earth's surface and a tier of mountains arose along the western shores of the Atlantic Ocean. In the Virginia-Carolina area the range nearest the ocean is called the Blue Ridge. In central Carolina the mountains are really large hills, but are sometimes honored by being called mountains. In their building they pushed back the ocean for 100 miles, and more. In Randolph County, between Asheboro and High Point, these big piles of dirt and stone are called the Uwharrie Mountains, named for Indians who once inhabited this area. It is across these hills that the editor drives several times each week.

When Autumn comes to the hills the green covering of leaf and branch of pine, oak, hickory, dogwood, sourwood and poplar ever so silently and almost unobserved change to red, brown and yellow, making mountains of gold for the human eye to enjoy. The hills that have been a hindrance to travel shortly become a "thing of beauty and a joy forever."

If there were human inhabitants here at the time of the rising of the mountains that pushed back the sea, those early people must have thought that the earth was being ruined for human habitation. The change was sudden, unsolicited, dangerous. The bits of gold found along the little streams was certainly inadequate payment for the revolution that suddenly burst upon an unsuspecting population. But really Nature was adding both space and beauty for the inhabitants that were to come.

When Autumn comes with its mantle of glory to spread about the rugged and ancient hills, it is easy to feel reassured that God is still in his heaven and much is right with the world. It is not too strange that multitudes of people stream to the mountains for a look at the pictures painted by the Master Artist when Autumn pays its annual visit to the hills. It is strange that all human persons fail to learn the lessons of nature, that so many refuse to clothe themselves in robes of righteousness before the time comes for them to "wrap the draperty of their couch about them and lie down to pleasant dreams."

CONFERENCES ARE COMING

It is the long-time habit of churches hereabouts to gather annually to confer concerning mutual plans and problems. These meetings are scheduled following the harvest-time when farmers have a bit of rest from the rush of summer, and when money is more abundant than earlier in the year.

Such conferences are coming soon. All ministers and delegates from all churches of the Southern Convention are being summoned to a Conference. This is not for a picnic, although there will be good food in abundance. It is not just to enjoy friendship even though this is an important part of any church meeting. Neither is it just a habit of long-standing which no one dares to break. Yet these Conferences have a century of history that certainly could indicate some sort of habit-forming quality.

The reason for Conferences is that church people need to confer with each other. No one person, nor even a group like a church, can know all that Christianity means in a changing world. We need to get together to think, exchange ideas, share experiences, to plan for things best done together rather than separately, and to pray the Lord of the harvest that he will let us be workers in his vineyard.

There seems to be a bit of fear on the part of some churches concerning their relationship to Conference. For the lifetime of all the present members the churches have been part of Conference, and the forefathers found the relationship profitable and pleasant. Why should the children and grand-children be afraid?

Of course there are changes taking place. New plans and program materials are being presented. A world-vision is offered and urged. The Church is struggling to open its eyes to all opportunities. Fellowship is broadening to include people we have never known.

But none of this is dangerous. No one need be afraid. Changes made by a Conference will be only such as are voted by members of the Conference; and they are elected delegates from the churches and the pastors who serve the churches. There could be no real danger that these fine people will do such radical things that a local church would need to withdraw its fellowship or contributions. No one intends to hurt or destroy anyone else, or any church with its sincere loyalty to Christ.

When a church fails in its support of the programs planned and promoted by Conference it hurts itself and makes the work harder for the other churches. Sometimes we forget that to withdraw fellowship from others means to reduce our own fellowship; that to hem ourselves in means that we refrain from progress that can be made by followers of Christ. He keeps moving. If we stop, we lose contact. A minister or a church that fails in its duty of Christian fellowship and service should take a look at a turtle when its head is withdrawn into its shell. No progress can be made that way. Moreover, the work must go on. If half the people refuse to do their share, the other half must carry the load.

This, we hope you can see, is an eager plea for every church to be represented at the annual Conference session, and for all the ministers to be there, not because that is required, but because they cherish the fellowship and desire to be the best possible servants of Christ in his Church.

SCHEDULE OF ANNUAL CONFERENCES

October 29 — Virginia Valley — Antioch Church, near Harrisonburg — Day and Evening.

October 31 — Eastern Virginia — Eure Church, Eure, N. C. — Day; Suffolk — Evening.

November 5 — Eastern North Carolina — Hayes Chapel, Garner, N. C. — Day and Evening Sessions.

November 6 — Western North Carolina—Hanks' Chapel. near Pittsboro — Day Session; Pleasant Cross, near Asheboro — Evening Session.

November 7 — North Carolina and Virginia — Long's Chapel, near Burlington — Day and Evening.

Rev. Karlton Johnson, southern regional secretary of the Stewardship Council, spoke at Beverly Hills. Burlington, September 15.

The Helping Hands Class of Apple's Chapel prepared a "cook-out supper" at the Home for Children for all who live there September 29.

Rev. J. Frank Apple, former minister, was the leader for the afternoon service for "Family Homecoming Day" at Henderson September 29.

Sympathy is expressed to Mrs. J. B. Jackson, mother of Rev. Richard L. Jackson, who suffered a broken leg on her way to visit her son in Durham. At last report she was in Watts Hospital.

A Halloween UNICEF party will be held October 25 at United, Raleigh. The Christian Education committee, under the leadership of Mrs. John Santolucito. is planning the party. Proceeds from the games will go to UNICEF.

A Social Action Workshop for the United Church of Christ in the Raleigh area will be held at United Church October 16 at 8:00 p.m. Resource leader will be Rev. Alexander Harper, native North Carolinian who is on the staff of our national Council for Christian Social Action.

John Biggerstaff, member of the staff at our Home for Children, was the speaker for the Western N. C. Pilgrim Fellowship Rally held at Seagrove church October 6. The next meeting will be January 5 wih Spoon's Chapel, near Asheboro. Albemarle senior and junior groups won the two attendance trophies.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
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POSTMASTER:

Please send form 3579 to the office at Elon College, N. C.

October 20 is being observed as "Laity Sunday" in many of our churches this year, with both men and women participating in the service of worship.

Mr. and Mrs. Louis Wilkins, who are studying at the University of North Carolina at Chapel Hill, shared in the World-Wide Communion service at Elon College Community Church.

The work of women in our Durham church is united under the direction of Mrs. William H. Perkins, Jr., co-ordinator. Groups included are the Harrell Bible Class, Women's Auxiliary, Philathea Class and Young Women's Fellowship.

Bayside church, where Rev. Earl T. Farrell is pastor, received a special offering for "Our Christian World Mission" on World-Wide Communion Sunday. This will apply on the church's apportionment of $2,529 for the year.

Reactions to our first exposure to United Church Curriculum were mostly favorable and we are pleased to know that you are giving it a real honest to goodness try. — Bulletin, Beverly Hills, Burlington, September 8.

Congratulations to Rev. and Mrs. Rex Thomas of Moncure upon the birth of a son, John Michael. who arrived September 19 weighing seven pounds, four ounces. His father is pastor of New Elam and Mt. Pleasant churches. and a Duke Divinity student.

"The Educational Mission of Our Church" by Roger Shinn is being studied by the Board of Christian Education and the church school teachers and officers at our Durham church. Rev. Richard N. Rinker discussed the first two chapters with the group following a covered-dish supper September 27, and the pastor, Rev. Richard L. Jackson, is continuing discussing subsequent chapters on the Thursdays in October.

Varied opportunities in adult education are available at United, Raleigh through three Sunday morning classes: "Exploring the Parables," from the United Church curriculum. taught by Dr. Suzanne Freund; the pastor, Rev. Collins Kilburn, is using "Honest to God," as the basis for discussion — a much-publicized book coming from England; while "The Book of the Acts of God," a guide to the study of the entire Bible with emphasis on the archeological, will be used by the third group.

Rev. John Carey, formerly chaplain at Catawba College, is working with our Durham church as Minister to Students. The United Student Fellowship meets each Sunday evening for supper and discussion either at the church or in a faculty home.

A family-night supper, sponsored by the missionary education committee, will be held at our Durham church October 18. The speaker will be Rev. Sterling Whitener, missionary from Hong Kong. Family Thank Offering boxes for the coming year will be distributed.

Dr. Huber F. Klemme, associate director of our Council for Christian Social Action, will move his office from Cleveland to New York November 15. In 1945 he became executive secretary of the Commission on Christian Social Action of the Evangelical and Reformed Church and since 1957 has served the United Church of Christ in his present capacity. He is editor of **Christian Community.**

A church which is only twelve years old (Beverly Hills, Burlington, where Rev. K. D. Register is pastor) has six members attending Elon College this year: Jerry Faulkner. Tenny Fogleman, Faye Hurdle. Jack Lynch, Phyllis Anne Register and Sonny Wilburn. Other students from this church are Buzzy Phillips, N. C. State; Dewey Carter, UNC; and Anne Chauncey, Presbyterian Hospital, Charlotte.

ANNUAL MEETING OF N. C. COUNCIL OF CHURCHES

Three outstanding speakers have been obtained for the Council's 1964 Annual Meeting, to be held January 28-29 in Hickory. They are Dr. Henry Pitney VanDusen, President of Union Theological Seminary, New York City; Dr. Samuel D. Proctor, President of A. and T. College, Greensboro, presently on leave as Associate Director of the Peace Corps; and the Reverend Emerson W. Smith, Associate Secretary, Methodist Board of Social Concerns, Washington, D. C. Dr. VanDusen will preach at the Tuesday evening service, January 28; Dr. Proctor will speak at the Tuesday luncheon, and Mr. Smith will bring one of the morning addresses at the Pastors' Conference Tuesday. Two additional speakers remain to be selected.

Besides these speakers, the program will feature an afternoon panel Tuesday on the theme of Evangelism. Several acceptances for places on the panel have already been received and the full panel will be announced in the next Bulletin. Selection of meeting places also remain to be announced, but Lenoir-Rhyne College is expected to entertain some of the sessions.

—Church Council Bulletin

About * * * A CENTURY-OLD MYSTERY

Australia, like other countries, has a record of adventurers who never returned from their hazardous missions, but the great mystery in the "land down under" involves a man who disappeared with seven horses, 20 pack mules, 50 bullocks, and several companions. No trace of them has ever been found.

Thus begins, and almost ends, the tragic story of an attempt by Frederich Wilhelm Ludwig Leichhardt to cross the great Australian desert, which is a Sahara of itself. This was in 1843, and Leichardt was the first who dared to make the trip of an estimated 2,500 miles of wholly unknown country.

Months after no word had been received from Leichhardt and his party, attempts were made to go far inland, but those who made trips ranging from 50 to 100 miles in search of the explorers returned with no trace of where the adventurers had been. Not a skeleton, nor even a bone, of any of the animals could be found.

Some of Australia's bushmen are among the most backward and savage in the world, and a band of these could have destroyed Leichhardt and his men, also their animals. Starvation could have been their death-dealing enemies, or some of Australia's rivers can be practically dry and swell suddenly to a stream more than 10 miles wide after a rainstorm. Such a flood could have engulfed the party. Sickness or one of the other fates might have met the explorer and his party.

It was not until 1928, or 80 years after the time of Leichardt's ill-fated adventure, that the great Australian desert was crossed and only by airplane. The aviator, Madigan, made the trip, which at the time was considered hazardous, as any failure would almost certainly have meant death, for to come down, helpless, in that vast desert of red sandhills would have made the finality of complete disaster. Or he might have fallen into Gregory's Island Sea, a vast lake in the desert which has a surface of 90,000 square miles.

Since Madigan's flight, no one except an aviator has crossed Australia's great dessert, and no flyer is anxious to cross this "no man's land" of the Australian continent.

In the long list of lost explorers made up of daring men from many lands, Australia's Liechhardt is the only one who left with such great possibility of leaving some clue in the event of disaster. That makes this century-old mystery all the more mysterious.

C. B. Riddle

IMPORTANT WORDS

Most important 6 words: "I admit I made a mistake"; Most important 5 words: "I am proud of you"; Most important 4 words: "What is your opinion?"; Most important 3 words: "If you please"; Most important 2 words: "Thank you"; Most important single word: "We"; Least important word: "I".

GOOD MUSIC APPRECIATED

I overheard some mighty pleasing comments about the music provided by several of the young people during the well-earned vacation of your choir and organist during the month of August.

Ben Traylor, Jr., a student of Oberlin Conservatory of Music, handled the service like a real "pro" and the splendid voices of Patricia Jones, Blanche and Ada Brinkley were a real contribution to any church service.

My canary cousins wouldn't miss a Sunday morning service at the Suffolk Christian Church for anything. They all agree that it's the best music for miles around. In fact, they've even commented on the improvement of the congregational singing since the dedication of the new hymnals!

From "Pigeon Views" in
Suffolk Newsletter

A MEDITATION

By John G. Truitt, D.D.

+ + +

THE HOUSE BEAUTIFUL

"And thou shalt make forty sockets of silver under the twenty boards."
Exodus 26:19.

God's sanctuary should be beautiful. As pretty as we can afford to make it, it should be made. And as clean as clean can be it should be kept. There should be nothing shoddy or shabby about God's House. It should be the house beautiful whether it be a tabernacle, a temple, or an humble place of prayer.

The complete descriptions of how that first tabernacle should be built give me a thrill. They make me wish I were an architect, and could follow the lines, and directions so minutely given. Moses was told to "look that thou make them after the pattern, which was shewed thee in the mount." It would seem that Moses' babyhood, boyhood, youth and young manhood training in Pharoah's palace, and in Pharoah's court, and in all the learning of the Egyptians, was fitting him to be able to receive the directions and pattern shewed him in the mount.

"The length of one curtain shall be eight and twenty cubits" — about the length of twenty-eight shingles laid end to end, eighteen inches to a shingle. "Of cunning work shalt thou make them, twined linen, and blue, and purple, and scarlet." How about that! "And thou shalt make fifty loops on the edge of the one curtain." Have you read these beautiful, detailed instructions recently?

A little such study, and your church will need to be cleaned up from corner to corner, window to window, and wall to wall. Is the carpet dirty? Are floors soiled and unpolished and sounding of grit? What is there in the pulpit desk behind its doors, or in the closets everywhere; or in the basement or furnace room? How does the altar itself look? Or the altar table? And how about the pews and chairs; and the hymnbooks, and yesterday's literature, and last year's?

Do you cry: Waste of funds when cleanliness and beauty are at stake? Take a look at God's lilies, and breathe a prayer that as far as you are concerned God's house shall be the house beautiful — clean, I mean, and well kept; however humble it may be! Amen.

Lukewarm Christians

W. H. Bradshaw, Rosemont

Lukewarm Christians must invariably be of great concern to a really dedicated minister. The half-hearted interest we display so plainly in our church and everyday life; the sins of commission and omission must be appalling to those called to lead the flocks. I am afraid we see and use the church as just a place to fraternize and thereby lose sight of the true significance of God's house.

What if Christ were to walk into our modern day churches? Would he recognize them as being the identical church he had in mind when he told Peter that on his faith he would build his church and the gates of hell should not prevail against it? I dare to say we have strayed so far off the true course as set down in God's word that there is quite a contrast. The difference could be compared to the likeness or unlikeness in our great nation at its birth, and the present day. The structure of our bodies are the same — two hands, two feet, two arms, two legs and so on, but our morals have abused and broken down to conform with the environment so we no longer know or care about the difference. Our general motto is do the other fellow before he does us. Someone once asked Hillel to teach him the law in one lesson. His answer was, "Do unto others as you would have others do unto you. This," he said, "is the whole law. The rest is merely a commentary upon it." That may be more truth than poetry. If that be the whole law, we are truly a lost world. That practice has long been outmoded and forgotten.

The tempo set by the society which we are a part of reflects our general attitude to anything wholly religious. It is possible for any of us to live without spot or blemish in a world such as ours today. Can we come apart from all the distractions and temptations that befuddle our good intentions? It is certainly possible without any doubt, but with our kind of religion the odds are very much against it, and the probability of our lives being the type that God's word upholds is very remote. To think this matter through, isn't it strange that the Church must seek and save. It is understandable that uncivilized people must be treated as such, but to us who know right from wrong it is shameful that we have to be converted into the house of God when we should be there waiting for the doors to open since it is our souls that are at stake. We should remember that God is sovereign; our first loyalty is to Him. We are responsible to him and him only so far as our souls are concerned.

This spring we had a week long preaching mission at Rosemont. Rev. Carl Dunker brought the messages in his own unique way, which was wonderful. All who heard him, I am sure, will agree; but the pity of it was that so many members of the church — people who in time past have stood before the altar of the church in the presence of both God and man and taken the sacred vows — did not attend. These vows are too soon forgotten, even by officers of the Church. Well, I guess they were so busy with the general trend of life that church obligations became secondary matters and were treated as such. By this token they say that one hour a week is all sufficient; anything in excess of that is just wasted time. It's the old story — "I just don't have the time to attend church." To that let's apply the old slogan that is so true — "When we are too busy to make God's business first, we are just too busy."

All of us profess to be followers of Christ, but we follow a long way off. We should remember that all of this life is a life of preparation only. Most of us prepare for this life in the flesh, but little emphasis is put on eternal life. The best way to describe the situation is to say that we put the cart before the horse. There is little wonder we remain luke warm Christians throughout our lifetime. The Scripture has much to say about lukewarmness and it isn't too good.

Handy Guide To Parish Phrases

(Contributed by Dr. Jesse H. Dollar)

"He is a spiritual preacher" means "He never disturbs me."

"He is not a spiritual preacher" means "His message is too relevant."

"He brings politics into the pulpit" means "I do not agree with him."

"He speaks out with courage" means "I do agree with him."

"He is pink" means "He dares to criticize the status quo."

"His attitude will hurt the church finances" means "I will cut my pledge from 50¢ a week to 25¢."

"He is sowing dissension" means "Some people are waking up."

"He must consider his position" means "I want an emasculated citizen in the pulpit."

"He has a great future" means "He is a politician."

"He lacks judgment" means "He takes Jesus seriously."

"He neglects the substantial members" means "The church is beginning to move."

"He plays up to the new members" means "He is by-passing the road-blocks we set up."

"He disturbs me" means "I am beginning to grow spiritually."

"He upsets my faith" means "My prejudices are taking a beating."

"The whole church is upset" means "I am causing all the trouble I can."

Giants In The Land

W. T. JOYNER

Basic Scripture: I Samuel 17.

Goliath, the giant Philistine, has been dead many centuries, and we tend to think that the day of giants is long past. But giants still walk the earth. They are just as evil in intention and full of hatred as was Goliath, and they are no less powerful. If you doubt their existence, let me introduce you to them now.

The giant of racial hatred, for instance, has walked the earth and dominated people's lives for a long time — too long! He hasn't been seriously challenged by many of us — just taken for granted and obeyed. He has commanded us to hate and we have hated. He has turned us against those with whom we were meant to live, and we have not questioned his authority. This giant walks our land with heavy sounds, and stifles normal feelings of sympathy and concern toward people with different complexions. We fear him, and know all too well that he has done his evil work well.

We are familiar with the treatment so-called white people (who are really pink) have been meting out to the colored people of the world for the past few centuries. In the words of James Baldwin, they "robbed black people of their liberty and profited by the theft every hour that they lived." This was done to please the giant of racial hatred. The giant promised men prosperity (and still does), so they traveled to Africa and forced black human beings from their homes and country in order to enslave them on American cotton farms. And he is still here — this giant. He is still pushing people around; making them forget that people are just people, and making them hate other people because of such silly and artificial terms as black, colored, white, Negro.

Giant of Hate

We have not seen the last of this giant. He has sown an evil bag of seed in many hearts and the harvest is by no means over. One of the more recent results of this harvest is the emergence of hate groups among the Negroes. Groups such as the Black Muslims and the Black Nationalists are organized on a strictly anti-white basis, and they are growing rapidly both in this country and in other parts of the world. Did we, after all, think that all of the Negroes would naturally learn to love white people after the way they have been treated? Did we suppose that hate could bring forth love? One of the big problems in race relations in the immediate future is not, "how will the white people treat the Negro?", but "how will the Negro treat the white people?" James Baldwin, the Negro author quoted above, advises his people through a letter to his nephew as follows: "There is no reason for you to try to become like white people and there is no basis whatever for their impertinent assumption that they must accept you. The really terrible thing . . . is that you must accept them. . . You must accept them and accept them with love. For (they) have no other hope." As conditions grow increasingly tense between racial groups, a giant whose name is hate stands proudly over his creation and dares anyone to object.

Are there others? Unfortunately, yes. Gigantic political movements struggle daily in our world for the privilege of dominating the earth's people. Many such movements — Communism particularly — are false religions, demanding total allegiance (a thing they have no right to demand) and promising human fulfillment (a thing they cannot give). Communism is the most noticable of these menacing giants because it is not careful to disguise its aims, but it is by no means the only one. One of the newer national states in Africa which supposedly supports Christianity and practices democracy has inscribed on an important monument this motto: "Seek ye first the political kingdom, and all things shall be added unto you." Our own country is not entirely free of such idolatry. Power corrupts political leaders here just as quickly as elsewhere. When one examines closely what **our** government is seeking first, he will probably find that it is most decidedly not the "kingdom of God and His righteousness." And we **do** have leaders who use their position to dominate and control the lives of people rather than help them. There are giants in the land — our land.

Nuclear Warfare

In order to maintain their power, these political giants have given birth to an even greater giant: nuclear warfare. There may be a greater and more fearsome giant than this in the land, but if so, he has not as yet made himself known. The greatest problem of our time is clearly the problem of nuclear warfare. Why? For the simple reason that if this problem is not solved, there will be no other problems left to solve and no people left to solve them. This giant towers over all the earth and makes giants which men feared in other days seem like midgets.

A host of respected and learned men like Lord Bertram Russell, the English Philosopher; Dr. Albert Schweitzer; Dr. Linus Pauling, nuclear physicist and winner editor of the Saturday Review of Literature, of the Nobel Prize; and Norman Cousins, have been trying to tell the world for years that the bomb must be abandoned or man is doomed to anihilation. These men are not maniacs. They are leading thinkers of our generation who dare to challenge the power of giants. If this giant leaves you without fear, then listen again to the words of Dr. Schweitzer regarding just the testing of such weapons: "Only those who have never been present at the birth of a deformed baby, never witnessed the whimpering shock of its mother, dare to maintain that the risk of going on with nuclear tests is one which must be taken."

This giant is not far away in a never-never land of make believe. He is here in the air we breathe — at our doorstep. He has no nationality. He is the enemy of every nation and every man. If he seems remote to you, then consider these facts and what they mean to you: It has been estimated that we in the United States possess enough atomic bombs to literally strip six inches of topsoil off the entire face of Russia. We **are** planning to use those bombs at any minute it becomes necessary and accept responsibility for the murder of practically 800 million human beings. Of course, we will undoubtedly be dead by then also, but we will have gotten revenge. Is this what we really want? Certainly not, but this is what is happening here in our country and we are not objecting. Why don't we object? Because the giant glares at us with angry eyes and says, "you have to obey me. I am your master." Is this talk of evil as a gigantic person only nonsense? For some it is not. Victor Gollancz, for instance in his book significantly titled, **The Devil's Repertoire,** speaks of the nuclear threat in these words: ". . . a phenomenon that turns the heart to ice, is beginning to appear: slowly but inexorably the machine, the nuclear machine, is getting out of hand and taking charge. I do not know whether others share this nightmare with me, but I have the vision, daily sharper, of a mechanical monster developing, like some horrible new form of life, of its own violition. It is pushing out, with its dead-alive tentacles, everywhere. . . You get the impression, sometimes, as you listen to one or other of the world's statesmen, that these are not their voices but the voices of the bomb: it has got hold of them, is speaking through them."

Jesus and Giants

Other giants walk the earth, but it will be sufficient to point out that they share the same evil characteristics as those mentioned above. The question is: what shall we do about them?

With this question and the picture of young David before Goliath in the background of our minds, let us consider Jesus who also lived in a world of giants. Amid loud, frightened, and angry voices, Jesus stepped forth with matchless simplicity, picked up the unnoticed "stones" of divine love and truth, and began to render powerless those whom the world thought to be all-powerful and irresistible. The "practical" men of his day wagged their heads in derision as he went forth single-handedly to combat the giants of corruption, brute force, and false religion. His friends urged him to abandon such an abviously futile assault. The giants who controlled things in this world went into fits of laughter. Had they not dominated the faint-hearted souls of men and determined their destinies from the fall of Adam? Had they not forced the whole world into subjection through the threat of physical torture and anihilation? Who did this one think he was to come up before them with such foolhardy confidence? Why he didn't even carry a sword! They tried to laugh him to scorn, but it was a nervous laugh. The giants were used to fighting with spears, swords, and sheilds. But now they are taken off guard by one who chooses his own weapons. Even as Jesus began his ministry, the demons of hate and fear trembled before him and fled. The rulers of this world and its empires thought as they bound Jesus and prepared to crucify him that they were destroying him. They continued laughing and scorning this one who had been so foolish as to challenge the power of the giants. But long before that, the invisible giants of evil had stopped laughing. They had tasted defeat in their first skirmish with Jesus on the Mount of Temptation. He was tempted to use the weapons of this world. Jump off the temple and stun people into believing, he was advised. Use a clever gimmick like changing rocks into bread. Or fall down like everybody else and surrender yourself to the worship of the evil one. The giants quaked with fear when they saw Jesus renounce the use of their weapons. They knew they were beaten, because they knew that brute force was no match for the Spirit of God.

After the Resurrection, other people began to see the secret which Jesus had known from the beginning — the giants are **not** all-powerful. Why were these once-frail disciples now able to stand before the giants of their day with such courage? Because they knew and followed the one who had conquered the powers of death and hell and who lives forever more. They remembered his words and believed them: "**All authority** in heaven and on earth has been given to me." They faced a world of untold iniquity and hatred. Yet they did not flich from confronting that world with the claims of a higher authority and challenging its false rulers.

And what shall we say of our own world — this age of magnified evil and destruction? Giants still roam the earth; they stalk the highways where men live, and their heavy, awful footsteps strike fear into defenceless hearts. Bombs, Racial Hatred, Communism, Propaganda, Secularism — hundreds of others: giants from the underworld, ready to let loose upon anyone who lifts an opposing voice a fiery blast of denunciation and annihilation. Who dares oppose such monsters? Goliath beats his arrogant chest scorning all that we believe in and cherish; daring us to accept his challenge. He is organized, financially backed, well armed, vigorous and aggressive. Is there a David among us?

CHANGES! CHANGES! CHANGES!

If life would just remain the same — but then we would become bored to death. We plead for your patience and cooperation in the following:

1. **Curriculum change in our Church School.**
2. **Re-organization of our merged church on a state level.**
3. **New plans for lay life and work.**
4. **Survey of our church to try to determine a policy in the current racial confusion.**

—Southern Pines Bulletin

The Church Must Challenge Giants

What about the Church of Jesus Christ and His followers? Shall we remain silent while the giants of contemporary evil hold the floor and dominate the attention of a trembling world? Shall we allow men and women to be brow-beaten and defeated by the false gods of this world, keeping from them the revolutionary truth that Christ has overcome the world? Shall we do nothing to meet the challenge thrown before us every day by organized systems of evil, simply because we are afraid? Shall we even allow the church — the body of the triumphant Christ — to become an obedient and spineless slave of these false gods? Never!

We are the servants of Christ and him alone! We know and follow the one who has, for once and always, put to flight the devil and his angels. Before our faith in him, the giants of this world, no matter how loudly they boast and no matter how influential they appear to be, are powerless. We have no weapons of steel. We need none. The faith we have in Christ is all the power we need. His love is the only defense we need.

But, someone understandably objects, faith and love will not protect us from the fire of atomic destruction, or from the wrath of those who live by hate. Neither did faith and love protect Jesus from physical suffering and death. But this is the very point we affirm: the spirit is stronger and more enduring than the flesh. Our bodies are important, but they are frail and temporary dwelling places at best. Our spirits, on the other hand, if they are quickened by the Spirit of God, are eternal. This is why Jesus said to his disciples: ". . . do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both body and soul in hell." (Matt. 10:28)

If you can no longer destroy a person by threatening him, punishing him, and killing him, then you have obviously lost control of him. Such is the life which God gives to those who accept his authority over their lives. Man can neither give it or take it way. The forces which we think of today as gigantic manifestations of evil will pass away and be forgotten — like the flame of a candle when it is extinguished. But truth and love — these things are inextinguishable — they cannot be destroyed. If these things are not real and if God is dead or asleep, then we have every reason to cring in fear before the false gods which strut across our world as giants. But if God is who Jesus believed him to be, the Almighty Ruler of heaven and earth, and if his love and truth by which we live are the essential realities of existence, then our cause for fear and cowardly conformity is removed. "Because he lives, we shall live also." Our bodies may be crushed if we rise to confront the giants who threaten to dominate the world with evil. What does it matter? They cannot crush our souls. But if we who follow Christ **do not** rise and go into this bleeding world to meet the challenge of giant oppressions and iniquities, we will lose not only the life of our bodies but the very life of our souls. In the spirit of David, let us therefore rise and face the giants which walk the land. "If God is for us, who is against us?" (Rom. 8:31.)

Highlights Of Year For Temple Women

Mrs. L. W. Stagg, Historian

With the July meeting the Christian Temple Women's Fellowship closed the year 1962-63 with splendid reports of the Joint Mission Conference, Catawba College, N. C. given by our newly elected president and second vice president. They left us with a newer concept of the "Greener Fields" that may lie just ahead.

In appreciation of the loyal support given during her three years of office, our efficient and untiring president, Mrs. L. W. Vaughan, gave a delightful coffee hour. All felt this was a lovely way to end this period of congenial fellowship.

During the year there have been 19 meetings. 11 morning, 5 evening and 3 executive meetings. The Bible and foreign mission topic were given in the morning followed by a sandwich lunch and business meeting. Mrs. J. M. Harris gave Dr. Ralph Sockman's lovely production — "The Meaning of Suffering." Mrs. Clinton Smoke reviewed "The Rim of East Asia." Miss Edna Westerstrum, Secretary of the Norfolk Y. W. C. A., gave the Home Study — "Who Cares " — during the evening meetings of March and April. Mr. L. E. Adair, executive director of the Norfolk Goodwill Industries, also spoke on this topic at the March meeting. In May our pastor, Dr. Frank Hamilton, spoke on "Our Denominational Interest in Child Welfare."

The Women's Gift of $181.20 was dedicated at the November meeting with a splendid program on Missionary Education.

The December meeting was a highlight when Mrs. R. E. Brickhouse gave her report as chairman of Friendly Service. Here are a few of the items of her good work: $38.00 worth of clothing for foster children; bunk bed and books for Camp Moonelon; helped migrants; contributed towards a washing machine for Girls' School in Tarsus, Turkey; 11 dresses for girls of Nigeria; and 2 blankets for Italy.

During the year our Fellowship has been represented as folloys: Joint Mission Conference, Catawba College; Golden Jubilee Convention, Union Ridge; Eastern Virginia Women's Fellowship, Liberty Spring; Norfolk District Rally, Great Bridge; Norfolk Community Understanding Conference, and Board of Managers of United Church Women.

Here are a few of the many things done by our women the past year: project for May Fellowship Day; $5.00 membership in the Convention Historical Society; $10.00 membership in the Christian Missionary Association; subscribed to The Reader's Digest for a native minister in India; gave six memorials and two Life Memberships; Sent two mattress covers to Elon College; gave $100.00 on parking lot fund; served twice each month for the Cancer Clinic; served dinner for the Eastern Virginia Laymen's meeting in April, and three meals for the Disciples Convention in May; served supper at the Navy Y.M.C.A. every 3rd Sunday during the winter months.

In June and August they furnished cakes and served a 6:00 o'clock coffee hour on Thursday evenings.

Our Treasurer reports that all requirements have been met, and $1,255 has been sent to her.

The highlight of the year (quoting our president) was the April meeting when Mrs. L. W. Stagg, and the past presidents were honored. The attendance was large, the program meaningful, and the luncheon "superb," and the decorations beautiful and unusual.

In June the Fellowship enjoyed the "Annual Treat" of being entertained in the lovely suburban home of Mrs. J. H. Watson. At this time the officers for 1963-64 were installed by Mrs. Frank Hamilton as follows:

President, Mrs. R. E. Brickhouse; 1st. Vice President, Mrs. Roy Sykes; 2nd Vice President, Mrs. Clinton Smoke; Recording Secretary, Mrs. C. A. Downing; Assistant Secretary, Mrs. D. T. Dunn; Corresponding Secretary, Mrs. S. J. Dix; Treasurer, Mrs. H. G. Byrd; Assistant Treasurer, Miss Pearl Haughwort; Historian, Mrs. L. W. Stagg. Twelve Committee Chairmen and light Circle Chairmen.

There are 108 members on roll.

ANNUAL REPORT OF WOMEN'S FELLOWSHIP AT HINES

September 1, 1962—August 31, 1963

Etta Bolin, Secretary-Treasurer

Under the capable leadership of our president, Mrs. Helen Lowe, the Women's Fellowship of Hines closed an active and successful year. We have 49 members divided into two circles. Mrs. Jessie Wyrick, is chairman of Circle 1, and Mrs. Maybelle Lowe is chairman of Followers Circle.

Officers for the year 1963-64 are as follows:

Mrs. Helen Lowe, president; Mrs. Etta Reid Woods, vice-president; Mrs. Etta Bolin, secretary-treasurer. Chairman Circle 1, Mrs. Myrtle Donnell. Chairman Followers Circle, Mrs. Gwyn Breedlove.

The Fall Conference of the North Carolina Women's Fellowship was held at Hines, and the net proceeds for the luncheon served was applied on the Sanctuary Building Fund.

World Wide Community Day was observed Sunday night November 4, 1962. Our group joined with Monticello and Mrs. John Truitt was speaker for this meeting.

Our Christmas party was held Saturday night December 1 with both circles and their families joining together for an enjoyable evening.

The home study book, "Who Cares," was reviewed by Mrs. Vera Davis, a member of Circle 1. The foreign book, "Asia's Rim," was given by Mrs. Dozier.

The Bible study was given by our pastor. Rev. Thomas Madren. Two Sunday nights,

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REPORT OF THE RECOMMENDATIONS COMMITTEE NORTH CAROLINA WOMEN'S FELLOWSHIP

We recommend:

1. That we continue to seek ways of implementing the work of the Council for Lay Life and Work on state and local levels and that the laity strive to work as a total church unit rather than separate auxiliaries.
2. That we be much in prayer in the midst of racial tension and strife in our nation and world for the fulfillment of Christian justice.
3. That the women of our fellowship be sensitive to the reorganization of the United Church of Christ on the state level with the thought of a broader fellowship in the future.
4. That we accept the challenge of the Southern Convention Women's Fellowship to increase our financial goal for the 1963-65 biennium by $1,500.00.
5. That we express our gratitude to the officers, speakers, program committees, and host church for a day filled with inspiration and challenge to be growing Christians in our changing culture.

Mrs. Carl Wallace, Chairman
Mrs. Lowell Smoot
Mrs. Walter Hall

Adopted as read at Greensboro, October 1, 1963.

were used for this study.

May Fellowship supper was held Saturday night May 4.

Our apportionment of $100.00 was paid in full. A donation was made to the Bob Cables to aid in their mission work in South America. $10.00 was contributed to the migrant work. A memorial was given for Mrs. Polly Melvin, one of our faithful members, who passed away during the year. A fan was purchased for the nursery and circle members were responsible for keeping the nursery open during services at church. A timer was purchased for the P.A. system. A testament, rose bud and vase were given to each baby born to church members. Two beds were purchased for Moonelon.

Women's Fellowship Sunday was held May 19. The sermon was delivered by Mrs. W. F. Randolph, teacher in Alamance County.

We had attendance at Fall Conference, Spring Rally, World Day of Prayer, Southern Convention, and Summer Conference.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

South Africa

Editor's Note: Because the Directory of the Board for Overseas Ministries was late in arrival, we are behind with our Calendar of Prayer. Please do not skip anyone in your prayers.

September

29—**Rev. and Mrs. Charles T. Hein,** since 1955, evangelists. Togo work started in 1847. Great opportunities now.

30—Recent Appointees: Turkey — **Miss Ann Pauline Bartles,** R. N., **Miss Margaret Anne Burden,** R.N., **Mrs. Katherine P. Wells, Miss Ann Williams;** Southern Asia — **Dr. Ruth W. Catton, Rev. and Mrs. Verne H. Fletcher, Rev. and Mrs. Grady E. Poulard, Mr. Robert B. Thelin, Rev. and Mrs. Arthur A. VonGruenigen;** Japan — **Mrs. Selma C. Griesy, Mr. and Mrs. John D. Wicks, Miss Elizabeth Lester.**

October

1—All mission and service workers — overseas and at home.

2—West India (Marathi Mission). First American missionaries landed in Bombay in February 1813 — 150 years ago. Include in prayer Ahmednagar, city of 100,000 with college and high schools.

3—**Mrs. Frank (Eleanor) Tiskkins,** manager, treasurer, advisor to Sisal Fiber Industry. She asks prayer for colleagues.

4—**Mr. and Mrs. George Ross Thomas.** Bombay.

5—**Miss Margaret G. Hammaker.** Poona, city of 600,000, with United Theological Seminary. Rahuri, and school. Satara, population of 45,000, kindergarten, dispensary, health work including leprosy control, schools. Sholapur, Pop. 300,000, Mary B. Harding Kindergarten Training College, Josephine Kindergarten Practice School, Trade Apprentice Hostel, Moronoco School, Gates Memorial Christa-Seva Mandir.

6—**Miriam Emma Rogers,** 1937, principal Moronoco school, Secy. Marathi Mission, etc.

7—**Rev. and Mrs. John P. Crozier,** since 1933. Vadala, village of 1,800, college, high school, hopsital, health and agricultural work.

8—**Dr. and Mrs. Hale Cook,** known hereabouts, in health work.

9—**Rev. and Mrs. Winfred Q. Swart,** stewardship and lay training.

10—**Rev. and Mrs. Gifford Towle,** rural reconstruction work in Ahmednagar District. Waduth, village of 1,000, maternity center, welfare classes. Wai, ancient village southeast of Bombay, school, hospital, nurses training, home for widows and children.

11—**Miss Katherin Mix,** in Wai since 1929, supervises operations and wards in hospital, assists with school of 200 pupils.

12—Central India: Raipur, where E. and R. work began 100 years ago. Field has population of four million with a Christian community of eleven thousand.

WHAT ARE YOU DOING?

Dorothy Ballinger

"To be alive in such an age" — an age of strife and confusion, an age of speed and automation, an age of rush and organizations, an age of growth and opportunity — the church is aware and affected by these things, for the church is you.

Our churches are busy ones — but are we busy with the things which our Lord commanded us or just busy?

Locally we are involved in many big endeavors:

Changing the name of our church.

Improving our parking facilities.

Making our financial pledge for the coming year to our church.

Participating in the use of our new tool — United Church curriculum.

Sponsoring the Wisseman Cottage at the Children's Home at Elon College.

Rendering service to many.

Serving as officers, committee members and church members.

Carrying on a strong over-all church program.

The opportunity is here — and the opportunity is yours. You are the ones who are the First Congregational Christian Church (United Church of Christ) of Greensboro, North Carolina. There is a job in our church and in our world that only you can do.

"Each one is given 24 hours every single day."

And the way one spends that 24 hours determines the kind of person he is and the kind of church and world he is helping to form.

How are you filling your 24 hours per day?

"To be alive in such an age is to live in it, to give in it!"

—**Greensboro Newsletter**

GROWING SPIRIT OF CO-OPERATION

Ecuador has the smallest number of Protestants of any Latin American country. Its few congregations and scattered believers are the result of missionary work among the Indians of the Andes and in some rural and city areas. Recently a growing spirit of co-operation has been evident among them, and conversations are under way that may lead to the organization of a national church. Such a church would be small — about two hundred members is the estimate — and it would have fifteen ordained ministers. "In the course of a few months, we hope to see the creation of a new national church," a missionary reports.

A Page for Young People Edited by Connie Trueblood

Sheila Hughes

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

DOZEN YOUNG PEOPLE AT CAMP

Bayside United Church of Christ had a good delegation of young people present for the Senior High Camp at Moonelon June 29-July 6, when Mr. and Mrs. David B. Smith, Jr., of that church were the Camp Directors and the minister's wife, Mrs. Earl Farrell, was a counselor-teacher.

The twelve young people there were: Danny Jordan, Barbara Messick, Linda Woodard, Sharon Farrell, Kitty Augustson, Carol Dahlquist, Carol Smith, Sandra Houser, Kay Hartzog, Linda Warrington, Debbie Willis and Carol Edmondson.

The Smiths report, '.All this group agree that they had a wonderful time at Camp and came away feeling that their lives had been greatly enriched."

NEWPORT NEWS YOUNG PEOPLE

The week of August 18-26 the youth of our church (First, Newport News) were represented by Barbara Corbett and Gene Hook, two P. F. Officers, at P. F. Officers Camp at Moonelon. After their return a meeting was called August 30 to reorganize the P. F. group. The following officers were elected to serve for the year 1963-64: President, Gene Hook; Vice President, Barbara Corbett; Secretary-Treasurer, Susan Daniel; Chaplain, Joe Dickson; Asst. Chaplain, Brady Earnhardt; Historians, Joe Wright and Bill Taylor.

The Historian is a new office in which pictures will be taken and a scrapbook will be kept of P. F. activities.

Programs for last month: September 8 — A program was presented on Camp Moonelon by Barbara Corbett and Gene Hook; September 15 — We began a once-a-month study on "Christian Symbolism"; September 22 — We began a once-a-month study by Dr. Dollar on Marriage and counseling; September 28 — Car Wash, 9 a.m. to 1 p.m. Hayride to Jamestown, 6:30 p.m. to 10:30 p.m.; September 29 — Outing and Vespers.

SOUTHERN CONVENTION PILGRIM FELLOWSHIP

TREASURER'S REPORT

1962-63 TERM

Deposits

September 21, 1962	$ 627.55
October 1, 1962	506.25
December 24, 1962	44.95
May 20, 1963	7.35
June 1, 1963	700.00
June 20, 1963	26.16
August 13, 1963	269.50
Total Deposits	$2,181.76

Disbursements

September 21, 1962 — Jesse L. Weaver — meals & postage	$ 17.55
September 21, 1962 — Alex Oliver — P. F. Exp.	5.00
September 21. 1962 — Mary Ann Barnes — Purdue Exp.	20.00
September 21, 1962 — Hubie Young — Purdue Exp.	167.80
October 1, 1962 — Bruce Hoffman — travel exp.	28.00
October 1, 1962 — Camp Moonelon — Voc. Ret. reg.	15.00
October 1, 1962 — Jesse L. Weaver — travel exp.	36.75
October 9, 1962 — Southern Convention — Mimeo.	22.26
October 22, 1962 — Mary Ann Barnes — postage	1.70
December 1, 1962 — Connie Trueblood — P. F. Exp.	5.28
December 6, 1962 — Alex Oliver — travel exp.	20.00
December 11, 1962 — John Graves — meals for off.	13.80
December 27, 1962 — Paige March — P. F. Exp.	25.00
January 21, 1963 — Va. Council — Reg. fee	7.50
February 4, 1963 — Franklinton Center — Reg. fee	16.00
February 25, 1963 — A. D. Pate & Co. — stationery	17.00
February 25, 1963 — United Church of Christ — mats.	33.97
February 25, 1963 — Bruce Hoffman — travel exp.	8.25
March 3, 1963 — John Graves — travel & meals off.	30.05
April 9, 1963 — Bruce Hoffmann — travel exp.	23.00
April 22, 1963 — Jesse L. Weaver — travel & meals	27.00
April 22, 1963 — Bruce Hoffman — travel exp.	7.00
June 5, 1963 — Howard E. Spragg — Youth Forum reg.	255.00
June 20, 1963 — Jesse L. Weaver — travel exp.	9.50
June 21, 1963 — Paige March — Youth Forum travel	50.00
June 22, 1963 — Rev. Sam Nelson — Youth Forum travel	80.00
July 1, 1963 — Mary Ann Barnes — postage	3.00
July 17, 1963 — Southern Convention — youth materials	5.35
August 2, 1963 — Betsy Jones — Youth Forum exp.	20.20
August 12, 1963 — Connie Trueblood — postage, incidentals	6.01
Total Disbursements	$1,001.37
Balance	$1,204.79

Respectfully submitted,
Jesse L. Weaver, Treasurer

WINSTON MINISTER TRAVELS

The John Lackeys and John Kinneys of Parkway United Church of Christ, Winston-Salem, made a 9,000 mile trip out to California and back during July. The Lackeys car was in dubious shape, the Kinneys have a 1963 Chevrolet, Elwin has a mother and brother in California, so forces were joined and away they went!

Such awesome places on the American scene were visited as the Painted Desert, Petrified Forest, Metior Crater, Grand Canyon, Disneyland, Knott's Berry Farm, San Francisco, Yosemite, the Redwood Forest, Zion National Park, Bryce Canyon, the Great Salt Lake, the Morman Tabernacle, etc.

They camped out all the way, cooking their own meals. John and Glendon slept on air matresses in a hauling trailer; Star, Susan and Rosemary slept in the car; Elwin slept in a hammock. The Lackeys, in visiting a cousin in Stockton, did everything from taking in an opera in San Francisco to seeing the Giants play, to staying in a cabin in the Sierra's for a few days, to horse-back riding, to water skiing on the San Joaquin River. While in Southern California, Elwin and Star visited some of the old Spanish missions and the famous Hearst Castle at San Simeon. With time running out, the last 2300 miles of the trip home was made in two days and two nights.

The Stewardship Committee of First Newport News, announces the following program of events: November 6 — Family Night Supper, Rev. Bill Simmons to speak; November 7 & 8 — Stewardship Institute; November 10 — Church Loyalty Day; November 17 — Every Member Canvass. It is the intention of the committee to contact every member of our church.

"TESTIMONIAL" FOR NEW CURRICULUM

Many pleased and even excited remarks have been heard of late from teachers and pupils alike concerning the new curriculum which is now being used in all of our classes from nursery through adults. The young adult class last Sunday, for example, was a bee-hive of interest as the members came to grips with the parables of Jesus. Even the senior adult class rolled over once! Our people would endorse the statement that this is the best curriculum ever devised in the history of Christian Education.

—"Round Robin" of
Parkway, Winston-Salem

BIOGRAPHY OF A "FAILURE"

1831—Failed in business
1832—Defeated for Legislature
1833—Again failed in business
1834—Elected to Legislature
1838—Defeated for Speaker
1840—Defeated for Elector
1843—Defeated for Congress
1846—Elected to Congress
1848—Defeated for Congress
1855—Defeated for Senate
1856—Defeated for Vice President
1858—Defeated for Senate
1860—Elected President of the United States.

The "Failure?"—Abraham Lincoln!

VOCATIONS SECRETARY APPOINTED

New York City, September 27 — The Rev. George Nishimoto, pastor of Christ Congregational Church, Chicago, Illinois, will join the national staff of the United Church of Christ's Council for Church and Ministry.

His appointment as Secretary for Church Vocations was announced here today by the Rev. Dr. Harold H. Wilke, director of the Council. He will take up his new post at the New York City headquarters of the denomination on October 1.

Mr. Nishimoto is vice president of the Church Federation of Chicago and a member of the advisory board of the city's Commission on Human Relations.

He has long been active in work with Japanese-Americans, serving on the staff of the Topaz Relocation Center in Utah in 1945 and as associate secretary of the Chicago Federation's United Ministry to Resettlers from 1945 to 1947. In this program he ministered to the needs of thousands of Nisei evacuees.

In 1947 Mr. Nishimoto established the Ellis Community Center for service to Japanese and other racial groups. He was pastor and director of the Kenwood-Ellis Community Church and Center from 1947 to 1961 when he was called to Christ Congregational Church.

Born in San Francisco, California, January 24, 1916, Mr. Nishimoto is a graduate of the University of California at Berkeley (A.B. 1940); Eden Theological Seminary, Webster Groves, Missouri, (B.D. 1945), and McCormick Theological Seminary, Chicago, where in 1950 he took his Master's degree in Church Social Work.

Mr. Nishimoto and his wife, the former Toshi Takeshita, have two sons, John Mark and Peter.

INDEX OF ONE'S CHARACTER

Sydney J. Harris

Purely Personal Prejudices: The kind of joke a person cannot take about himself is a surer index of his character than the kind of joke he relishes about others; what he does not find "funny" about himself is always the weakest part of his nature.

The man who has too high a respect for women is as despised by them as the man who has not enough.

One of the great unsolved riddles of restaurant eating is that the customer usually gets faster service when the restaurant is crowded than when it is half-empty; it seems that the less the staff has to do, the slower they do it.

Nowhere is it more important to "hate the sin, but love the sinner" than in rebuking or punishing a child; his action may be labeled "bad," but he himself must never be called "bad," and we must enable him to distinguish between behavior and character, so that his self-confidence is not broken down.

What we call "brute force" can be mental as well as physical: The person who tries to overwhelm another by assailing him with verbal arguments is just as much a bully as one who uses physical force.

Most criticism is a form of egotism: The more different kinds of people a man does not like, the more right we have to suspect that he wholly approves only of those who are precisely like him. (But the neurotic inconsistency in such a critical person is that, if we probe deeply enough, it will be found that he doesn't like himself very much at bottom.)

Most "veils of secrecy" over governmental operations conceal nothing more mysterious than administrative incompetence; what is called "security" is too often simply the insecurity of those running the operation.

If you are looking for a hair in your soup, you can always find one merely by shaking your head dolefully as the plate is put before you; and there are people who go through life never understanding why this always happens to them.

It is not in our power to like or dislike, but it is in our power to be kind or unkind; the first is a matter of feelings, the second a matter of will; and much of the world's trouble springs from a confusion between our private emotions and our social obligations.

In **Greensboro Daily News**

....To be perfectly just is an attribute of the divine nature; to be so to the utmost of our abilities is the glory of man.

—Addison

AT PLEASANT RIDGE

An Effective Year's Work

Ruth Newell

The Women's Fellowship of Pleasant Ridge Congregational Christian Church (United Church of Christ) at Ramseur, Route 1, North Carolina has tried this past year to change and redeem the lives of its members and other women of the church and community by planning programs of spiritual power.

Mrs. Dolan Talbert, district chairman of the Asheboro District, installed the new officers at the August (1962) meeting following the book report on "Edge of the Edge," given by Miss Emma Allen, Mrs. Colbert Allen, Mrs. Norman Smith, Miss Velma Allen, and Mrs. J. C. Newell.

"Renewal Through Worship" was the September program. Mrs. Colbert Allen, Mrs. J. H. Pell, and Mrs. Lynwood Hubbard attended the Fall Conference October 2, 1962 at Hines Chapel. The October meeting was held at the church with the program "Each In His Own Way" illustrated by use of the flannelgraphy. A Friendly Service program was also given with dedication of Friendly Service gifts.

"The Church Meets Special Human Needs" was the program for separate circle meetings in November and Mrs. Waldo Woody was the featured speaker for the World Community Day Observance at the church. Special gift packages of sewing bags were didicated and a choral reading based on "A Simple Prayer" by St. Francis of Assisi was given by Misses Linda Rumley, Sarah Lowdermilk, Lola Jane Wright, and Clarice Newel. Clarice Newel played a flute solo, "Stand Up, Stand Up for Jesus." Dr. and Mrs. Clyde Fields spoke at the church on November 11, telling about their trip to Europe where they attended the International Congregational Council. This program was shared with the entire church and neighboring churches.

A filmstrip about Christmas in different lands and a friendship prayer circle by candlelight was the December program for both circles. Separate circle meetings used "Our Mission on the Rim of East Asia" for their programs. Circle No. 1 visited Clapp's Rest Home with gifts and a Christmas program. Circle No. 2 had a gift box of food for a family and were entertained by Christmas Carols played by Clarice Newell on flute, Howard Lowdermilk on trumpet, Johnnie Newell and David Stewart on clarinet.

Miss Emma Allen was in charge of January meetings which were held each Friday night with a covered dish supper the last evening. The programs were the foreign study "On Asia's Rim." The program on Okinawa was highlighted by Mrs. Arlene Scott and two other ladies from Spoon's Chapel Church who demonstrated articles from Okinawa.

World Day of Prayer was held at Spoon's Chapel Church. The February program was "A Stewardship Census" and the March program was "Challenging Letters." Eleven of our members attended the Spring Rally at Pleasant Hill Church. A program in costume, "Blessed are Those Who Have Not Seen" was held in April.

The May program was "High Places Daily" and the June program was the book review of "Homeland Mission Book — Who Cares" by Mrs. Colbert Allen, Miss Velma Jean Allen, and Miss Emma Allen. The Fellowship served a buffet supper to the Laymen's Rally of the Western North Carolina Conference at the Fellowship Hall, June 22. "Renewal Through Prayer" was the program topic in July.

Favors have been taken to the hospital in Asheboro each month, with the circles alternating.

Rev. Lynwood Hubbard installed the new officers in August. A skit, giving prescriptions for a better life, was presented by the Women's Fellowship on the 4th Sunday in August to the entire Sunday school. Mrs. Lynwood Hubbard introduced the "Doctors": Miss Sarah Lowdermilk, Mrs. Harry Stewart, Miss Velma Jean Allen, Mrs. J. C. Newell, Miss Emma Allen. Mrs. Lynwood Hubbard and Mrs. Quinton Hicks were in charge of a very effective devotional at each meeting. Rev. Lynwood Hubbard gave the Bible Study at Sunday night services.

The program planning committee met two nights preparing the new year's work, and Miss Velma Jean Allen typed very attractive year books for each member. All are looking forward to a busy and rewarding year of study and fellowship.

Rev. William R. Stevenson is preaching a series of sermons at Tryon on some of the great words of the Bible — Grace, Sin, Redemption, Judgment, Eternal Life, Forgiveness. Sermon topic for Rev. Collie Seymour at Apple's Chapel September 22 was "Words That Sustain Us."

Rev. John D. Schofield, pastor of United, Portsmouth, will conduct a week of special services there October 13-20 with services at 7:30 p.m.

Bayview Minister Writes

Dear Members and Friends:

I have reached the permissable age of retirement, but yearn for more worlds to conquer. It has been a pleasure to have served with you these five years. It is a record in length of time exceeded by only two other pastors of forty-three years. The results of our cooperation shows a steady growth from 178 to 329 members, and a budget from $7,000 to $19,700 with benevolent giving from $563 to $1,662.

Your church's success has afforded your pastor, as a symbol of you and your church, many signal honors. He has been a representative to the General Council, a corporate member of the Board of Home Missions, Secretary and then President of Eastern Virginia Ministers, President of the C.M.A. and served on various and sundry boards and committees of both the Southern Convention and the Eastern Virginia Conference. He has also served on the Executive Committee of the Norfolk Ministers Association, and represented them on the committee for securing a Medical College for Norfolk, Chairman of the Cuban Flight for Freedom Resettlement Committee, Member Inter-Racial Fellowship, Radio-TV Committee for Worship; Council for Treating Alcoholism and participated in many civic, religious, educational and fraternal activities, all of which have yielded increased opportunities for service to or by Bayview Church.

Upon the selection and recommendation by my fellow ministers of the Sponsoring Committee for a new church at Pembroke Manor, I have been employed by the Board for Homeland Ministries and the Southern Convention Board of Home Missions to gather the proposed new Pembroke Manor Mission congregation. In this I am honored and shall do my utmost to help build a strong and effective witness for Christ and our fellowship in that unchurched community.

I present my resignation today, to be effective as early as to do you no undue hardship. The superintendent of the Southern Convention whose primary duty is to help you in the selection of a minister reports some very capable ministers available. It is neither my desire nor responsibility to select my successor. Your continued dedicated support and an accelerated personal enlistment will assure your church the advancement its witness will claim.

Faithfully yours,

Charles F. Pegram, Minister

Christian Responsibility

Background Scripture: I Corinthians 8:1-11:1.

Devotional Reading: I Corinthians 8:7-13.

Memory Selection: **Let no man seek his own good, but the good of his neighbor.**
I Corinthians 10:24.

THE LOCAL PROBLEM

In chapters eight to eleven in First Corinthians Paul is dealing with a local and in a sense a temporary problem. It must be remembered that the Corinthians had just come out of heathenism and paganism, and were hard put to live by their Christian faith and ideals, both because of the outward pressure and the inward pull. And one of the vexing problems was concerned with eating meat that had been offered to idols. Briefly the situation was this. A man brought an animal as an offering to one of the pagan temples. The animal was killed and a portion, sometimes a small portion, was then offered as a sacrifice to the god. The priest of the temple kept a part for himself. The remainder of the animal was then sold to meat dealers and was placed on sale in the markets. This posed a problem to the Christians. They recognized no Lord but Christ. Should they eat meat that had been offered to a heathen god? They wrote Paul asking for advice about the matter.

The Timely Answer

Paul answers simply and sincerely. There is no issue at stake in eating such meat. If meat is on sale in the market-place, let the Christian buy and eat. "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake; for the earth is the Lord's and the fulness thereof." Meat is no better or no worse for having been offered to an idol in the temple.

Furthermore if a Christian is invited to a dinner in the house of an unbeliever and meat is offered, let him eat the meat, raising no questions for conscience's sake, not being over-fussy about the matter. But if there is another Christian present at the meal whose conscience is troubled about the matter, and who casually or caustically says "This meat has been offered to an idol," then Christian love would dictate that one refrain from eating such meat. Not for the sake of himself, but for the sake of the other man. A man may have a Christian "right" to eat if he likes, but he also has a responsibility to the other man. He has no right to make him stumble. If a man may be misled or harmed by your eating, then you should not eat.

The Timeless Principle

There is a timeless principle here. It points up the issue of individual rights and social responsibilities. The former brings the latter. There is nothing more real than Christian freedom; but Christian freedom must be used to help others and not to shock or hurt them. A man has a duty to himself but he has a still greater duty to others. There are many things that a man may do with perfect safety and with a clear conscience so far as he himself is concerned. But if that thing is wrong, if it is going to be a stumbling block to someone else, he must not do it. a. Two examples of many that could be named.

This principle, so sweeping and so strong has many and varied applications. Indeed it must be applied to every realm of life. Take the matter of social drinking. There are thousands of people who "can take a drink or leave it alone" — or so they say, but most of them keep on drinking. O. K. — that is fine. But what about your example to the fellow who cannot take a drink and leave it alone? You have a responsibility to him, believe it or not and like it or not! One reason why I have not smoked during my ministry — and believe me I still have to guard against starting the habit even now — is because I did not want any boy or young fellow to say he started smoking because the preacher smoked. Please do not understand me to be condemning my fellow-ministers who do smoke, or saying that they are doing wrong. I am simply saying that for me there was a principle involved, the principle set forth by Paul, but unknown to me for a long time.

The Widening Circle

Paul spells out this duty as concerning our fellowmen. He insists first of all that it applies to our enemies. The Jews represented that group. Even to one's enemies a man must set an example in the finest and best things of life. His enemies may hate him, but that does not absolve a man from the duty of pointing them, by his conduct, on the right way.

The Corinthians had a duty also to the Greeks, who may well represent those who are quite indifferent to Christianity. A man must be an example to those who have no interest in the Church at all. Many a man has been won to the Church because a minister or some layman went out of his way to help the man, or showed by a good life the importance and desirability of being a Christian.

And finally the Corinthians had a duty to their fellow church members. Our unconscious influence is often more powerful than our conscious influence. Somebody takes his cue from us. It is our duty to give that lead which strengthens the weak and confirms the waverer and saves the tempted from sin.

Much of this runs contrary to human nature. We are jealous of our rights and privileges. But the Christian emphasizes not his rights, but his privileges. He must think, not only of his own good but the good of the other man too. Our Christian freedom is not given to us for our own sake but for the sake of others.

SUNDAY SCHOOL LESSON
OCTOBER 20, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

THREE DEATHS

There were three sudden deaths in our area within a period of three weeks. We watched the reaction of the people to these deaths.

The first man died after the wheels of a truck had run over him. He was a chief among his people and they mourned his passing in the superstitious ways of old. They wailed and shouted and ran around wildly, their bodies painted in violent colors. They did this in the belief that by such actions they could keep the curse of the evil spirits from them.

A week later when a teacher died suddenly from tuberculosis, the people reacted in much the same way.

Within a week another man died suddenly, this time a Christian who was loved by all. There was loud wailing and shouting among the people until his mother arrived in the village. She stopped the wailing and shouting and led in a prayer and the singing of a hymn.

The next morning at the funeral in the church she spoke of what Christ meant to her. She sat at the front door near the casket so that all in the crowded church could see that she was wearing clothes and was not painted in the usual Congo fashion for mourning. In her talk she said that her son during his life had money, goods, prestige, and a large family. "Here he lies in a box," she said. "Does he have money? No! Does he have his family? No! All he has now are his past actions to present before his God. You must all take a lesson from him."

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Fall Activities Are Varied

Dear Friends:

Our boys and girls are fast settling down to the new school year. They are having a lot of new activities involving the school program. The primary concern of our boys and girls right now is with their scholistic work. There are many side interests, of course, for all boys, both in elementary and high school. Five of our boys are playing football for Western High School. This is their first concern as to outside activities. It has also created a real interest on the part of our other boys and girls in the football team. They are all quite proud of the fact that they have won five games this fall and have not been defeated.

The boys have been busy with various field activities here at the Home. Getting in the corn crop and gathering sweet potatoes are some of their immediate concern. This work has to be done after school or on Saturdays.

Last Saturday our boys had a new experience. They assisted one of the families here in the community in making molasses from the cane we planted this year. This is the first year we have ever raised any molasses cane. All of our children like the syrup very much, so we tried raising our own cane. Each afternoon last week the boys were busy getting the fodder off the cane and preparing it for the mill. We will obtain better than fifty gallons of syrup for our efforts. This will not only help us in our food supply, but it was a real experience for our boys because, as most of you know, making molasses in this old fashioned way is almost a lost art.

We still gather vegetables from our truck patches and will continue to do so until frost and freezing weather. Mr. Perkins, our maintenance and truck farm manager, along with the help of our boys, has done an excellent job in this area. We are very proud of the fine way our boys have worked together in getting these jobs done each afternoon and on Saturdays. This not only helps us in our program, but it helps the boys to accept responsibility and share in our work.

There is always something new to be done here at the Home. Each season brings new responsibilities. We are certainly glad of the fine cooperation given by the staff in working together and accepting these responsibilities as they come our way.

REPORT FOR SEPTEMBER 30, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 106.75	
Eastern Virginia Conference	5.00	
Eastern North Carolina Conference	76.00	
North Carolina and Virginia Conference	73.00	
Total		$ 260.75
SPECIAL OFFERINGS		
Southern Convention Home Missions	15.50	
Women's Fellowship, St. Paul Congregational Church, Chicago, Illinois	10.00	
Women's Fellowship, Liberty Spring Church, Suffolk, Va.	20.00	
R. L. Hendrickson, Lincoln, Kansas	70.00	
Mr. and Mrs. John W. Long, Burlington, N. C.	15.00	
Congregational Women's Fellowship, Browntown, Minnesota	5.00	
New Hope Christian Church, Roanoke, Alabama	10.00	
Class 4, Congregational Christian Church, Reidsville, N. C.	25.00	
Men's Bible Class, Bethlehem Church, Suffolk, Virginia	20.00	
Dr. W. C. Goley, Graham, N. C.	100.00	
Graham Savings & Loan Association, Graham, N. C.	250.00	
Community Federal Savings & Loan Assn., Burlington, N. C.	300.00	
Mrs. Allen E. Gant, Burlington, N. C.	100.00	
Memorial Gifts:		
In Memory of Mr. Martin T. Garren (2 Memorials)		
In Memory of Mrs. Eula Fogleman (2 Memorials)		
In Memory of Mr. John H. Cox (3 Memorials)		
In Memory of Mr. C. Jack Comer		
Total Memorial Gifts	58.00	
Special Gifts	55.91	
Total		$1,054.41
Total For The Week		$1,315.16

DR. SOCKMAN IS RETURNING TO "NATIONAL RADIO PULPIT"

NBC's "National Radio Pulpit," the oldest continuous network program on the air, will observe its 40th anniversary with Dr. Ralph W. Sockman returning as guest preacher for 13 weeks starting **Sunday, Oct. 6** (10:05 a.m. EST).

Dr. Sockman, minister emeritus of Christ Church Methodist, New York City, has been invited out of retirement for the anniversary observance. His general topic for the new series will be "Questions We Keep Asking."

Three choirs will also be featured during the 13-week observance. The Forest Hill Presbyterian Church choir with brass ensemble of Cleveland Heights, Ohio, will be heard in October. The Central College A Cappella Choir of Pella, Iowa, will sing in November. The Lebanon Valley College Choir of Annville, Pa., will provide the music in December.

Dr. Sockman's sermon subjects for October will be "Where Does Brotherhood Begin?" October 6; "What Are We Really Worth?" October 13; "Does It Pay to Be Good?" October 20; and "What Is the Unpardonable Sin?" October 27.

"National Radio Pulpit," an NBC Public Affairs presentation is produced in cooperation with the National Council of Churches, representing 33 Protestant and Eastern Orthodox communions in the United States. It began locally in New York May 3, 1923, on WEAF (now WNBC). It became a network feature with the formation of NBC in 1926. Dr. Sockman became its officiating clergyman in 1936 after having filled the pulpit in Summers since 1928. He ended his regular ministry in the radio pulpit March 25, 1962.

An "adult membership class" for adults who are interested in joining United, Portsmouth, or for those who have recently joined, will be held each Sunday morning October 27 through November 24. Membership Packets will be given to each of them.

Funeral Remarks For Miss Bertha Iseley

By Dr. J. E. Danieley

When you stop to look at the life of a person, you usually find a theme or a goal which dominates that life. Usually there is some one interest which more than any other has claimed the attention and the energies of the person. You know some men who spend all of their time at their business — they work day and night, weekends and holidays — always working, trying to get ahead. Or there is the doctor who is completely dedicated to his practice, who finds it difficult to find time to do anything else, because his life is wrapped up in that particular thing.

As I think of the life of Bertha Iseley; as I consider the memories of the times when I saw her and talked with her, it seems to me that more than anything else she was devoted to teaching. This was her chosen vocation — it was her love — it was her life. Our relative and friend came from a family of teachers. Her grandfather. the Reverend Alfred Iseley, who incidentally died 87 years ago day before yesterday, was an outstanding minister in the Christian Church. The record shows that 115 years ago he was teaching at Cables' school house over in the Shallowford Community.

When the State of North Carolina chartered Graham Institute in 1857, the North Carolina and Virginia Conference met here, at Bethlehem, and Rev. Alfred Iseley was the chairman of the Conference Committee on the Graham Institute. I mention the Graham Institute because of her grandfather's connection and because it was the forerunner of Elon College where she graduated in 1907. Over a period of more than 20 years, whenever I saw her, she always asked about the College. She followed each change with interest and always wanted to know about the new developments of the College. Her father, the Rev. Frank Iseley. like her grandfather, a minister of the Christian denomination and of this church, was also a school teacher.

The family had a strong faith in education and a genuine devotion to teaching. It is no surprise then that Bertha Iseley, as well as both of her sisters, chose to enter the teaching profession and that she dedicated her life to teaching and helping others. Since I was a small child, I remember seeing her during vacation periods. It seems to me that she always had something to say about school — she would ask about my progress in school; she would speak about her school; and she would talk about the opening of the next school term. It seems to me that the one thing that most occupied her time, her thoughts, her talents, her energies — was teaching. Even after she retired, after having spent 50 years in the classroom in Louisiana, Georgia, Florida, and North Carolina, she still took a lively interest and. I think, a great satisfaction in the fact that a number of her nieces and nephews had given themselves to teaching and were actively engaged in the classroom.

We pause, then, to pay honor to the memory of a member of the family — a kind, thoughtful, helpful, good person who spent her life as a teacher.

Aristotle said: "Those who educate children **well** are more to be honored than even their parents, for the parents only give them life, the teachers give them the art of living well."

Teaching is one of the noblest professions: a teacher teaches in order to serve others; a teacher teaches because of her faith in others, because she believes in the growth and development of the individual, and as a teacher she shares in that process. To such a person, and for such a person, teaching is a calling; it is a way of life. We know very little about the future life; we can't really visualize what paradise will be like — but I'm certain that there is a special place there for teachers. Because it seems so appropriate for this occasion, I have paraphrased Kipling's poem:

When earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and faith, we shall need it — lie down for an eon or two
Till the Master of All Good Workmen shall set us to work anew.

And the good teachers shall be happy; they shall sit in a golden chair;
They shall have joy and satisfaction as they teach the classes there.
They shall guide good students in study— spring, winter, summer and fall,
They shall work for an age at a sitting and never be tired at all.

And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of working. and each in his separate star
Shall teach the Truth as he sees it for the God of the Things as they are.

This is our Faith — this is our Hope.

At the graveside:

And now my friends, in the confident and blessed faith that we belong to God and that he is ours forever, we commit the body of our loved one to the elements from which it came, and we commit her spirit to continuing fellowship with Him whom she sought to serve.

In Memoriam

CATTLE

Our heavenly Father deemed it best and wise to call to the great beyond our beloved member, Mr. Walter Raleigh Cattle, on August 23, 1962. The Holy Neck United Church of Christ of Holland, Virginia, and the First Bible Class have lost a faithful member. He was a devoted husband and father and was a neighbor and friend to all who knew him.

In memory of his passing we want to present the following resolutions:

1. That the Holy Neck Church has lost a faithful member.
2. That we extend to the bereaved family our heartfelt sympathy and earnest prayers that God's promises may fall upon their bereaved hearts and bring to them comfort and peace.
3. That a copy be sent to the family, a copy to the Christian Sun for publication and a copy be entered in the church records.

Mrs. Miles Marsh
Mrs. C. R. Howell
Mrs. C. A. Saunders
Committee

SERIOUS STUDY AT HENDERSON

"What Christians Believe About Christian Doctrine" will be the theme for the church program at Henderson, where Rev. Joe A. French is pastor, during October and November. This month the morning services are being broadcast over WIZS and in November they will be heard over WHNC.

Each Sunday evening there will be an open forum discussion led by a visiting layman, with panel members from the church, on the same topic presented by Mr. French at the morning service.

The discussions began with a consideration of "We Believe in the Trinity," and is being followed by subjects chosen from the Statement of Faith of the United Church of Christ, such as "We Believe Christ Calls Us to Resist the Powers of Evil" and "We Believe Christ Calls Us to Accept the Cost and Joy of Discipleship."

Opinions cannot survive if one has no chance to fight for them. — Thomas Mann

Ten Commandments For A Minister

By William A. Cousins

Pastor, South Norfolk Church

I—Thou shalt have no other God, except the Lord God Almighty, neither shalt thou bow down to success nor worship it, and neither shalt thou serve nor seek to save thyself by vainglory or pleasing or efficiency or results.

II—Thou shalt not make graven images of thy people, for lo, they are not gods, but men, and subject to all the ills that flesh is heir to and art afflicted with all manner of fraility and art sinful beyond measure.

III—Thou shalt not cry out in a loud voice to them, for the voice of wrath is alien to the spirit of love, and thy people will respect thee not if thou taketh their names in vain.

IV—Remember to trust in thy God, for the Lord will comfort thee in the time of trouble, whereas he who trusteth in the will of a people trusteth foolishly and will reap the whirlwind for sowing to the wind.

V—Honor thy people and believe in them, for they have need of thee whatsoever their actions, and verily thou must hold strong this faith when the criticism starts and saints grow surly.

VI—Thou shalt not kill in any way even the most foolish faith of even the most childish member, yea though it may seem woefully inadequate or frightfully simple.

VII—Thou shalt not be unfaithful to thy people nor disloyal nor forsake them merely for the favors of a more attractive pastorate, but thou shalt cherish them and, forsaking all others, cleave thee only unto them through poverty or prosperity, through difficulty or dissension.

VIII—Thou shalt not steal the affections of thy people from thy Lord by posturing or posing or pleasing, but thou shalt remember, if the work prospers, to be grateful and to give thanks to God, and, if the work lags, to say "Thy Will Be Done," and thus, shalt thou know of a surety that in His will liest thy peace.

IX—Thou shalt not bear witness to the sins and sorrows of thy people with a cold heart, verily thou canst not like them all, nor is it commanded, but to love them and to say to them, "Come and ye shall find rest for thy soul," and that is the law of thy calling.

X—Thou shalt not covet thy people's ease nor their luxury nor their idleness nor their achievements, nor anything that is thy people's, but thou shalt work out thine own salvation with fear and trembling, knowing that whosoever seeketh first the kingdom of God and his righteousness shall have even more priceless possessions bestowed upon him.

Elon College Library

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The
CHRISTIAN SUN

Vol. 115 October 15, 1963 No. 41 A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

A FAITHFUL WITNESS

Grandfather would tuck his Bible under his arm and walk through the small town where he lived, to Sunday Services, at the Baptist Church. For the last 5 years of his life he could not hear, and never heard a word of the sermon, yet he continued to go. One day I asked him, "Grandpa, why do you keep on going to church when you can't hear a word that the preacher says?" "I keep on going," he replied, "even if I don't hear, because I want people to know whose side I'm on."

—Rev. R. W. Knowles,
Liberal, Kansas

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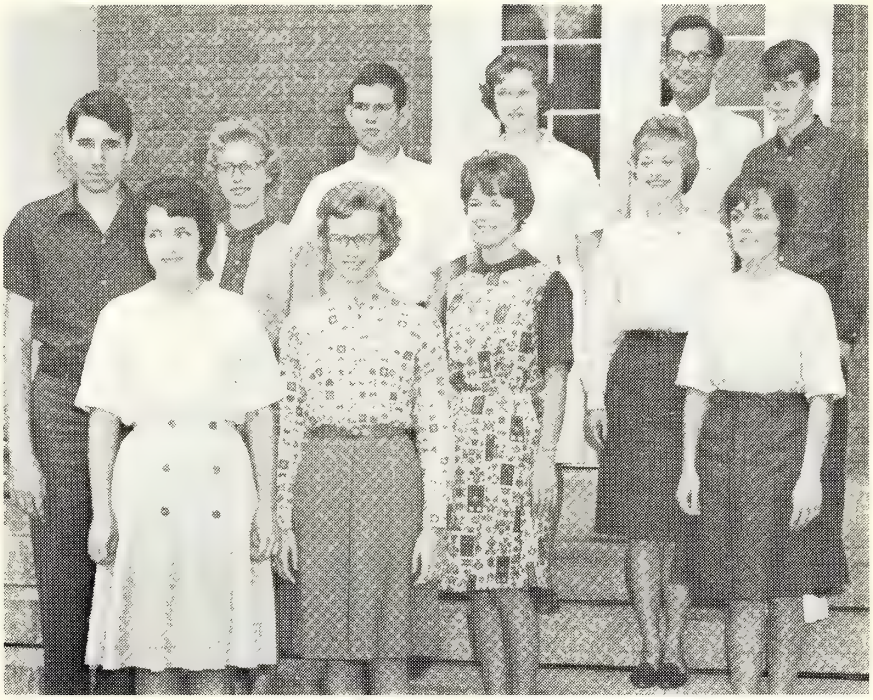

"P. K's." At Elon College

Each year a number of "Preacher's Kids" choose Elon College for their alma mater. This year ten freshmen are in that category, eight from North Carolina, one from Ohio and one from Connecticut.

In the front row above are Sandra Hubbard, daughter of Rev. Lynwood Hubbard, Rt. 1, Ramseur, pastor of Pleasant Ridge and Spoon's Chapel; Sue Kimball, daughter of Dr. Robert M. Kimball, pastor of First Christian, Burlington; Phyllis Register, daughter of Rev. Kenneth Register, pastor of Beverly Hills, Burlington; Agnes French, daughter of Rev. Joe A. French, president of the Southern Convention and pastor of First Congregational Christian, Henderson; and Dorlo Thomas, daughter of Rev. Charles C. Thomas, Sanford.

In the back row are Robert Seymour, son of Rev. Collie Seymour, pastor of Apple's Chapel, Rt. 1, Gibsonville; Sylvia Gail Porter, daughter of Rev. James E. Porter, Sanford, pastor of Northview, Turner's Chapel and Zion; Samuel Thomas Madren, son of Rev. Thomas Madren, pastor of Happy Home, Ruffin; Susan D. Curtis, daughter of Rev. Thomas Curtis, Elyria, Ohio; Rev. John S. Graves, campus minister; and John H. deSousa, son of Rev. John deSousa, West Hartford, Connecticut.

EDITORIALS

THERE ARE THOSE WHO CARE

When Braxton Rountree sent the article on page 15 telling of the death of his mother, in an accompanying letter he said: "I am giving you these facts because there must be those in the Church who will care." He was right. There are those who care. And they are in the Church.

Mrs. Rountree is remembered in this area mostly because she was the wife of Chaplain Hersey Rountree, who was also a pastor of churches hereabouts, and because she was the mother of a fine family. Relatives are in our midst, and many friends recall happy days when these good people enriched the lives of multitudes.

One of the last services rendered to the Southern Convention by the Chaplain was a weekly page in this paper giving a daily devotional idea. The picture of him and his wife in their home accompanied the articles each week for several years. Both the picture and the words added grace, comfort, and inspiration to readers of The Sun. We do remember with great pleasure, and we do care that an era has departed along with those who added to its charm and devotion. We are deeply grateful to the son for the information he sent, for the recollections he revived, and for the Addison article that gave him comfort and adds to the well-being of our readers. Such reminders help us to keep a healthy balance in our thinking — a balance between urgency of the moment and an understanding that life reaches far back into the past and continues into a magnetic future where devout people will gather in the homeland of the soul. Yes, Braxton, the Church cares about your mother and mine, and about all good people who have served humanity, and who are now serving, and we need to be reminded that we should always be ready and eager at the dawn of every day to attend church, either the earthly or heavenly.

"THE WHISTLE BLOWING"

In a rather familiar folk-song are these words: "Don't you hear the whistle blowing?" Many manufacturing concerns have a whistle that says it is time for work, or time for refreshment. Laborers become very familiar with these whistles, and obey the call immediately.

It seems to this writer that some of us in the Church may have lost our ability to hear the whistle that is blowing loud and strong. When it calls for laborers we are not listening.

It has been good to know that people read this paper. Recently this has become more evident than usual. That delights an editor. Writing is usually done in some secluded place, and the brain-child is sent into the world on pages of paper. Unless there is some response from readers, editing can be exceedingly lonely — and the editor can lose contact with people. Anyone worth his salt is seeking neither for kisses nor brickbats. He simply wants to know what the constituency thinks, and how it feels. That is why letters to the editor either for publication or personal perusal are welcomed eagerly. The Christian Sun, or any other similar publication, can be much more valuable when contributions come from a multitude and not just from one or a few. A problem that has only one side is not much of a problem. Hence a difference of opinion simply indicates that a problem is being considered.

But let's get back to that "whistle blowing." It is time to go to work. We have had our little pow-wow about the General Synod with its eagerness to change American habits **now.** We are aware that not everything is as it should be. Now we need to get busy trying to right the wrongs, strengthen fellowship, undergird the church with adequate money, make it clear that first, last and always we are for Christ and his Church, assure our leaders that we want them to lead us rather than simply pat us on the back and say "you are a good fellow," and launch a church program that is worthy of those who believe they are Christians.

Thanksgiving and Christmas will soon be here, and a new year is not far behind. These are golden opportunities for our churches, one and all, to arise and shine. to make good. All the enterprises of a denomination await the work of our churches and members. This is not the time to sit in the shade and argue about things we do not believe; it is the time to roll up sleeves and get to work. Take a look at the number of new members received this year, and honestly ask why there were not more. Check the list of church members and compare it with the people present for religious services and those who give to support the church. It just could be that the whistle has blown and we did not respond.

Jesus knew that people had different opinions. He told of a father who said to his sons: "Go work in the vineyard today." One said he wouldn't, and did. The other said he would, and didn't. "Which one pleased his father?" The whistle has blown; it is time for work!

LAITY SUNDAY

Just as we were getting acquainted with "Laymen's Sunday," and "Women's Fellowship Sunday" our leaders suggest that we have "Laity Sunday." (We do learn a little slowly, like the neighbor who regretted that the minister was moving just as they were beginning to get acquainted. He had been there only seven years!)

Many churches will be led in worship next Sunday October 20, by men and women of the church. There is no law of the Medes and Persians that all churches should do it this way, nor that only one Sunday in the year can members share in the worship service — including the sermon. A number of churches use their lay men and women often as leaders in the public services. It is good for all concerned.

In the realm of religion it is important that families share in study, devotion, and service. Church is different from theatre or the movies. The money contributed does not pay for everything. It is a gift for the promotion of something important. We cannot pay someone else to do all the singing, praying, or preaching. Such service involves the whole personality, and the whole church. Laity Sunday is a reminder, even though a feeble reminder, that all the people have a personal share in the work of the Church.

Weather permitting, the new parking lot of Suffolk Christian Church was dedicated last Sunday. The invitation read "Sanctuary, 11:00 A.M., Parking Lot, 11:45 A.M."

Mr. and Mrs. Kenneth Harper, members of Liberty Vance, Henderson, are leaders for the Junior High Fellowship at First, Burlington. Ken is a junior at Elon College.

Greensboro Area Churchmen's Fellowship will meet at Palm Street Church, Greensboro, Saturday evening, October 26, for a supper meeting. Rev. F. C. Lester will be the guest speaker.

The Junior High class of Liberty church, under the direction of their teacher, Mrs. J. G. Brady, sold cards to raise money for the painting of three classrooms. They also provided a bulletin board for the beginner and nursery rooms.

Rev. Billy Joe Leonard will preach October 20-24 at 7:30 p.m. First Reformed United Church of Christ, Burlington, where Rev. Robert Roschy is pastor. Twenty-four homes were used for cottage prayer meetings the preceding week.

Miss Ariam Paramasamy of Ceylon will be the featured speaker at the second session of the Family School of Missions to be held at First, Burlington, November 17. Other sessions will be held November 10 and 24, with planning being done by Mrs. Harry Jolly, missionary education chairman of the Women's Fellowship.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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Rev. John Schofield of United, Portsmouth was the speaker at a special church meeting of Shelton Memorial, Portsmouth, October 8.

Dr. Sheldon Mackey is the representative of the Stewardship Council who is speaking to the Southern Synod at Catawba College today (October 15). Rev. Karlton Johnson, regional secretary of the Stewardship Council, will be speaking to the five fall conferences of the Southern Convention this month and next.

The Governor's Committee for the observance of United Nations Week announces a United Nations Workshop from 10:00 a.m. to 2:00 p.m., Wednesday, October 23, at North Carolina State College in Raleigh. Governor Sanford will welcome the group, and a reception will be held at the Governor's Mansion at 3:30 p.m.

A Christian Social Action workshop, sponsored by the CSA committees of the United Church of Christ in the North Carolina area, will be held Thursday, October 17, at 7:30 p.m. at Peace Church (formerly First E. and R.), 2734 W. Market Street, Greensboro. Rev. Alexander Harper will be the resource leader.

CORRECTION ABOUT C. M. A.

The Christian Sun finds invaluable weekly bulletins and monthly news letters of local churches as a source of information. The editor greatly appreciates the fact that many churches send these to him regularly and is hopeful that many more will put his name on the mailing list.

When one-half of this issue had been printed, it was discovered that a later bulletin from **The Christian Temple** notes a change in plans for the Eastern Virginia C.M.A. than that indicated on page 9 of this paper. The correction is this: The Eastern Virginia Christian Missionary Association will meet Thursday, October 31, as the dinner session of the Eastern Virginia Conference at Suffolk Christian Church.

"A New Look at Women's Work" was the subject used by Mrs. W. E. Wisseman when she spoke for a meeting of the Women's Fellowship of First, Burlington, October 14.

The quarterly meeting of the Burlington Area Churchmen's Fellowship will be held at First, Burlington, Thursday, October 24 at 7:00 p.m. New officers will be elected and installed.

Southern Convention Activities Calendar

October 6 —WNC Pilgrim Fellowship Rally at Seagrove, 2:30 P.M.
—EVA Pilgrim Fellowship Rally at Bethlehem (Nans.)
October 7-8—Sub-Committees of Steering Committee at Franklinton at Bricks.
October 8-9—CEA's at Moonelon — 11:00 A.M. Tuesday through Lunch Wednesday.
October 11—Southern Area Leaders at Holiday Inn, Greensboro, 6:30 P.M.
October 12—Christian Education Conference for teachers of children, Moonelon 9:30-3:00.
October 15—Ex. Bd. Southern Convention Women's Fellowship. Elon, 9:00 A.M.
—Southern Synod, Catawba College, 9:00-3:45.
October 16—Elon College Board of Trustees, new President's home, 10:00 A.M.
October 17—Board of Publications, C. C. Church, Henderson, 9:00 A.M.
—C.S.A. Meeting, N. C. & Va. Conference at Greensboro.
October 20—N. C. & Va. Pilgrim Fellowship Rally, Union Ridge, 2:30 P.M.
October 22—Franklinton Board of Trustees, Bricks, 11:00 A.M.
October 29—Virginia Valley Conference at Antioch; Night at Valley Central.
October 31—EVA Conference at Eure; Night session at Suffolk Christian Church.
EVA C.M.A. — 6:00 P.M., Suffolk Christian Church.
November 1—World Community Day.
November 5—Eastern North Carolina Conference, Hayes Chapel; Night & Day.
November 6—Western North Carolina Conference, Hanks' Chapel; Night, Pl. Cross.
November 7—N. C. & Va. Conf., Long's Chapel; Day & Evening sessions.
November 6-7—August Burkhardt at Durham on 6th, 7:30; 7th, at Asheville.
November 12—Bd. Trustees. C. C. Home for Children at Elon, with Lee Rockwell.
November 17-19—Miss Ariam Paramasamy in Southern Conventian Area.
November 26—N. C. Council of Churches Advisory Committee — CLF.
December 9-10—Meeting on M.O.R.E. at Bricks — Evangelism Chairmen.
January 7-8—Bd. Trustees, Franklinton Center, Bricks; 7th, 1:30 P.M.
January 15—Mission Board Annual Meeting — Henderson C. C. Church, 9:30 A.M.
January 26-29—United Church of Christ Assembly at Atlantic City, N. J.

SHARE OUR SUBSTANCE

One of the most persuasive evidences of God at work in this world is the program of Share Our Substance. This program originated out of the deep love and concern of Christian people for their fellowmen who become victims of circumstances or disaster and are in need of help.

Food and clothing are always needed by the majority of this world's population; people who, through war or natural disasters, are refugees from their homes or are destitute in overcrowded non-productive lands.

The SOS program supplies food for the hungry and clothing for the naked, but its service is unique in the way these needs are met. In Algeria, food is given for work done in support of the imaginative program of reforestation. Millions of trees are being planted to bring to life or preserve thousands of acres of land that were denuded by war. Algerians retain a sense of human dignity as they contribute work for food and clothing. In Korea, thousands of acres of land were reclaimed for the Korean people by building dikes and pumping the sea water off the lowlands. This work was paid for in food and clothing. Other projects that are designed to rehabilitate the land and the people are being accomplished.

As Jesus pointed out in the story of the Good Samaritan, no strings should be attached to Christian service. Those in need, regardless of religion or politics, are served by SOS. The success of this vital Christian witness depends upon the response of local churches to the annual Fall appeal for support. As a Christian, your help is needed and requested.

USE CEA'S

Forty CEA's (Christian Education Associates) of the United Church of Christ in this area met at Moonelon Tuesday and Wednesday of last week under the leadership of Rev. Harold Myers. Resource leader was Miss Florence Vail, national field worker. CEA's are available to help local churches in nearby areas in the field of teacher development, curriculum explanation and related problems. The local church is only expected to pay travel expense. If interested in securing one person, or a team, to visit your church, write Rev. Harold Myers, Burlington.

DECADE OF PROGRESS AT INTERNATIONAL UNIVERSITY

International Christian University in 1963 is celebrating a decade of progress.

At the turn of the century, Dr. Albertus Pieters, missionary-educator, speaking to a Christian Education Convention in Tokyo, pleaded for early establishment "on an independent and undenominational but thoroughly and aggressively Christian basis" of "an institution of higher order" — in short, a Christian university. The idea was subsequently examined by various groups, tentatively approved, and for various reasons laid aside until after the close of World War II.

In the United States, on January 6, 1946, the Rev. John A. MacLean, a pastor in Richmond, Va., preached a sermon in which he suggested that American Christians should try in some concrete way to show their sorrow for the dropping of atom bombs on a Japanese city. When his words were printed in newspapers across the country, certain church leaders were struck with the thought that the time was ripe to build the Christian university in Japan that people had been talking about for so many years. After the project had been endorsed by the Federal Council of Churches and the Foreign Missions Conference of North America (two of the organizations that later merged to form the National Council of Churches) a Joint Committee for a Christian University in Japan was set up in the United States and Canada and a group of influential leaders in Japan established the Founders Committee for a Christian University.

These two committees and agencies that grew out of their efforts raised funds, drew up plans for faculty and program, hammered out a constitution, and secured a beautiful site for the University in Mitaka, seventeen miles west of downtown Tokyo. Fifty-three years after Dr. Pieters' plea for a Christian institution of learning of higher order, a charter was granted, and the International Christian University became a reality.

At its opening in 1953, there were 198 students and 37 faculty members. Today there is an international student body of 1,000, a faculty of nearly 100, Christian scholars from eight nations, a 320-acre campus, and the school has an enviable reputation among the world's institutions of higher learning. It has a Graduate School of Education and in the spring of 1963 opened a Graduate School of Public Administration, Japan's first institution of higher learning designed specifically to train public servants.

ICU is supported by fourteen major Protestant denominations in the United States and Canada (including the United Church of Christ) and related agencies, channeling funds through the Japan International Christian University Foundation. The institution has become the training ground for Japanese leaders who are in the words of Haruo Konishi, a member of the first graduating class, "imbued with the spirit and values of eternal truth for service to God and humanity."

Although only about 10 per cent of each freshman class are Christians, by the time they are graduated the number has grown to 40 per cent. According to Dr. Ralph W. Sockman, who visited the campus, ICU offers "the most strategic single Christian mission opportunity in the world."

N. C. & VA. CHURCHMEN'S FELLOWSHIP MEETS

The North Carolina and Virginia Churchmen's Fellowship held their annual meeting in the McEwen Dining Hall at Elon College September 27 at 7:00 p.m. President E. H. Thompson presided. Rev. W. W. Synder, superintendent of the Congregational Christian Home for Children, was the speaker for the evening. Mr. Synder's topic was, "The Children's Home and the General Synod."

Singing was led by Mr. Jack White with Miss Agnes French at the piano.

Officers elected were: President — Clarence Willis, 510 Norwood Drive, Danville, Virginia; Vice President—Robert Kirk, 4012 Lawndale Drive, Greensboro, N. C.; Secretary-Treasurer — Dan Leath, Altamahaw, N. C.

THOSE WHO TRIUMPH

A missionary writes, "In the Dominican Republic, I could tell which people were church members before they were introduced to me. You can see it in their faces, their eyes, their ebony radiance.

"Two teachers in one of the mission schools — a woman standing in the doorway of a tiny rural chapel — a man who walks up to me, a stranger who extends his hand — in the faces and the sheer joy of these Christian people the insight comes. These people have Christ. They have triumphed over dictatorship, threats, and despair. Their faith is tough."

The Liberty Women's Fellowship has had as its special project the improvement of the church grounds. The group removed the old shrubbery and planted new. Mrs. Coy Fox is president.

About * * * MAN AND FURS

One of the early beginnings of commerce, if not the first, was man's discovery of the exchange value of furs. The value was based on demand, and despite man's necessary search for food his demand through the centuries for furs has never ceased.

Valued first for warmth, then as adornment, furs became a luxury to be enjoyed only by the wealthy. Kings and emperors exchanged furs as gifts, royal captives redeemed themselves with furs, and only kings and nobles and the highest clergy were permitted to wear certain kinds of fur. Some kinds, like the ermine for a judge, became almost a badge of office for state officials. A man's social position could be judged by the amount and kind of furs he wore.

Like gold and spices, fur helped to unroll the map of the world and affected its political and economic history, for fur trappers and hunters were often pioneers and explorers as well. Russians, seeking furs, stretched their power over Siberia.

In North America, French, English and Dutch ranged the lakes and woods for pelts and battled for possession of this rich storehouse. Men like La Salle, Champlain, Joliet, Daniel Boone and Kit Carson pushed back frontiers and cleared up blind spots on the map of the United States.

For 300 years Canada and the United States have supplied a large portion of the raw furs, such as beaver, fox, lynx, marten, mink, muskrat, skunk, weasel and raccoon, that pour into various European centers in normal times to be treated and manufactured into finished articles.

The United States is the world's largest producer of raw furs, the industry centering in the Mississippi Basin. St. Louis is one of the world's chief collecting centers. The sealskins from the famous Alaska herds are among the furs sold there.

New York City is the chief magnet for all branches of the fur trade in the United States, for in that city are located most of the big receiving houses, auctioneers and brokers, dealers, jobbers and buyers, manufacturers, retailers, and in prosperous times more than 15,000 designers, cutters, dyers and other workers.

Every year New York City handles millions of pelts, inexpensive and costly, to satisfy popular demand for an article, which though fashion may change, man has ever found beautiful and useful.

C. B. Riddle

OUR FREE BLESSINGS

W. H. Bradshaw

People envy a great landlord,
They who possess large estates,
Forgetting the acres they own themselves,
In the vast expanse of our states.

The endless miles of seashore,
They belong to you and me,
The paths, the roads, the shaded lanes,
As far as the eye can see.

The chains of many mountains,
With their high and lofty peaks,
Where the trails wind up and up,
And to climb is a tiresome feat.

The green and fertile valleys,
Where herds of cattle graze,
Bathed in the noonday sunlight,
Obscured in the night-time haze.

The millionaires' fabulous gardens,
Are not just theirs alone,
They are shared by every passerby,
On his or her way home.

The Christian Life And Stewardship

Dr. Edward W. Brueseke, Pastor, Zion Church, South Bend, Indiana

For several weeks now, we have been underscoring the fact that the CHRISTIAN LIFE is primarily a matter of CHRISTIAN RELATIONSHIPS — relationships to Jesus Christ, to the Church and God's beloved world.

This Sunday, as we turn our attention to STEWARDSHIP as an important facet of the Christian Life, we want you to think of STEWARDSHIP in terms of MANAGEMENT and the CHRISTIAN LIFE in terms of RELATIONSHIPS. In other words we want you to think of THE STEWARDSHIP OF CHRISTIAN LIFE as a MANAGEMENT OF CHRISTIAN RELATIONSHIPS.

When we oversimplify STEWARDSHIP and reduce it to a matter of managing TIME, TALENT and TREASURE (important as this concept is) we may underestimate the subtle influences in our life that keep us from really being Christian Stewards. When we remember that CHRISTIAN STEWARDSHIP is primarily a matter of MANAGING RELATIONSHIPS, we shall more readily bring TIME, TALENT and TREASURE into the service of:

(1) WORSHIP — the means through which we strengthen and deepen our relationships with Jesus Christ, the Church and God's beloved world.

(2) LEARNING — the means through which we know Jesus Christ, the Church and God's beloved world.

(3) TRAINING — the means through which we become Christian Stewards — servants of God in the service of men.

HOW DO YOU CHOOSE FRIENDS?

Harry G. Forster

It is a heartening sight to see small children playing together. They are not a bit concerned about social backgrounds, race or color. They gauge their friendships upon how they appeal to each other, rather than whether some have richer or more successful parents than others.

Shouldn't the true evaluation of an individual be based on his character, his personal worth? Should we not think of him in such terms as his aspirations, sincerity, his striving to become a more useful citizen in his community?

Certainly, there are social differences, but the wise Christian uses a truer yardstick of human values. He will accept or discard those who measure or fail to measure up to the ideals he feels men should strive for.

Be sure in the selection of your friends to remember that. Christ thought of each as a precious soul, to be helped, not scorned. Remember — He mingled with the sinners. What right have we to do otherwise?

My Calling To Fulfil

Rev. Thomas Madren, Pastor
Hines United Church of Christ

There is but one motivation to my ambition in professional life and that is the making known of the goodness of the Gospel of Jesus Christ to all peoples everywhere. This is my Calling to Fulfil to the very best of my God-given abilities. I am thankful to God that He called me to preach, and the emphasis upon **His Call** reflects both the necessity of it and my gratitude that this whole matter is not man-made criteria. Such is not to be concluded by recent debates among the ministerial brethren in the articles written for this paper. Far too often the emphasis on standards and educational requirements over-shadow the fact that basically there is a real challenge in spiritual calling. While I appreciate any sincere interpretation as to the Nature and Calling of a Minister and the needs of Ministerial Training, I am provoked to self defense and deeply feel that many of the rebuttal arguments over ministers are unnecessary.

Ministers have attempted to speak their convictions from the depths of their spirits in truth and love as they see it based on the Word of God. Often insulted church members, antagonized citizens and envious fellow workers will write replies, especially to the daily newspapers, usually beginning in this manner: "Why don't our preachers stick to the gospel and stay out of. . . " so forth and so on. . . Little do we all realize that the message and messenger of God must penetrate all areas of life and be a spokesman for God to all situations.

What Makes a Good Minister?

Now on top of this, the brethren cannot decide what makes a good minister. They debate the technical points of verbalism, the fine points of qualification to the cost of the spiritual call in all sacredness, and the pressures to compromise opinions is mounting. We are fast losing our right to speak (you can speak but just about certain things), the rights of the free print of sincere thinking and opinion is under fire, and now, the unity of the call is fast finding division in educational differences. I cannot help but read a note of axe-grinding in a few recent articles in The Sun. It is probably better described in the use of a word of a seminary professor of mine who referred to stuffy filler material and a needless play on words as gobble-de-gook.

Regarding the call to preach, I realize that this must be a matter of interpretation to all, but defend the right of this being an individual matter between a man and God. Man reports it in terms of his own experience with God. He is not isolated and immune from community opinion and responsibility, but is responsible to bear fruit worthy of this call. His community responsibility heightens his individuality. His fellowman shares the results of His call in the fruits of his work, his determination and sacrifice to be a laborer worthy of his hire, bringing forth fruits worthy of the harvest. Here we should avoid any impression that we sit in judgment upon one another as to whether the call was sincere and properly given and as to who has prepared himself the best.

The pros and cons have been the subject of debate as long as I can remember. I wholeheartedly give testimony to the need of seminary training as being of utmost importance, but there are some who cannot make this grade, and I fear we often make them feel inferior in the fellowship. We forget that these men also had a call of God to preach. I think of it in terms of a man who has had the call of God to be His spokesman, who has a message on his heart to share, and who prepares himself to stand the test, as his message must stand the test, by the best means of educational training at his disposal. He is under constant fire of debate and criticism from all sides. He must write what pleases his readers, preach what soothes the ear drums and fascinates the imagination, read the right book, have attended the right seminary, pass everyone's opinion as to the qualified minister, face constant reaction of discontented church people who rebel against the disturbing truths of the Holy Word. He is under demand to be popular with his people and is tempted to preach the acceptable gospel rather than the Gospel of Acceptance.

Freedom of Pulpit and Press

I am very disturbed at this point as to the effectiveness of the minister and his message. One reaction recently was that the preacher could say anything he wanted to, just as long as he didn't try it. If a minister dares explore a subject that is controversial, he is meddling. If an editor writes his opinion, he is out of bounds in editorial liberty. If a minister preaches the Bible in terms of the Hebrew children and the Baby Moses, how the children crossed the Red Sea and how deep the water was in the Flood, he is God-sent. But if he preaches the gospel as to the real truths of the account of the Good Samaritan, condemns to eternal hell the blind racial prejudices that cause the death of little children in Birmingham, tries to point out such seas of hatred in the lives of his own people, and people everywhere, if he tries to instill faith in Jesus Christ who saves sinners, encourage homelife so that our teen-agers do not all become alcoholics due to irresponsible parents, calls for repentance at the altar, seeks to make his members peacemakers, preaches that the tithe is the Lord's, takes a stand against alcohol even if three-fourths of his congregation indulges, preaches the whole gospel of Jesus Christ rather than the pleasing portions — I am convinced that the whole gospel of Jesus Christ will repel and not attract the masses.

Any minister who walks this road must have a call of God for power and the truth of the message, and must be carried along this unpopular avenue by the prayers of his fellow-brethren and church members who are hungry and thirsty for righteousness to prevail. He should have a place to speak, hearers who will disagree but allow his faith and interpretation to be expressed while he tries not to dominate but definitely to challenge theirs. He must be a man close to the heart of God and his study must be a real upper-room in the presence of Jesus. One can stand straight in this disturbing world only after he has been on his knees for power. We must maintain the freedoms of the pulpit and press or our church will crumble even before our country does. (It was a recent ruling in legal court action that the little children could not fold their hands in prayer to simply say that God is Great and God is Good before they ate their cookies and milk. The legal counselors who indicate such prayers are unconstitutional must also be members of churches serving on pulpit committees.)

Ministerial Training

So much for the call to preach and the freedom to express the faith. One thought about ministerial training. I personally feel that all ministers should have seminary training. However I realize that this is impossible in some cases, impractical in others but done by sacrifice, and the object of laziness in others. While formal education is preferable, let's not allow it to cause dissension in the Order of the Cloth. While we must have other alternatives, let's not create undue agitation by pouring salt in the wound. I have never seen the validity of creating division in the fellowship among the Seminary trained men and those of the Conference training course, as a recent article infers. Both have the same call to preach, and I hope both have the same willingness to prepare themselves the best way possible and with the most adequate tools at their disposal to do the most effective job. I have worked alongside both in all five conferences of the Southern Convention and while their intellect and philosophical thinking might vary, I marvel to find the love of God and for fellow man expressed in both. I admire a man for his education, but always stand amazed in the presence of the Love of God in the flesh. Seminary training does not do this to a fellow, neither is one in greater access to this love for not having been contaminated with education. This is a matter of the heart, not the brain. Let's heal rather than create division. Seminary training is important but not intended to create inferior feelings and dissension among God's messengers. Two can walk together if they be filled with the love of God, even if they don't have the same containers to carry it in.

Here I contrast a different approach to sacrifice and service in the lives of two individual ministers. I have a friend who went into the ministry late in life. He was a layman in the first church I served 10 years ago. He did more in church work and in conference service as a layman than some professional propagandists. Now he is a fellow minister. It's a waste of time to debate his needs for formal education, for this man is wiser in his self-disciplined study habits than some who can hang a sheep-skin on the study wall. Another friend chose to enter the Call after he also had obligation to home, wife and family, but day by day, inch by inch, class by class and prayer by prayer, he has attained his place of service among the ordained clergy. Both are qualified to serve, both have attained their status through different paths, but the same sacrifice. One knows when he is running from his calling, and avoiding the best training possible. Most of all, he has to satisfy himself that he has given his best.

Avoid Divisions

Let's not create division or inferior feelings by debate as to who is the most qualified or should serve where. Seminary trained men are not too good to serve a yoked parish, drive 40 miles and the like. I did so for 6 years and would again. Many are doing so today; none should get above it. A single church is not the Eutopia, nor is a pastorate in any one conference closer to the Kingdom's work than another.

Such is like the jealousies of the disciples who argued over who should sit where at the table. Let's apply the words of the Master here. We have a greater job to do, and it requires every skill, every talent, every moment of spiritual and mental energy for all forces combined to resist the powers of the devil and make known the Good News of the Gospel of Jesus Christ to all men everywhere. A man called of God will thus give of himself to count the cost and joys of discipleship and to exert himself in self denial and sacrifice for this Cause he believes in so much with the whole heart. This is not time for theological gobble-de-gook, nor divisions in the fellowship, but we have come on the scene to serve the Great Cause, and in faithfulness only can we take any consolation in the reward of being nourished in the words of faith and good doctrine, whereunto we then attain the being of good ministers of Jesus Christ. I Timothy 4:6.

BRIEF HISTORY OF HENDERSON CHURCH

The first written record we have of the Henderson Congregational Christian Church is in the following minutes:

Parker Hall—Henderson, N. C.
November 26, 1905

"The Henderson Christian Church was organized here today by M. W. Butler, Sr., about noon. Miss Ida Ayscue was elected Secretary and Treasurer. The election of other officers was left open until November 29 and also the roll for charter members was left open until that time. A Sunday School of thirty members was also organized with brother D. I. Langston Superintendent."

Signed, M. W. Butler, Pastor.

The following were charter members: M. W. Butler, Sr., L. G. Butler, L. Estelle Butler, M. W. Butler, Jr., Ida Ayscue, Dena Ayscue, Lula Ayscue, C. D. Harton, Annie E. Harton, Effie Harton, Rozella Harton, *Pearl Harton, *Josie Harton, *Willie Harton, W. A. Newman, Mary A. Newman, D. I. Langston, Annie E. Langston, *Bessie Polston, W. W. Langston, *Eva Hight, Mary Crocker, J. F. Wrenn, Mrs. J. Wrenn, Charles Ayscue, Mrs. Otho Spruill, J. B. Crocker, Senora Crocker, Lizzie Hamm, Dexter Langston, M. P. Reed, Fannie Reed, Minnie Reed, Mrs. S. H. Rowland. (*known to be living)

D. I. Langston and C. D. Harton were elected first deacons.

In May, 1908, the minutes state "the new church building progressing to the point of installation of the roof," costing $12,000.

Benches for auditorium were bought, to replace the chairs, in the year 1913 — minutes read "half paid and other half due."

The parsonage was erected in 1918 at an approximate cost of $2,000.

The Sunday School auditorium and five class rooms were built in 1922. at a cost of $2,500.

In 1927 the church installed a heating plant at a cost of $1,978.

In 1941 an addition, costing about $4,000, including three Sunday School rooms, a fellowship room, two rest rooms, a kitchen, and a pastor's study was built. Again in 1959 more space was needed, so an addition, costing $25,000, was constructed containing a fellowship hall, an enlarged kitchen, a choir room, storage room, and eight class rooms.

Pastors Who Have Served

Rev. M. W. Butler, 1905-1906; Rev. C. E. Newman, 1906-1912; Rev. A. T. Banks, 1912-1918; Rev. R. L. Williamson, 1918-1922; Rev. J. P. Barrett, 1922-1923; Rev. A. H. Hook, 1923-1925; Rev. F. D. Ballard, 1925-1927; Rev. D. M. Spence, 1927-1929; Rev. H. E. Crutchfield, 1929-1931; Rev. R. A. Whitten, 1931-1933; Rev. S. E. Madren, 1933-1936; Rev. J. E. Neese, 1936-1939; Rev. J. Frank Apple, 1939-1958; Rev. W. W. Sloan, (Interim) 1958-1959; and Rev. Joe A. French, 1959-.

RURAL HOSPITAL

More than a century ago, a missionary doctor, Azahariah Smith, started Christian medical work in Turkey and ran into bitter hostility. He was stoned out of town repeatedly, but patience, love, and a burning concern for men's healing won out and eventually, some eighty years ago, a rural hospital was built. In spite of its age, it is regarded as the highest-standard hospital in eastern Turkey. Patients come from several hundred miles away, often having sought help from many doctors in vain. They seem convinced that they will find truth and healing at the Amerikan Hastanesi. Sad to say it is not always possible to assure them the healing, since the institution is only a moderately well-equipped rural hospital of fifty beds. Knowing that tuberculosis, trachoma, and malnutrition are rife in the surrounding rural areas, the staff realizes that what they can do is but a drop in the bucket as compared to the deep well of need. One of the most vexing problems stems from the villager's belief in magic. A touch of the hand, an examination, a few pills, or a prescription, and he is ready to consider himself on the way to being cured. When doctors try to get him to see that he is a participant in a long-term program of healing, he cannot understand what is involved. Staff members try to take part in the country medical society and have been able to get some teaching films shown at their meetings.

1964 PEACE CORPS NEEDS OLDER PEOPLE

The Peace Corps has indicated an interest in increasing the percentage of its volunteers from older age groups. At the present time more than 70% are from the 21-25 year level. Many requests for professional and journeyman skills could be filled by volunteers now planning retirement or by those planning to secure a leave of absence from present employment.

During the next twelve months more than 5,000 teachers will be needed-elementary, secondary and collegiate; 700 health workers have been requested — doctors, nurses, laboratory technicians, sanitarians, etc.; 700 engineers, surveyors, mechanics, co-op and social workers, etc., and more than 500 agriculturalists — skilled in extension work, irrigation, animal and poultry husbandry, soils, etc.

According to Peace Corps, hundreds of these skill-posts could be successfully filled by "senior citizens" or by middle-age volunteers now planning to secure a temporary leave of absence from their present jobs.

Descriptive literature, personnel requirements and application forms for the above overseas posts may be secured by writing to Peace Corps, Division of Recruiting, Washington, D. C. 20525. Be sure to mention your skill field. Applications are now being considered for February and June, 1964, appointments.

FAREWELL MESSAGE OF "RUBY"

Miss Ruby Alagumani, teacher in one of our mission schools in South India, spent the last school year in Greensboro while doing graduate work at Woman's College of the University of North Carolina. She wrote the following as she was preparing to return home.

"How to bid you goodbye whom I love so dearly?

"The day has come to leave the congregation of the First Congregational Christian Church. It is sad to part from you but I have to go to India and serve my people.

"I have felt that I was part and parcel of the church. The dynamic smiles of the children and the friendliness of men and women made me feel that I am one among you. Even though I bid you goodbye, I will serve your congregation by corresponding with you and sharing the thoughts from the people of my country.

"The nobleness, generosity and love of the Wissemans cannot be forgotten in my life... My deep love is always for the Wissemans; I really feel sad to part from them who have been my sweet parents, adjusting with my queer habits and customs.

"I have learned a lot from your church which I can share with the fifty-two churches in Madura and Ramnad Diocese in South India.

"In conclusion I would like to tell you that we have to serve the Lord till our end. We have to take up His cross and follow Him. As Christians we have to bear trials and struggles in life in order to save our fellow beings. Are we spotless in the sight of God?

"We have to work with our sacrificial love to bring our children and youth to a noble standard in order to believe in Christ and be disciples of His. Let us now grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

"To Him be glory both now and forever. . .

"When we part it gives us inward pain but we shall hope to join in Christ and meet again."

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

India

October

BAITALPUR

Rural village near Raipur; population, 1,000. Mission station begun in 1886. Related institutions: Baitalpur Hospital and Chandkhuri Leprosarium.

BHAWANIPATNA

Population, 15,000. Church and mission operated under Chhattisgarh and Orissa Church Council.

October

13—**Rev. and Mrs. Armie F. Meyer** were made emeritus missionaries of the United Church Board May 1, 1963 after forty-two years of service in India. They began their work in villages near Parsabaher where they supervised 24 primary schools, ran an orphanage and home for the blind, did dispensary work and looked after 140 acre farm. Mrs. Meyer also did mid-wifery. Evangelism and Christian teaching was always an important part of their work.

14—**Mr. and Mrs. Douglas Schneider** are stationed at Bhawanipatna working with people who are new to the Christian faith. He does agricultural extension work and manages six lower primary schools. Mrs. Schneider applies her training as a medical technician to problems in nutrition and health.

BISRAMPUR

Village 35 miles from Raipur; population 1500, all Christian.

15—**Mr. William and Dorothy Whitcomb** arrived in India as missionaries in 1950. Mrs. Whitcomb was born in India and William spent childhood from age three on there. He is director of the Rural Life Program, and is also involved in rural life and agriculture from all phases.

INDORE

Capital of District, Madhya Pradesh State.

16—**Miss Minnie L. Gadt** went to India as missionary in 1926 and has served there as a nurse ever since. She has been nursing superintendent and director of School of Nursing. Since 1961 she has been stationed at Indore and is due for furlough in 1964.

KHARIAR

Population 5,000. Institution: Khariar Hospital.

17—**Dr. and Mrs. J. Manfred Laun** are medical missionaries presently stationed at Khariar, Orissa, where Dr. Laun is hospital director and also is building up the mission hospital and maintaining clinics in surrounding area. Mrs. Laun is a medical laboratory technician.

18—**Miss Nancy Lott** has been engaged in nursing at the Khariar Hospital. There are more patients than room to put them, so much medical work is done on verandas and under the trees.

19—**Miss Lela Wasser** became a missionary to India in 1950, stationed at Parakashpur, working with women and children. Later she went to Khariar, and due to the shortage of missionaries there, served as manager of primary school, six village schools, a boys' and girls' hostel and had responsibility for maintenance of mission property. Also active in Church Council and adult education.

LIVERMAN HONORED AT LIBERTY

On Sunday, October 6, the regular morning Worship Service was held at 11:00 a.m. The Rev. T. F. Liverman delivered an inspiring message fellowed by Holy Communion. The Chairman of the Board of Deacons, Mr. Cyrus Shoffner, assisted the pastor with the communion service.

The Youth Pilgrim Fellowship filled both choirs for the worship service. The special they rendered was, "Above The Hills of Time." Mrs. Earl Stout, Jr., organist, and Miss Pat Brady, pianist, provided the music for the service.

At the lunch hour members of the church honored Rev. and Mrs. Liverman and family with a fellowship dinner. Superintendent Graham Brady presented a gift of a silver tea service to the Minister and his wife, from the members of the church. This gift was given as a token of love and appreciation for services Rev. and Mrs. Liverman have rendered the Liberty Church. Our prayers and best wishes go with them to their new parish, The Central Church in Norfolk.

NEW CHURCHMEN'S FELLOWSHIP OFFICERS

New officers of the Churchmen's Fellowship of Eastern Virginia who will serve for the next two years are: Douglas W. McClain, 4120 Wilson Drive, Chesapeake (Great Bridge), president; Linden D. Albert 9400 Sturgis Street, Bayview, Norfolk (Bayview), vice president; and George D. Underwood, Jr., Box 55, Holland (Holland), secretary-treasurer.

The following are the new officers for the North Carolina and Virginia Churchmen's Fellowship: Clarence Willis, Danville, Third Avenue, president; Bob Kirk, Greensboro, First, vice president; and Dan Leath, Bethlehem, Altamahaw, secretary-treasurer.

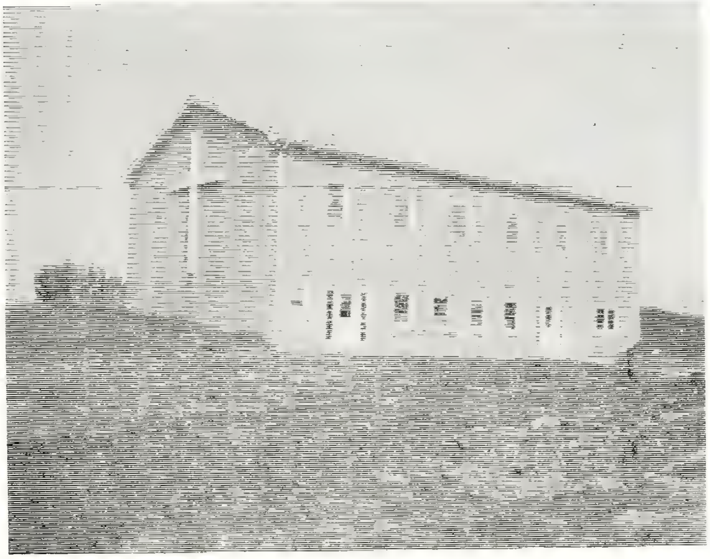
Dr. Frank Hamilton, pastor, presented "Our Local Pattern" to the men and women of The Christian Temple, following the first monthly church-night supper of this program year, October 7. Adult class meetings and the official board meeting follow these open sessions for adults.

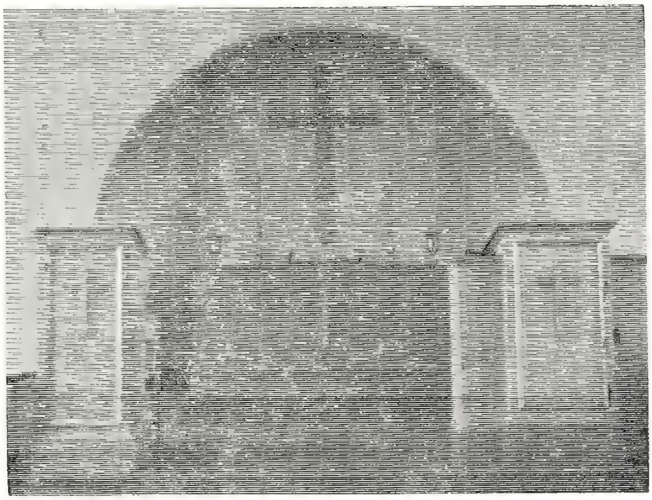
Dr. Frank Hamilton will be in Washington, D. C., October 14-16 for the semi-annual session of the General Commission on Chaplains and Armed Forces Personnel, to which he is a representative of the United Church of Christ.

Happiness makes up in height for what it lacks in length. —Robert Frost

Valley Central Church

ON HIGHWAY 11 NEAR NEW MARKET, VIRGINIA





C. M. A. TO MEET EARLY

The Eastern Virginia Christian Missionary Association, which for many years has held its annual meetings in December, is moving up the date this year to October 28.

The program will be a dinner meeting at Hunterdale church, Franklin. The speaker will be Dr. Frank Hamilton, who will outline the objectives of the C.M.A. Membership is $10 for men and organizations and $5 for women. The funds help churches in their building programs. Last year about $5,000 was expended in this way, according to an article about the C.M.A. in the current issue of "Voice of the Temple."

ON THE ROAD IN INDIA

Rahamat Masih, a young Christian bookseller in the Punjab, does his traveling by bullock cart with a brightly painted caravan containing his books. This caravan is large enough to carry a stock of books, to use as a puppet stage, and to sleep in. Rahamat says, "Even though I may tell a large group of villagers a Bible story with the puppets or with the flannelgraph and bring out an important truth, I feel that even one small book that is sold will last longer and do more good. Children read them to their parents; parents read them to their children. Books are shared with other families. With the scarcity of reading materials in the villages I am sure that these little books are read many times."

—Myra Scovel

A Page for Young People Edited by Connie Trueblood

Sheila Hughes

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

WARWICK YOUTH ON THE BALL

Mrs. Frank Cannon, II

During the summer we met only once a month, but on these occasions we had good attendance and a good time. We held a cookout and went to the Cinema in Norfolk to see "How The West Was Won." On August 18th, 1963, we met at the home of Mr. and Mrs. Frank Cannon for a cookout and afterwards held a planning meeting for our fall program which resumed September 8, 6:00-7:30 p.m.

We elected the following officers: Program Chairman, Arthur Morgan; Treasurer, Jimmy Spielberger; Devotional Co-Chairmen, Laura Ball and Peter Nickerson; Telephone Committee Chairman, Peggy Jarvis.

Our Programs for the months of September and October will be:

1. Prayer in School: What Did the Supreme Court Say? (Led by Jimmy Spielberger)
2. Can We Forgive and Forget? (Peter Nickerson)
3. Facing the Narrow World of Fear (Elizabeth Jones)
4. Is it Our Responsibility to Doubt? (Rev. Hayes)
5. Segregation Challenges the Church (John Weldon)
6. Facing the Facts of Change (Mr. Frank Cannon)

Two Sundays will be left open for recreation. We have planned an evening of bowling and another trip to the cinema.

This year we have adopted as our project the purchase of an altar cloth for the sanctuary. To raise money for this we will have different projects throughout the year. September 7 we held a Car Wash. We will also sell fruit-cakes this Christmas. On October 26 we will hold a Carnival-Halloween Party at the Church. You will hear more about this night of fun and family get-together.

Senior High Rally for Valley young people will be held at Grace church, Mt. Jackson October 20 beginning at 3:00 p.m.

NEW OFFICERS AT PLEASANT RIDGE

The Senior Pilgrim Fellowship of Pleasant Ridge United Church of Christ, Ramseur elected new officers at their bi-monthly meeting September 22, 1963. The officers are: president, Janice Carter; vice president, Paul Joyce; secretary, Becky Maness; treasurer, Lola Jane Wright; program chairman, Linda Nance; assistant program chairman, Sarah Lowdermilk; faith chairman, Linda Rumley; assistant faith chairman, Carol Pugh; action chairman, Willie Dee Cox; assistant action chairman, Johnny Beane; fellowship chairman, Wayne Hubbard; assistant fellowship chairman, Frankie Allred; pianist, Keith Lowdermilk; reporter, Linda Rumley; assistant reporter, Becky Maness; and songleaders, Linda Rumley and Paul Joyce. The new counselors will be elected at a later date. The counselors serving at the present time are Rev. and Mrs. Lynwood L. Hubbard and Mr. and Mrs. William Brown.

OAKLAND INSTALLS OFFICERS

The Oakland Youth Fellowship held its installation service for counselors and officers on Sunday, September 15. Mrs. Raye Knight conducted the services. The officers for the coming year will be: President, Bradley Simpson; Vice President, Larry Mizelle; Secretary, Lynne Butler; Asst. Secretary, Mary Saunders; Reporter, Mary Anne Underwood; Fellowship Chairmen, Juanta Kelly and Lillian Joyner; Faith Chairmen, Arthur Butler and Alfred Bradshaw; Action Chairmen, Deborah Pruden and Florries Umphlette.

The counselors this year are Mr. and Mrs. William Simpson, Mr. and Mrs. Thomas Bradshaw, and Dr. Leroy Howell.

The Oakland Pilgrim Fellowship achieved all of its goals for the past year. A date has been set for a program planning meeting for the up-coming year.

Reporter,
Mary Ann Underwood

ROSEMONT HOLDS RETREAT

The Rosemont P.F.'ers held their fall retreat Sunday, September 8, 1963 at Sandbridge, Virginia. An afternoon of swimming and football followed by a weiner roast and a "Hootenanny," was enjoyed by all thirty-two members present. The following people were elected officers:

President, Donny Miller; Vice President, Joyce Halstead; Treasurer, Nancy Lewis; Secretary, Blanche Skelly; Reporter, Judy Halstead; Program Chairman, Suzy Phillips; Recreation Chairman, Bobby Weaver.

Respectfully submitted,
Judy Halstead, Reporter

ANNUAL LEGISLATIVE SESSION OF SOUTHERN CONVENTION PILGRIM FELLOWSHIP

AUGUST 24-25, 1963

CAMP MOONELON

The annual legislative session of the Southern Convention Pilgrim Fellowship was called to order on August 24 at Camp Moonelon by the president, Bruce Hoffman.

The minutes were read and approved.

The treasurer's report was submitted. It was corrected. (See Exhibit A) Paige March moved that the treasurer's report be accepted as corrected. Alex Oliver seconded the motion and it was carried.

Bruce then explained to the group the schedule for the weekend legislative session.

Each of the Southern Convention Officers then gave an oral report of his work for the past year and also told something of the kind of person needed for his particular office.

Bruce then called for the report of the nominating committee, submitted the following report.

President, Betsy Jones; Vice President, Sheila Hughes; Secretary, Ann Kernodle; Treasurer, David Grimes; Faith Chairman, Robbi Austin and Betty Lou Mizelle; Action

Chairman, Donnie Miller and Bill Gardner; Fellowship Chairman, Penny Dollar and Susan Lee.

Jesse also read the standard by which the nominees were selected. They are as follows:

1. At least a rising sophomore.
2. Participation in activities of the Southern Convention P. F., as, for example. the Officer's Retreat.
3. Should be present at this election meeting.
4. Should be known through activities in P. F. to one of the present officers who can testify to his or her abilities as a leader.
5. Should have shown local church leadership and interest in the work of the church.
6. Should evidence willingness and ability to work with others.
7. Should have been personally contacted for his or her acceptance of the nomination and have full understanding of responsisibilities.

Bruce explained the election procedures and the meeting was adjourned.

August 25, 1963

The legislative meeting continued on Sunday, August 25, 1963 with president. Bruce Hoffman presiding.

Jesse Weaver introduced each nominee and read his qualifications. He then distributed the ballots.

Bruce read the duties of each officer and then asked for nominations from the floor. Dawn Leland was nominated for vice president.

The nominating committee then retired to count the ballots. They announced the following slate of officers: President, Betsy Jones; Vice President, Sheila Hughes; Secretary, Ann Kernodle; Treasurer. Dave Grimes; Faith Chairman. Betty Lou Mizelle; Action Chairman, Donnie Miller; Fellowship Chairman, Penny Dollar.

The meeting was then adjourned.

Respectfully submitted,
Bruce Hoffman, President
Mary Ann Barnes, Secretary

Hallowe'en Or Hallowed Evening?

If any celebration can be described as having risen from its pagan origins to an aura of sanctity, only to fall back into devilry and mischief-making, finally to regain a beneficent meaning many years later, that unique festivity must surely be Hallowe'en.

At the dawn of history, wicked spirits and tormenting devils cast their spell on terrified humans on the last day of the tenth month when Saman, the Druidic Lord of Death, assembled the sinful souls. Cemeteries were desecrated, evil deeds committed in the shadows of the harvest moon, and unbridled revelry enabled some among the superstitious populace to overcome their fears.

Allhallows' Evening became the vigil of Hallowmas when Pope Gregory III dedicated a chapel in St. Peter's Basilica to All the Saints, in the eighth century. and designated November 1 as their collective holiday. The feast was extended to all Christendom by Gregory IV in 834.

In at least one part of the world, Latin America, October 31 has preserved all its religious significance, giving rise in addition to a melancholy and colorful tradition involving children. On the eve of All Saints' Day, token offerings of small toys and delicate foods are made to "los angelitos," the souls of departed children who are believed to revisit their homes.

Hallowe'en, as we know it, was introduced by the adoption of practices associated with the ancient rites of Ireland and Great Britain, — where some of the original roughhousing is still evident on Guy Fawkes Day, — rather than in its consecrated form.

For much of the rural population of England, Scotland, Wales, and the Orkney and Shetland Islands, the spooky night was one for bonfires, divination, pranks and disguises. Vandalism would be blamed on the roaming spirits, and could be indulged in with more or less impunity. In Ireland, groups of peasants prepared for the night's festivities by collecting the ingredients from door to door — probably the forerunners of children making their rounds chanting, "Trick or Treat!"

This assumption is the more plausible as it was only after the vast Irish immigration of the late 1800's that Hallowe'en became really popular in this country. Mischief and outright destruction plagued village and city dwellers alike, to the point of causing actual concern to public officials. Thus an ancient custom connected with witchcraft had been purged and assimilated by the church only to revert to many of its primitive, meaningless, troublesome implications.

For the first time in 1950, in one small American community, Hallowe'en turned once again into a Hallowed Evening when the pupils of a Sunday school class renounced their "treats" of candy and apples in favor of pennies, nickels, dimes — small coins which they would contribute to the welfare of less fortunate contemporaries in other parts of the world. A donation of $36 was duly acknowledged by the United Nations Children's Fund.

This example was followed by other boys and girls, year after year more numerous and enthusiastic, until the first group's touching venture snowballed into the greatest effort of all times by children to help children. An idea of how many UNICEF Trick or Treaters may be expected to ring doorbells this fall is given by the fact that over $2,000,000 was thus raised for the world's needy children last year on Hallowe'en.

Today not even the youngest child in our midst could be led to believe that on October 31 ghosts rattle their chains and tormented souls moan in the graveyards. Even the Hallowe'en disguises have evolved from the spook to the spaceman. On the other hand, however, modern youngsters do know about some very real evils, namely hunger, poverty, ignorance, fear, disease. They know that of the world's one billion children, 850 million live in areas where malnutrition stunts growth and lowers resistance to illness. They know that such apparently anachronistic scourges as leprosy, yaws, trachoma, malaria and tuberculosis are very real, and constantly threatening, in countries which may have no more than one physician for every twenty or thirty thousand persons.

U. S. adults who supervise or contribute to the UNICEF Trick or Treat program have a more sophisticated knowledge of the same problems. They can visualize the disruptive impact on family life brought about by the mushrooming of industrial cities — and slums — in the developing world. They realize that the rights of the child are incompletely served by "saving a life" during infancy or early childhood without developing the child's adult potentials, including the potential for satisfactory work. They, and the young Trick or Treaters, are aware of UNICEF's vital aims, and they are proud to participate in UNICEF's work.

Such unanimous feelings were aptly expressed this year by Attorney General Robert Kennedy in the following message to the U.S. Committee for UNICEF:

"The Trick or Treat for UNICEF program for Hallowe'en demonstrates to the young people of the United States that millions of children in other countries are growing up in sickness and need. Our young people learn that the coins they collect as part of their Hallowe'en fun enable UNICEF — the United Nations Children's Fund — to provide food, medicine and services to help build healthier and more constructive lives for their counterparts around the world.

"I wish the 1963 UNICEF Halloween program the greatest success."

Six Months With The New Curriculum

Richard N. Rinker

During the past six months, together with fifteen or twenty Christian Education Associates, I have been sharing in or leading between thirty-five or forty training sessions to help church school workers become familiar with sound educational developments in Christian education and the use of the United Church Curriculum recently published. I suppose about sixty-five local churches were represented at these thirty-five or so sessions in all parts of the Southern Convention.

Large churches, small ones, medium sized. City, suburban, town and country. Churches with highly organized church schools. Churches effectively carrying on the educational mission to which we are all called. Churches awake to the needs of their children, young people and adults. But churches, too, along with these, who continue plodding along in prosaic patterns, without any conception of the basic importance of the witness being made (or not being made) through their church schools, and almost totally unaware of the church school's tasks with its constituency.

Responses to these training sessions were generally predictable, depending on the attitude with which participants arrived. There were those who were really interested in gaining an understanding of sound Christian educational principles and new tools which exemplified them. There were others who were encouraged, in their lethargy and indifference, to come by enthusiastic and on-the-ball ministers or church school superintendents. There were those who were very doubtful about the whole thing but willing, none-the-less, to take a look and give a listen. And there were others who were certain that they already had the best tools and pursued the finest methods in teaching and came just to prove this to themselves and perhaps persuade others of it. This is, of course, to say nothing of the many who never came for one reason or another.

With these attitudes to begin with, therefore, reactions to the ideals and tools were fairly predictable. As we tried to present the educational and theological foundations undergirding the new materials, most of us found satisfying conversations taking place between us and those present. Sometimes we were pleasantly surprised with the responses. Other times we received some unexpected jolts.

The people who came seeking help in new, usable, Bible and experience — oriented tools were satisfied almost without exception. Those who came rather unenthusiastically or with indifference frequently woke up and caught the enthusiasm and revived purpose generated by those familiar with what has been happening in Christian education. Those who came with doubts honestly expressed sometimes had new and unexpected questions raised for their consideration; sometimes they left with their original doubts unresolved; sometimes, in many cases, they discovered their doubts were caused more by lack of knowledge and fear of change than by their unwillingness to grow. And those who came convinced of their rightness to the exclusion of all other ideas and purposes remained largely unchanged by the experience.

While we could probably predict the kinds of responses we would receive, we could never be quite certain how any given person in a given situation would react. In one case the adult materials added tremendously to the witness being made by a local church. In another the opposite is true. While one group of teachers becomes swept up in the challenge of really **teaching** as demanded by our new materials, others find themselves overwhelmed. In one church some one aspect of the curriculum draws praise for the whole of it. In another, some one aspect strikes a discordant note and the whole curriculum is disregarded as useless.

Several points need to be made, I believe. First, unless qualified help is used at the very beginning to interpret the educational philosophy and theological bases for this material it will probably not become as effective and tremendous a tool as it is becoming for many church schools. By qualified help is meant other teachers or workers familiar with its principles and who have used it. Christian Education Associates have made it a point to dig into the new tools and find out things about them. They can be of service not as experts but as individuals who have studied more thoroughly the implications and possibilities. Convention staff is available in Christian education to advise and counsel with local churches. National staff people are regularly brought into the Southern Convention to lead at workshops and training sessions because they are especially gifted in knowledge and experience.

Second, the whole picture must be seen before any judgment can reasonably be made. First impressions, particularly when they involve some relatively small details of the whole curriculum, can be unrealistic and unjust. The whole picture comes through study of all of the aspects of the materials and their planned purposes. Not course by course necessarily, but in terms of tasks and ideals envisioned by the creators of this curriculum, and how the aspects fit into the overall purpose.

Third, as Roger Shinn suggests in his basic resource book for the United Church Curriculum, "The Educational Mission of Our Church," the church school does not need to apologize for making people in our time think. The new materials insist teaching is done best by teachers willing to work and think and grow at their tasks. If we are fortunate, this could become an epidemic in our churches — this Christian education which makes us dig in and do some thinking about what we so willingly absorb thoughtlessly.

Fourth, it will become necessary to overcome the shallownesses into which we have permitted ourselves to fall in relationships to the Holy Scriptures, the redemptive act of the cross, and our attitude toward God with the responsibilities thereto attached. Disturbing questions will have to be faced honestly. Have we **really** allowed the truths of the Bible to reach into our lives where we are and into the lives of our children where they are, or have we been studying **about** the Bible? Have we genuinely done our own wrestling with life's ultimate concerns and with the challenges of God working through Christ, or have we been content to lean heavily on what someone else tells us and on some of the time-worn phrases which are acceptable because we never have to think deeply about them as long as we can repeat them? Have we shut off our education because we have become adults? Are we unwitnessing Christians (if such exist) because we know not how to witness?

There are other questions equally disturbing. During the past six months those of us involved with leadership responsibilities have tried to raise some of these. In turn, we have had questions raised for our consideration. It behooves every one of us, whether we introduce that which is new or continue to find value in that which is customary, to give serious and regular attention to what is happening about us in our society, in our homes, in our churches, and in our own minds as we seek to relate and make relevant the gospel with which we have been entrusted.

Give me the liberty to know, to think, to believe, and to utter freely, according to conscience, above all other liberties. — John Milton

Christian Love

Background Scripture: I Corinthians 11:2-13; 13.

Devotional Reading: John 15:9-17.

Memory Selection: **Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude.** I Corinthians 13:4-5.

When Paul speaks of love, he is not thinking about the erotic stuff that comes out of Hollywood, or the sentimental stuff that abounds in so many modern novels, or is displayed on so many movie or T.V. screens. It is the word "agape" a deeper, broader, and divine sort of love found and personified in Christ and God himself. And this kind of love was the distinctive contribution of the new Christian faith. And in his immortal lyric of love in chapter thirteen in his letter to the Corinthians he emphasizes its (1) SUPERIORITY, its (2) Characteristics, and (3) its Everlastingness.

The Superiority

There were many greatly admired, and greatly-to-be desired gifts in the early church. There was preaching, and especially speaking with tongues which was coveted by so many. But Paul says that if a man could speak like an angel and did not have love in his heart, his words sounded like a clanging cymbal in an orderly and tuneful orchestra. There was the gift of teaching, and here again unless the teacher's heart was filled and fired with love, it was of no avail. Gifts of healing — how that was to be coveted! But love alone would give the healing touch. And martyrdom was sometimes coveted by the extremists. But Paul says that even if a person gave his body to be burned it profited him nothing. And faith — Jesus was always emphasizing the place and power of faith. But even faith without love was nothing. All these things and all other things were second best to love. One wonders how many of the people who coveted these gifts coveted love. Or how many of them prayed for more love. And how much do we yearn for a loving heart, or pray that God would fill our hearts with love for him and for our fellowmen.

The Characteristics of Love

Then, like a boy passing a ray of light through a prism thus breaking it up into its component parts, Paul passes love through a prism and reveals its characteristics. A brief run-down will show love in its practical aspects and in action.

Love is patient, it suffers long. It puts up with a lot and then puts up with more.

Love is kind. I saw a few lines on a church bulletin board sometime ago which read something like this "Let us be kind one to another, for most of us are carrying a heavy load." How much brighter the world would be if folks were just plain kind one to another!

Love is generous in that it does not envy. Many people eat out their hearts through envy or jealousy. But love rejoices in another's success, and envies not another.

Love is humble — it vaunteth not itself, is not puffed up, or proud. Many people go strutting through life life a peacock — stuffed shirts, and insufferable egotists. But not a person with love in his heart.

Love is courteous — doth not behave itself unseemly. Love is a hall-mark of a gentleman. Ill manners are not a part of it.

Love is unselfish — seeketh not her own. It puts the interests and rights of others before self. It loves its neighbor as itself.

Love is long-suffering — is not easily provoked. Does not fly off the handle at the least provocation, is not annoyed by little things.

Love is pure-minded — it thinks no evil. Or again this can mean it is generous or charitable in judgment, giving folks the benefit of the doubt, does not impugn wrong motives to others, and believes the best in them.

Love is patient and long-suffering — it beareth all things. This point has already been emphasized.

Love rejoices not in iniquity, but rejoices in the truth. It takes no delight in smut or evil and gets no joy out of wrong doing. On the other hand it rejoices in the truth, glad for every good thing.

Love beareth all things, believeth all things, hopeth all things, endureth all things. Love lasts. It never faileth or ends, as another translation has it. Love is of God and God is eternal. Therefore love never fails.

The Everlastingness of Love

Love never fails or ends, it has been said. Prophecies sometimes do fail. Tongues cease and become stilled. Knowledge vanishes away. For at best we know only in part. No man can know everything. We can know only in part. And what men know now is only a fraction of what men will know. We are imperfect and we know only in part. And the imperfect gives way increasingly to the perfect.

Faith, hope, love, these three. And what a trinity they are! Faith, without it is impossible to please God or to love. Hope, the mainspring of life in a way, for when hope is dead all is dead. But the greatest of these three is love. They all abide but love is the greatest.

SUNDAY SCHOOL LESSON
OCTOBER 27, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

"PLEASE, SEND THE PASTOR FLOWERS"

Rev. W. C. Merbreier, St. Matthew's Lutheran Church, Philadelphia

Don't paste my casket with certificates for charities, and professional chair endowments, and the hundred-and-one-do-gooder agencies ghoulishly squeezing through the door of the funeral parlor for a handout. If you are going to be big-hearted . . . do it on your own time . . . and don't wait for death to open up your heart to the needy and the sick.

I believe flowers are proper and right at the time of death, beautifully symbolic of the brief human life, grown by God and thereby so precious to him, even at its fading. So, no matter what others may say, send ME flowers and don't use my last mortal remains as a charity income tax deduction.

PUERTO RICO SLIDES SHOWN

Beatrice George

The Women's Fellowship of the South Norfolk Congregational Christian Church held its quarterly meeting September 26 in the social hall of the church. The first lesson of the Bible Study "Mission . . . By Royal Authority" was presented, followed by the dramatization of "God's World."

Rev. Bill Simmons, Field Secretary of the Eastern Virginia Conference, presented slides of an evangelistic effort in Puerto Rico which was sponsored by our national office of evangelism. Before showing the pictures Mr. Simmons gave an introduction to the background of the island—geography, climate, its peoples and their modes of living.

This first program for the year 1963-64 was arranged by the missionary chairman, Mrs. Coleman V. Hargrove. Mrs. Clarence N. Harris, president, presided.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Supt. And Mrs. Snyder In New England

Dear Friends:

Tomorrow (October 8th) Mrs. Snyder and I will be leaving for a visit to the states of Rhode Island, Massachusetts, and Connecticut. These are the three states the Council for Health and Welfare have asked to accept our Home as one of the agencies for help from their area.

As I have said before in this column, the United Church of Christ Health and Welfare Agencies are given support areas. Our support area will be these three states if they accept the suggestion of the Council. These three states will be added to our Southern Convention Area which covers North Carolina and Virginia. The State of Connecticut has already voted to accept the Council's recommendation. While Rhode Island and Massachusetts have not as yet accepted the recommendations of the Council, the superintendents in each of these two states have given me permission to continue making contacts with the churches in the two-state area for support. This of course is a continuation of what the Home has always done under the auspices of the Congregational Christian denomination.

We will be speaking at various churches across the three states for the next two weeks. Some of our Southern Convention readers will be interested in two of the places we will visit, since these churches have as their ministers people who were formerly in the Southern Convention. One minister is Dr. William P. Tolley of Lynchburg, Virginia, and a graduate of Elon College. He is the assistant minister at Foxborough, Massachusetts. The other is Dr. Henry E. Robinson who is minister at the First Church, Congregational, Fairfield, Connecticut. We are looking forward to visiting with both of these men and their families, as well as the many new people we will be meeting in these states. This will afford us the opportunity of telling the story of our Home to many people. As you know, ours is the only Home for Children on the Congregational Christian side of our merger.

Many churches in the three states mentioned have contacted us about our Home for Children, wanting to know what kind of program it has and how it serves the children. We are hoping that by visiting these churches and telling the story this will create more interest and of course more support for our Home for Children.

In a future letter when we return we will be telling you about our visit to these respective states.

REPORT FOR OCTOBER 7, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 61.00	
Eastern Virginia Conference	229.67	
Eastern North Carolina Conference	175.00	
Western North Carolina Conference	66.50	
North Carolina and Virginia Conference	131.84	
Total		$ 664.01

SPECIAL OFFERINGS

Women's Fellowship, Damascus Christian Church, Sunbury, N. C.	25.00	
Helping Hand Class, Apple's Chapel Church, Gibsonville, N. C.	13.25	
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00	
A Friend	300.00	
First Christian Church, Burlington, N. C.	2.50	
Stuart Oldson, Salem, Massachusetts	20.00	
Memorial Gifts:		
In Memory of John Harold Cox		
In Memory of Mrs. Inez Harrell		
In Memory of Mrs. Violet Pugh		
In Memory of Patricia Ann Payne		
In Memory of Mr. Martin T. Garren		
In Memory of Mr. Alex McKenzie		
In Memory of Mrs. Harriet Morgan		
In Memory of Mrs. George Fogleman		
In Memory of Elder John W. Gilliam		
Total Memorial Gifts	97.50	
Special Gifts	950.95	
Total		$1,419.20
Total For The Week		$2,083.21

ANNUAL MEETING UNITED CHURCH BOARD FOR WORLD MINISTRIES

Clyde L. Fields, Superintendent

The 154th Annual Meeting of the United Church Board for World Ministries will be held at Plymouth Congregational Church, Miami, Florida, November 12-14.

The corporate members and board of directors of the United Church Board for World Ministries will be attending as official delegates, and have received individual invitations and instructions for the meeting. It has come to the attention of the Southern Convention Office that a limited number of certified visitors could attend from the Southern Convention. This would be an excellent opportunity to learn of the world-wide work of our United Board for World Ministries, and to sit in with area groups such as Africa, Europe and the Near East, India and Ceylon, Latin America, and the Pacific.

The members of the Plymouth Congregational Church have indicated that they would seek to arrange hospitality for delegates and certified visitors in private homes. Each person will bear his cost of meals.

Readers of The Christian Sun who would wish to share this thrilling missionary experience in the meetings at Plymouth Congregational Church should write to the Southern Convention Office for information and registration. Interested persons should remember that neither the Southern Convention nor the United Church Board for World Ministries can bear any cost of travel or food in connection with the meeting.

When two churches of the Disciples of Christ (Parkview and West Side) in Portsmouth have a leadership training school October 29, they have asked Dr. Frank Hamilton to present "Thought and Practices of the United Church of Christ" as a part of the course of study. This is because conversations have been taking place between their denomination and ours in regard to possible union.

A Tribute To Mrs. H. E. Rountree

WESTMINSTER ABBEY

—Essay by Joseph Addison (1672-1719)

When I am in a serious humour, I very often walk by myself in Westminster Abbey, where the gloominess of the place, and the use to which it is applied, with the solemnity of the building, and the condition of the people who lie in it, are apt to fill the mind with a kind of melancholy, or rather thoughtfulness, that is not disagreeable. I yesterday passed a whole afternoon in the churchyard, the cloisters, and the church, amusing myself with the tombstones and inscriptions that I met with in those several regions of the dead. Most of them recorded nothing else of the buried person, but that he was born upon one day, and died upon another: the whole history of his life being comprehended in those two circumstances, that are common to all mankind. I could not but look upon these registers of existence, whether of brass or marble, as a kind of satire upon the departed persons; who had left no other memorial of them. but that they were born and that they died. They put me in mind of several persons mentioned in the battles of heroic poems. who have sounding names given them, for no other reason but that they be killed, and are celebrated for nothing but being knocked on the head. The life of these men is finely described in Holy Writ by "the path of an arrow," which is immediately closed up and lost.

Upon my going into the church, I entertained myself with the digging of a grave; and saw in every shovelful of that was thrown up, the fragment or a bone or skull intermixed with a kind of fresh mouldering earth, that some time or other had a place in the composition of a human body. Upon this, I began to consider with myself what innumerable multitudes of people lay confused together under the pavement of that ancient cathedral; how men and women, friends and enemies, priests and soldiers, monks and prebendaries, were crumbled amongst one another, and blended together in the same common mass; how beauty, strength, and youth, with old age, weakness and deformity, lay undistinguished in the same promiscuous heap of matter.

After having thus surveyed this great magazine of mortality, as it were, in the lump; I examined it more particularly by the accounts which I found on several of the monuments which are raised in every quarter of that ancient fabric. Some of them were covered with such extravagant epitaphs, that, if it were possible for a dead person to be acquainted with them, he would blush at the praises which his friends have bestowed upon him. There are others so excessively modest, that they deliver the character of the person departed in Greek or Hebrew, and by that means are not understood once in a twelvemonth. In the poetical quarter, I found there were poets who had no monuments, and monuments which had no poets. I observed indeed that the present war had filled the church with many of these uninhabited monuments, which had been erected to the memory of persons whose bodies were perhaps buried in the plains of Blenheim, or in the bosom of the ocean.

This article comes from Howard Braxton Rountree of San Diego, California, son of Mrs. H. E. Rountree, who says: "The Addison essay, slightly abridged, impresses me so much, I want to share it with someone."

Other survivors of Mrs. Rountree include a daughter, Mrs. W. J. Byrd, Suffolk, Virginia; a brother, W. P. Franklin, Ft. Myers, Florida; six grandchildren and ten great-grandchildren. Chaplain and Mrs. Rountree are both buried in Fort Rosecrans Cemetery, San Diego.

At the invitation of this editor, Chaplain Rountree for several years (until his death in 1942) provided "The Family Altar," daily devotional messages, for the readers of this paper, and a picture of Mr. and Mrs. Rountree identified the page.

F. C. Lester

I could not but be very much delighted with several modern epitaphs, which are written with great elegance of expression and justness of thought, and therefore do honour to the living as well as to the dead. As a foreigner is very apt to conceive an idea of the ignorance or politeness of a nation, from the turn of their public monuments and inscriptions, they should be submitted to the perusal of men of learning and genius, before they are put in execution. . .

. . . I know that entertainments of this nature are apt to raise dark and dismal thoughts in timorous minds, and gloomy imaginations; but for my own part, though I am always serious, I do not know what it is to be melancholy; and can therefore take a view of nature in her deep and solemn scenes, with the same pleasure as in her most gay and delightful ones. By this means I can improve myself with those objects, which others consider with terror. When I look upon the tombs of the great, every emotion of envy dies in me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet with the grief of parents upon a tombstone, my heart melts with compassion; when I see the tomb of the parents themselves, I consider the vanity of grieving for those whom we must quickly follow: when I see kings lying by those who deposed them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests and disputes, I reflect with sorrow and astonishment on the little competitions, fractions and debates of mankind. When I read the several dates of the tombs, of some that died yesterday, and some six hundred years ago, I consider that great day when we shall all of us be contemporaries, and make our appearance together.

HE IS HERE—NOW!

You ask, when was God
Or when will he be?
He is now and forever,
Before, behind, and within.

He is here
And a world of doubt
Cannot close him out.
And because he is here
The judgment is now.
The Kingdom is now.
Heaven and hell and all eternity is now.

Behold! The world and all of time
Is holy ground,
For he is here.

—William T. Joyner

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* * *

Soon we here may look upon the monument executed to the remembrance of

Annie Maudean Franklin Rountree
wife of
Hersey Essepoffe' Rountree
Born May 31, 1881
Died August 30, 1963

Three loves had she: she loved her God, her husband, and her family. Love increased in her life until senile dementia took its unrelenting toll of her powers. Even in the final stages of retrogression she was under the strongest compulsion to prepare for and attend church services. Every sunrise was Sunday. It was necessary to restrain her from going to church both night and day. Let us now thank God she is no longer restrained.

"Nominal Members"

Dr. Frank R. Hamilton

One of the most discouraging hours for a pastor is when he goes over his church membership list, for he soon discovers that the faithful are in the minority, while the occasional comers and the stay at homes make up the sizeable majority. The percentage of those who can be depended upon for attendance, for support, for work, is not very large. Most of the members are that in name only. They are the "nominal" folk in the church family — a name on the roll, but not an active disciple engaged in serving the Lord, through his Church.

It is said that in the average church of Protestantism 20% are regular in attendance for the worship services, and 40% are to be depended upon for financial support. No wonder the Kingdom is so slow in being brought to pass!! It reminds us of that phrase in the third chapter of the book of Revelation, describing members of the Church at Laodicea — "neither hot nor cold." These are the members that believe the church is a good institution for the community; they affiliate with it, give a little or nothing to it — think enough of the institution to want membership in it, but do not value the association enough to enlist actively in Christian service.

—Voice of the Temple

A Church That Needs No Money

(From "Fargo Forum")

"We have discovered a way for a church to function without money. Will you cooperate?

"Each member will come to services suitably dressed to eliminate any necessity for heating or cooling the building. This will dispose of the fuel bill.

"Each member will take his turn playing the organ. Then no organist or music director will be needed; that is, if each one in turn will direct the choirs, the congregation singing, and arrange for rehearsals.

"Each member will come to church with broom and dust mop to keep his part of the building presentable. Then a paid sexton will not be needed.

"Those who wish to use water will bring their own bottles; those who wish more light will bring flashlights.

"Each member will bring materials and tools to remodel and repair the building. Here we can really save money.

"Each member will spend some time working in the church office. If anyone desires a copy of the church bulletin or the order of service, he will bring his own supplies for printing same. This will eliminate the expense of office help and equipment.

"Each member will take his turn preaching, leading the services, conducting funerals, performing marriages, calling on members and prospects, visiting the sick and guiding the administration of the church. This will save the expense of a clergyman.

"Each one must agree to spend at least a year as a missionary at his own expense in some foreign field. This will dispense with the missionary offerings.

"Thus we can be known as the church that needs no money. What a spectacle it will make as the men and women, boys and girls, bundled up head to foot, walk dutifully to church carrying water bottles, brooms, dust mops, sheet music, sermon manuscripts, flashlights, saws, hammers and other baggage!

"Isn't this a great idea? A new day is dawning for the church that needs no money. Would you really wish it this way? If not, give God 10 per cent of your income and the church can operate in the scriptural manner, with a tithe of its member income.

"But actually — your CHURCH needs no money! You are the one who uses the heat, light, water and music; YOU are the one who makes use of the clergyman, the office force, the church staff and the sexton, as you sit in your own spot, comfortable and happy.

"So which will it be, the weekly brooms and mops or the weekly envelope containing the tithe?"

—North Dakota C. C. Conference Stewardship Committee

The CHRISTIAN SUN

Elon College Library

Elon College Library X

Vol. 115 October 22, 1963 No. 42

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

ATTEND SESSION OF YOUR FALL CONFERENCE

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

Subscription office:
Elon College, North Carolina

Rev. Karlton C. Johnson

GUEST SPEAKER AT CONFERENCES

The Southern Regional Secretary for the Stewardship Council, Rev. Karlton C. Johnson of Decatur, Georgia, will be the denominational speaker at our Fall Conferences.

Mr. Johnson will present Missions and Stewardship — two fields in which he has had wide experience. For 20 years he worked in Africa, serving as assistant general secretary of the South Africa National Sunday School Association and as executive of the Johannesburg Sunday School Union. For nine years immediately preceding his work with the Stewardship Council he was minister of stewardship for our New York Conference.

CONFERENCE SCHEDULE

Virginia Valley — October 29

Day Session, Antioch Church, near Harrisonburg.
Evening Session, Valley Central, near New Market.

Eastern Virginia — October 31

Day Session, Eure Christian Church, Eure, North Carolina.
Meeting of C. M. A., Suffolk Christian Church, 6:00 P. M.
Evening Session — Suffolk Christian Church, 8:00 P. M.

Eastern North Carolina — November 5

Both Sessions, Hayes Chapel, Garner, North Carolina.

Western North Carolina — November 6

Day Session, Hanks' Chapel Church, near Pittsboro.
Evening Session, Pleasant Cross Church, near Asheboro.

North Carolina and Virginia — November 7

Both Sessions, Long's Chapel Church, near Burlington.

The day sessions of the Fall Conferences will give attention to matters of business and inspiration. The evening sessions will be more informal, in the nature of two panel presentations. One panel will be on "Tools for Stewardship" in the local church. The second panel will be in the nature of a "Report on Realignment."

EDITORIALS

A Labor Of Love -- Ended

Before he died September 26, 1961, while he was too crippled by arthritis and weakened by a heart condition to do remunerative work, C. B. Riddle, a former editor, wrote articles for The Christian Sun. When he was gone his secretary found that he had enough articles written for one a week to last a full year. These she kindly furnished ready for the printer, and with this issue the last is printed.

Why do people go beyond the call of duty? Is it to gain additional fame, and is therefore selfish? Is it a yearning for a little more life, a sort of extended mortal life that may reach to immortality? Or can it be that people really love something enough to serve when service is not required? Can people really be unselfish in our kind of world? Is there such a thing as a labor of love?

There was no obvious reason why the secretary to the president of Elon College should be especially thoughtful of and kind to this writer when he was a student and campus worker at college; but he was. His book, "College Men Without Money," was an inspiration to the leaf-raker and helped him to keep the purpose to be a minister. His friendly counsel about dating sent the shy country boy to the girls' dormitory when he might otherwise have become a recluse. And when tides changed and editorship changed, it was C. B. Riddle who gave more help about editing than all others put together. Blue-penciled pages of The Sun were not returned just as criticisms. They were instructions as to how improvements could be made. Such help continued through the years, and up to the time of his death.

This writer is convinced that there is such a thing as a labor of love, and the writing of C. B. Riddle used in this paper under the heading "ABOUT" was exactly that, and nothing more. If somebody learned, or was inspired, he had his reward. For this aid your editor is deeply grateful.

Fellowship

Fellowship is an excellent word. It indicates that two or more persons have something in common, that they are agreed in purpose, that they find joy in company, that they share experiences with satisfaction, that they help each other by being together.

We have named organizations Fellowships. Men, women and young people in our churches have their Fellowships.

Would it be sinful to raise a question as to whether the name is as far as it has gone? Are the "Men's Fellowship," the "Women's Fellowship," and the "Pilgrim Fellowship" just names for organizations? Or do the people involved feel a kinship that could in some sense meet the definition given above? Are we eager to share experiences and to work together? Does it hurt deep down when something happens that tends to destroy the fellow-feeling we have for each other? Can we trample the feelings of our fellows without hurting ourselves?

Fellowship! What does it really mean? Is it something that applies to a special group that excludes others? Is it a matter of meeting to sing songs, say prayers, listen to someone repeat ideas with which we are familiar and like, play games, enjoy refreshments? Is this the sum total of what "fellowship" means to us?

Surely not. Fellowship really goes deep (to the depth of the spirit), and high (even up to God), and wide (to include all those God loves). It is rich and abiding. It cultivates the soul, and grows a spirit of love. No wind of misfortune or misunderstanding can blow it away. Only thoughtlessness and willfulness can kill it, and even then sprouts are likely to grow from the stumps where trees once stood strong and stalwart. God never forgets. He continues to reach out a hand of friendship, of fellowship, of love. When we take his hand in ours, fellowship is divine.

Subscribers As Students

Last Tuesday Durham Printing Company mailed 3292 copies of this paper to subscribers. Some papers went to State Superintendents, some to libraries in colleges and universities, some to national offices and officers, some to ministers in the Southern Synod, some to missionaries overseas, some to friends scattered across America, some to military personnel who have membership in our churches, and some 3,000 copies went to the homes of Congregational Christian Church people here in North Carolina and Virginia. It cost a lot of time and money to collect the material, print and mail it. Was it worth the cost?

There are those who will quickly say NO. Some of them are not aware that church people are students. They read very little, and are sure that others care nothing for reading church literature. Daily papers, commercial magazines, radio, television — these are their sources of information, and, unfortunately, they are satisfied.

There are others who say YES. They went to know what is happening in the churches and in the Christian world. They are students — not in college or university necessarily. But in the home they read, and they want the reading to be instructive, inspiring, helpful in the fine art of living. They work in the Church, and they want to know plans and materials. For them a paper similar to this — especially if it is their own Church paper — is worth all that it costs.

Strangely enough this editor believes that subscribers are students, that they want to learn so they can grow and be useful, they are not satisfied to know only secular things but want to be exposed regularly to the religious. It is for such reasons that he struggles to edit for the people who read. He is aware that readers — students as they are — are young and old, healthy and sick, rich and poor, not necessarily scholarly but students all.

TO BE MISSED

Rev. and Mrs. Tom Liverman will be leaving Liberty this month for their new post in Norfolk, Virginia.

Rev. Mr. Liverman, pastor of the Liberty and Smithwood Christian Churches, is going to be missed in these parts.

I never had the pleasure of hearing him preach, but I did watch him work on many civic projects and do outside church work, and I'm convinced that he can get more done than any man we've had in Liberty in many a year.

The Christmas Cheer Fund sponsored by the Liberty Ministerial Association is a case in point. He worked around the clock for about three weeks prior to Christmas, and it was through his efforts that the fund went way over its goal.

H took the time to minister to the alcoholics, a job which requires a real dedication. He was always available to anyone who needed help and his ministry extended far beyond the limits of his congregation.

Breezy, unconventional, sometimes misunderstood, he has a knack of getting things done. Quite often he neglected his wife and four children in order to aid some person with a problem.

He leaves Liberty on his own decision and I, for one, hate to see him go, because he did a work here that needs to be done.

—Liberty News

Last Sunday at Mt. Zion, Mebane, men led the morning worship under the leadership of W. C. Riley. Theme was "Stewardship." At the church school hour the new stewardship film "The Gift" was shown.

Vol. 115 No. 42

THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

Rev. Thomas F. Liverman, Jr.

Rev. Thomas F. Liverman, Jr. has accepted a call from the Central Congregational Christian Church, Norfolk. His family moved there from Liberty last week. Mr. Liverman will preach his last sermon at Smithwood October 27. The best wishes of the Western North Carolina Conference go with him as he begins his ministry in his "home conference."

PASTOR'S WORK APPRECIATED

Mrs. Barbara Humble

The resignation of Rev. Thomas Liverman, Jr. was officially accepted by the members of Smithwood Christian Church at its regular quarterly business meeting.

The Board of Deacons expressed their sincere appreciation and commended him for his work at our church during the past four years.

During his pastorate the church has grown both spiritually and financially. Many improvements have taken place under his leadership and direction, such as the church being remodeled, plans being made for the construction of a parsonage, and the enlargement and beautification of our church cemetery.

With his leadership, last year the church for the first time conducted an every member Christian enlistment program, and upon its success plans are being made to continue this work again this year.

Mr. Liverman's most outstanding qualities are his concern for other people and ability to organize. Sacrifices by his wife, Cleta, and children have been made in order for him to carry out this important work of the church.

VIRGINIA VALLEY CENTRAL CONFERENCE

The Virginia Valley Central Conference will be called to order at 10:00 a.m. Tuesday, October 29 at Antioch church by Rev. S. E. Madren, president. Rev. Neil Howard, the host pastor, will lead the opening worship.

The morning session will consist of reports from committees and the treasurer, O. W. Andes, and an address on "Stewardship" given by Rev. Karlton Johnson.

The afternoon session will open with worship led by Ray Rothgeb. Reports from Convention staff and institutions will be followed by an address by Dr. J. E. Danieley. Reports from related organizations, such as the Women's Fellowship, will also be given. The closing service of worship and installation of officers will be led by Rev. L. Bill Simmons, Virginia Field Secretary.

The evening session at the Valley Central Church at 7:30 will consider practical aspects of stewardship and the matter of Conference boundary realignment.

EASTERN VIRGINIA CONFERENCE

President W. H. Baker will call the Eastern Virginia Conference to order at 10:00 a.m. at Eure church Thursday, October 31. Opening prayer will be led by Rev. E. M. Allcox, host pastor. Following reports by the program and executive committees and the treasurer, Richard J. Holland, Rev. L. Bill Simmons will speak on "Looking Ahead."

"Youth Work, Christian Education and Moonelon" will be presented by Rev. Richard N. Rinker following the Christian Education report. Following committee reports and reports from interdenominational organizations, such as the Virginia Council of Churches, Dr. Wayne W. Womer of the Virginia Church Temperance Council, Inc. will speak on "Alcohol Is Our Problem."

After reports from affiliated organizations, such as the Churchmen's Fellowship, Dr. J. Earl Danieley and Dr. W. T. Scott, Sr. will present "Our College." Rev. John F. McCloy will lead the meditation closing the morning session.

Rev. Garland B. Bennett will lead the prayer at the opening of the afternoon session, following which concerns of the Southern Convention will be presented by Rev. J. A. French, Rev. W. W. Snyder, Dr. F. R. Hamilton and Supt. Clyde L. Fields.

Rev. Karlton Johnson will speak on "Stewardship in Our Churches." New officers will be installed by Dr. Fields, and

(Continued on Page 4)

About ※ ※ ※

A BIRD THAT NEVER TOUCHES GROUND

(For Children Readers)

The chimney swift, a species of the bird family, literally lives in the air. It is scattered over a large portion of the North American continent in summer but never, except by accident, sets foot on land. The bird even eats and mates on the wing. It is the chief among fliers, an aviator unexcelled.

The swift is noted for its speed and tireless energy. During daylight hours throughout the summer, it has the habit of continual flight, sailing, circling on set wings, and then with a rapid beat of wings spurting off in a burst of speed, racing along like a cyclist during a sprint.

Probably the most unusual sight afforded by a flock of swifts is often seen at night, when literally thousands gather and wheel in funnel-shaped clouds over a large chimney into which they descend to roost. Its roosting and nesting habits have given the bird its popular name, chimney swift.

The chimney swift cannot walk, but its feet and legs are strong enough to hold the bird to the wall of a chimney as it roosts at night, braced by its spinelike tail feathers. The bird's food consists almost wholly of insects and beetles; flies and ants are the principal items. It gets many beetles, the most serious enemies of forests, when they are swarming, and takes also the oldfashioned potato beetle, the tarnished plant-bug, and many other injurious insects.

Swifts show no fear when caught. When held in the hands they will snuggle between the fingers confidingly, and when held against the clothes they wiggle under the folds of the garments and contentedly go to sleep.

C. B. Riddle

(Continued from Page 3)

Rev. Robert B. Marr will lead the closing meditation.

A fellowship banquet at the Suffolk church at 6:00 will be the setting for the annual meeting of the C. M. A., over which Dr. Charles Pegram will preside. A panel discussion on stewardship will follow, in which Dr. Fields, Mr. Simmons, Mr. Rinker and Mr. Johnson will share.

Poem for Children

LEAVES

"Come, little leaves,"
 Said the wind one day.
"Come over the meadow
 With me and play."

"Put on your dresses
 Of red and gold,
For summer has gone
 And the days grow cold."

Whirling and dancing
 The red leaves went.
Winter has called them
 And they are content.

Soon fast asleep
 In their earthly bed
The snow laid a blanket
 Over their head.

PRAYER FOR THE INDIFFERENT

Lord, stir the ones who climb a hill
Where winds are sweet and flowers are fair,
Yet feel no shining wonder fill
Their being as they linger there!

But more, oh, infinitely more,
Stir those who, looking upward, see
A cross on some cathedral tower,
Yet feel no deep humility
Or penitence or holy love
And life no prayer to God above!

GET ACQUAINTED WITH YOURSELF!

Harry G. Forster

How much time do you spend with yourself? Or are you constantly surrounded by people — distractions — activities that prevent you from becoming better acquainted with what and who you are? When you do, what do you find? Someone you could like if you were another person?

Are you kindly, considerate, a joy to be with, someone with warmth and understanding?

Most of us see little of ourselves — we get buried in outward symbols of doing things that frequently leave us empty and vaguely discontented.

The Master spent much time with himself. He left the multitudes and his disciples and went away to grow nearer to Himself and God.

It is the symbol of the true Christian to lead an inner life that grows closer and closer to his Creator.

That is as it should be. Make an appointment with yourself soon — and see how rewarding and perhaps how enlightening it can be. Let us hope the results are gratifying.

ITS GLOWING PAST AND AMBITIOUS GOALS

EASTERN VIRGINIA "C. M. A."

Charles F. Pegram

The Christian Missionary Association of The Eastern Virginia Conference, commonly referred to as "The C.M.A.", has been helping to begin church organizations and build church buildings for over seventy years. In fact many of our most successful and active churches joyously tell how the C.M.A. helped to make possible their success and maturity.

Dr. H. S. Hardcastle presented a paper on the "History of the C.M.A." at its annual meeting four years ago at Newport News and quoted from the record many interesting facts about the aid rendered so many churches that are now helping to build other churches and strengthen many others.

The fine progress enjoyed by a number of our churches and the splendid building programs which have recently brought them into the spotlight of success could never have been accomplished without the generous aid C.M.A. provided. Among these can be listed Bayside, Warwick, United Portsmouth, Bayview and Prince George. This summer a sponsoring committee of the Norfolk area churches started a new church in one of the finest surburban developments in Tidewater — Pembroke Manor United Church. The Board for Homeland Ministries and the Board of Home Missions of the Southern Convention are both making generous contributions and loans to this work, but it was C.M.A. that provided the down payment of $2,000 for the fine building site that assures the future of this new work. C.M.A. has made other important grants to this work already.

The Annual Meeting of the C.M.A. has been set for the banquet hour of the Eastern Virginia Conference at Suffolk Christian Church the last day of this month. $10,000 has been mentioned as a reasonable goal for this year, in view of the desire to further aid Pembroke, and some other excellent possible fields where our new Field Secretary finds promising but unchurched localities. Let us urge all our members to take membership in C.M.A. this year as we have never done before.

BRANCH RICKEY GIVES SERMONETTE

An Old Dodger Picks A Winner

By George M. Collins

The laity of the church are coming in for much more notice these days in almost all denominations of the Christian faith.

Protestant denominations have many studies under way as to the role of the laity, what they can do and what they should be doing in their witness to God.

One of the major studies worked over by the World Council of Churches Faith and Order Conference at Montreal during the Summer related to the role of the laymen.

One of the items to be discussed during the current Vatican Council is the role of the laity, and the question of whether this role should be expanded.

For many years in Protestant churches it has been assumed that the lay group which really performed a job was the women. In almost any church a glance at the weekly calendar or bulletin would find it crowded with activities sponsored by the distaff members of the congregation.

Now it appears that the men will have to stop "hiding their light" as denominations move to make specific the role of all laity.

One of the outstanding Christian laymen in the country, never reluctant to voice his allegiance to the church, is veteran baseball executive Branch Rickey.

With the World Series underway, and his old team, the Dodgers, leading over the Yankees it seems appropriate to mention a story he has written for the current issue of Together, the national Methodist family magazine.

The Rickey story appears with others written by leading American figures as short sermons for Layman's Sunday.

Rickey chooses as his text, Luke 19:2-3: "And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was."

Says Rickey:

"Zacchaeus, the little tax-gathering Jew, is a familiar Bible figure. I like him. I think he was a man of courage. Certainly he was a man with a purpose. He wanted to see who Jesus was.

"As a tax collector Zacchaeus was rich. He wore the equivalent of monogrammed shirts and tailored suits. Many people knew him, but tax-collecting never has been a business that wins friends.

"Zacchaeus had heard exciting things about this man Jesus, and, on that day St. Luke describes, he was determined not to miss seeing Him. Being a small man, he had to find a spot above the crowd. Where was he when the Master came by? Out on a limb of a sycamore tree, staring down intently, his skinny legs dangling. But Zacchaeus ignored the jibes of the crowd. He knew what he was doing up there. I think that kind of behavior took courage.

"And then came the call: "Zacchaeus, come down!' That was when the little publican found out what he wanted to know. For Jesus, shocking the crowd by his choice of friends, told Zacchaeus he was coming to his house for a visit. And then Zacchaeus knew the kind of man Jesus was — not just a teacher and a healer, but a friend of tax collectors and sinners . . . and people like you and me!"

Excerpts From Personal Letters

Elizabeth M. Lester, Kobe College, Japan

I really enjoy getting mail here — perhaps I am more homesick than I think I am! Last night I was next door at Rev. and Mrs. Shigerus watching "The Defenders" on TV (it's the only TV program in English) and I started asking them what time it was in the U.S. — so I could see if you would be watching "The Defenders" too. (But we decided it would be 3 o'clock in the morning there.) They accused me of being homesick because of this! Well, I don't know if they were right or not!

Rev. and Mrs. Shigeru are a young couple with 2 children. I've asked him to recommend some books — "easy, in English, and on theology" — for me. He is lending me some books by Tillich — and Mrs. S. will probably be reading them too, — (she has just put her second child in kindergarten and so has some free time) and maybe we'll discuss some together. I hope so, for she seems an awfully nice and intelligent person.

Today there are no classes, for the girls are all practicing for their "Cultural Festival," which begins tomorrow. For quite a while they've been preparing exhibits, plays, folk dances, or athletic events to put on during the coming week. Today the playing field is filled with girls marching around. On Friday there will be a speech contest and I will be a judge! I'll be interested to see how it all turns out!

Tonight I'm going to take care of the Larson's children while their parents go to meetings. (The Larsons are American missionary teachers of music here.) This will be a real pleasure for me — I haven't been around small children in a long time, and I will enjoy looking at the Larson's magazines! For the first couple of weeks here I really felt the lack of English reading material — but now I've both gotten busy with other things and also have found where I can get English newspapers and magazines.

The Larsons are awfully nice. He is very interested in expanding the music program here into a full co-ed conservatory. She's very capable and intelligent and speaks Japanese, Chinese (2 types) and English. They've had me to dinner and last week I went to the Osaka YW with her to interview applicants for the Y's (English) translator's course. **Very** interesting — we were supposed to talk with each one and then give a grade on his ability to speak and understand English.

Last week was the "moon-viewing" season in Japan. The moon was full and very bright and beautiful. The old custom was for people to sit and watch the moon rise. I have been told that autumn flower arrangements were often placed in the windows through which the moon was viewed and a special kind of rice cakes and other refreshments were served. But of course with the busy lives of modern Japanese, people don't have so much time for this custom as they used to. Carol and I decided that we would have our own make-shift moon viewing party: we took some candy and crackers and went out to the playing field about 8 p.m. to look at the moon. It really was lovely, and as we looked at the beautiful picture made by the black silhouettes of the pine trees against the night sky with the beautiful moon beyond, we asked each other, "Is any place in the world as beautiful as Japan?" But we also found out why most moon viewing is done from **inside** the house. It gets awfully cold at night this time of year! We soon ran back to our house and looked at the moon from the comparative warmth of our own rooms.

My trunk is **finally** coming — tomorrow, October 8, it should arrive here at Kobe College. It's really getting cold here — so I'll be glad to get it! We have no heat until December — that is, none from the radiators. We each have a little wood heater until that — but so far it isn't cold enough for the wood heaters, I guess!

Christian Magnetism

By Richard K. Morton
Professor of Sociology and Religion, Jacksonville University

People like people. People like people who are **real** people — dynamically alive, purposeful, interested, distinctive. There is a powerful magnetism about the personality of one who obviously finds life interesting and challenging and who wishes to join with others in sharing its blessings.

"What's the attraction?" we sometimes ask as we observe such people in action. They find something valuable and stimulating in people or situations that seem to us quite commonplace and scarcely worth our notice.

There is something literally as well as figuratively electric about the effect some individuals have. I understand that the normal human body possesses about one-half volt of electrical power (and in young children, judging by their liveliness, I judge that it becomes much greater). Biological events of human life involve cooperative action between chemical and electrical elements in the cells. We may aptly say, I suppose, "This gets a charge out of me!"

Source of Power

Christian magnetism has some basic connections with the magnetism we learn about in the study of physics or electricity. The earth's magnetism depends to some degree upon its mass or substance. Likewise an individual must have substance to his Christian commitment and commission. There must be real structure and power in his faith. He also is reaching out with sincere desire to attract others. While it is true that some individuals are more gifted in many ways than others, it is still possible for many to acquire some of those traits and behavior patterns which contribute most to personal magnetism.

Few of us have failed to encounter persons whom we would characterize as Christian in faith and works and affiliations — but we still do not like them or feel drawn to them. Sometimes they are scholarly; sometimes they are very active; sometimes they are very kind. Yet the total effect is one that is more or less displeasing to most of us.

Many can recall very gratefully the pull of the personality of some pastor, teacher, employer, community worker, or some friend with another role or affiliation, whose personality exerted a great influence upon them. There was an ability to express a friendly attitude, to offer the timely help, to perform the most needed service, the knack of creating a pleasant situation, which meant a great deal.

What Makes Person Attractive

Christian magnetism is composed of a number of factors — and these may differ with different people. We may be irresistibly drawn to one who somehow remains undiscouraged, always optimistic and ready to bounce back after even severe setbacks. Or one may be virtually tireless in performing all kinds of unheralded and even unappreciated services, with little concern about notice or rewards. Or one may be sympathetic and understanding to the point where he or she seems to know just where to be and what to say in order to bring a friend out of a critical situation.

Magnetism of this sort might be said to come from a person with some substance to his mind and character and from one who is connected with sources of spiritual power and human understanding. It comes from one who habitually gets close enough to transforming forces so as to be attracted by them. Few of us who read the book have ever forgotten the main emphasis of a book by Arthur John Gossip entitled "The Galilean Accent." The message of this book was that if we expect to have the accent of the Master, we must spend enough time close to Him and hear His voice so often, that we adopt that accent as our own.

Most of us respond to a personality whose general attitudes and way of living we have come to understand. Most domestic animals seem to know when they are loved and when these people intend to care for them. People likewise soon come to know who loves, respects, and really cares for them. The pull of personality that has made a lifelong effort to store up and give forth elements of the finest quality is very strong and valuable to our culture. We never cease to be grateful for those individuals who can embody some of the Christian principles which otherwise remain ideals or abstractions.

Influence On Others

Pastors, teachers, Scout masters, and many others may expect a tremendous influence upon the lives in their charge — sometimes they do not know how great it is. "From scheme and creed the light goes out; the saintly fact survives; the blessed Master none can doubt, revealed in holy lives." This stanza from John Greenleaf Whittier expresses a truth we must never forget. The church is made up of a fellowship of those who are taking time and giving effort to be holy and to be effective in all means of service open to them. It is made up of those who are not solely concerned about the conformity of their doctrinal expressions to every tradition or their preservation of some ritual common to another age. They are more concerned about shaping the kind of life that can make an effective testimony in the kind of situation people are faced with today.

In one of our colleges a young professor of some distinction had become known for his disinterest in religious values and especially in religious institutions. After he had worked in close touch with two of his colleagues, he admitted to some of us not long ago that he had taken on a new attitude toward religion, for he had found — much to his surprise — that it had in part at least transformed these colleagues of his.

When one of our own staff was asked why an effort was being made to set up a meeting in one of our buildings, although this undertaking meant great inconvenience and extra work for some of the staff, one replied: "Oh, that's all right — we would do anything for him!"

Magnetism Visible

When I covered some big religious meetings in the assembly hall of a great conference ground, some years ago, and was at the press table with some colleagues, we were gathering together some papers after a great address, when I saw a man coming up the aisle, presumably to speak to someone who had been on the platform. I looked at him carefully and then gave this evaluation to one of my coworkers: "In my opinion the man coming up the aisle is a scholarly, dedicated and experienced Christian leader." How right I was. His face and bearing indicated his long association with the things of Christ. He proved to be one of the most respected Christian laymen of our denomination!

What is the voltage and the magnetic pull of personality — and what have you done lately to increase it or apply it? People can find outlines of theological systems and new ideas for programs in many places, together with many explanations of Christian qualities. What they are looking for is an embodiment of them in the life of someone they know and respect.

After the funeral of the wife of a beloved pastor, the officiating clergyman came down from the pulpit and took the arm of the bereaved pastor, who then moved slowly down the aisle with a triumphant expression on his face. I said a little later: "That day I saw a sermon moving down the aisle — and the Spirit was very near and clear to us all."

The Gutzlaff Sailors

In the fishing village of Onoura, near Nagoya, Japan a monument honors three shipwrecked Japanese sailors who worked on the first Japanese translation of the Bible.

The three sailors played their role in the Bible's translation after an amazing adventure which carried them from the shores of Japan around the world to the Island of Macao, off the mainland of China, 19 years before Japanese ports were opened to foreign vessels.

In 1803 a storm wrecked a wooden cargo boat sailing between two ports in Japan. Eight of the ship's crew died in the following weeks, as the vessel tossed on the sea, but three men were eventually washed ashore in Columbia River, Oregson. They were captured by Indians and held as slaves until a British whaling captain rescued them two years later.

The captain took the men to London and gave them passage around the Cape of Good Hope to the island of Macao where they arrived in December, 1835.

At that time there lived in the port of Macao an adventurous and talented Prussian doctor by the name of Karl Gutzlaff. Working under the Netherlands Missionary Society in Southeast Asia, he wandered up and down the coast of China, dressed as a Chinese sailor, distributing thousands of Bibles wherever his junk landed. Between his trips he helped revise the Chinese Bible. When Gutzlaff heard of the three ship-wrecked Japanese sailors, he befriended them and seized the opportunity to learn the Japanese language. With this knowledge he translated the Gospel and Epistles of John into Japanese. They were printed in Singapore about 1837 with financial help from the American Bible Society.

That same year Gutzlaff and the three Japanese sailors boarded the American ship, the S. S. Morrison, hoping to land at the port of Uraga, Japan. The ship, however, was met with gun fire from the shore. A similar attempt at Kagoshima was thwarted by shore guns, so Gutzlaff and the sailors returned to Macao.

The trail of the three sailors after their return to Macao is sketchy, but it is believed that they never returned to Japan to live. Two of them were baptized by Gutzlaff and became the first known Japanese Protestants.

In 1958 the Rev. T. Miyakoda, General Secretary of the Japan Bible Society, was guided to a monument bearing the names of the original 11 crew members by the 77-year-old grandson of the ship's captain. The stone stands in the grounds of the Ryosanjo Temple in Onoura.

The new marker in honor of the sailors has been a cooperative project of the Japan Bible Society, township officials and Nagoya Christians. The inscription, in Japanese and German, recounts the sailors' contribution to Bible translation.

While some copies of the translation made by Gutzlaff and the sailors may have been used by other exiled Japanese, there is no evidence that copies actually reached Japan. However, it was drawn upon by the Rev. Dr. J. C. Hepburn and his co-workers, who translated the complete New Testament into Japanese in 1880. A copy of Gutzlaff's translation is in the Japan Bible House in Tokyo and the American Bible Society Library.

The efforts of Gutzlaff to get the Scriptures into Japan were rewarded. The translation, production and distribution of the Bible in Japan has a great heritage from the time when the first missionaries arrived in 1859 to the present. Last year the Bible was a best seller for the third straight year. In fact, in the post-war years it is estimated that more than 19,000,000 copies of the Scriptures have been distributed.

—**Bible Society Record**

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

India

October

LUDHIANA

Rail and manufacturing center in the Punjab.

20—**Dr. and Mrs. Theodore C. Feierabend** are presently on furlough and Dr. Feierabend is studying plastic surgery. Mrs. Feierabend is a registered nurse. They have been medical missionaries to India since 1952, now on loan to Christian Mission Hospital at Ludhiana.

MAHASAMUND

Population 10,000, 35 miles from Raipur. Institutions. Home Training School and Nursery School.

21—**Miss Naomi E. Blalock** combines the functions of social service and education. She is active in several phases of work with women and young girls, leading training institutes and developing leaders for church, educational and domestic service. She also works with a nursery school.

NAGPUR

Center of India; headquarters of the National Christian Council of India.

22—**Rev. and Mrs. Theodore Essebaggers** have served as missionaries in India since 1935. He is the founder of Gass Memorial Center, has served on many boards which promote education and stewardship. Mrs. Essebaggers has been active in women's work, and child welfare.

RAIPUR

Located on main railroad between Bombay and Calcutta. Important government center. Population 130,000. Institutions, Gass Memorial Center, Salem High School and St. Pauls School.

23—**Rev. and Mrs. William T. Baur** have served various districts in India since 1926. Their work has included church work, schools, dispensary, farm and forest supervision, work at Leprosy Hospital and Nursery.

24—**Rev. and Mrs. Eric Gass** seek to minister in the context of a transitional Raipur and an emerging indigenous church. They assist in the youth program of the church and Rev. Gass serves as chairman of the committee for Chhattisgarh Home Mission and Orissa Church Council. (**They are supported by the Reidsville, N. C. church.**)

25—**Miss Hedwig B. Schaeffer** has been an educational missionary in India since 1925. She is now stationed at Raipur where she does administrative work and teaching. Her schools are overcrowded, but an earlier difficulty of securing well-trained teachers is gradually being overcome.

TILDA

Located between Bombay and Calcutta. Forty-one villages within a radius of 5 miles. Institutions: Tilda Nurses' Training School and Tilda Hospital.

26—**Miss Ruth Hofsteter** is stationed at Evangelical Mission Hospital, Tilda, where she is Acting Director and Superintendent of Nurses' Training School. This school trains both male and female nurses.

Interesting Eastern Carolina People

W. T. Scott, Sr.

Among the rewarding experiences in my short tenure as Director of Church Relations for Elon College are the contacts I am privileged to have with devout and loyal church people.

The week of October 7-11 I was at New Hope Christian Church, near Louisburg, North Carolina, assisting Reverend B. J. Willett in special services. This young minister and his lovely wife, Margaret, together with their dear little sons — Mike and Mark — are rendering a meaningful service to New Hope and Beulah Churches. Billy Joe is in his middle year in Southeastern Seminary at Wake Forest, North Carolina. Being in this area these days, I was privileged to visit among many loyal friends of Elon College. I wish to mention three:

1. Reverend Emory M. Carter, Youngsville, North Carolina.

Mr. Carter is the "dean" of ministers of the Southern Convention, having been licensed on October 22, 1898, and ordained October 23, 1900, by the Georgia and Alabama Christian Conference. He began preaching at the age of eighteen, and he has been in the active ministry for more than sixty-five years. A native of Alabama, he served churches there and at different times was secretary of both the Georgia and Alabama Christian Conference and of the Alabama Christian Conference.

Seeing the need of education in preparation for the ministry, Brother Carter entered Elon College as a student on November 14, 1900, where he studied for about three years. At the end of this time, he returned to Alabama for work among the churches. On April 23, 1908, he married Miss Lovie Floyd of Oak Grove Christian Church community, near what was then called "Chipley," Georgia, the home church of Elon College's former president, Dr. Leon Edgar Smith. Brother Carter returned to Elon in 1924. He completed his work at Elon and graduated with the Class of 1925. He has been one of our more faithful ministers. He served as secretary of the Eastern North Carolina Conference for twenty years, was pastor of the Youngsville Church for thirty-seven years and Good Hope Church for thirty-five years. He is now "semi-retired," though his counsels are sought most frequently. His love for Elon College and all of the institutions of our Church exemplify ideals we all might follow.

2. Miss Ethel M. Holmes.

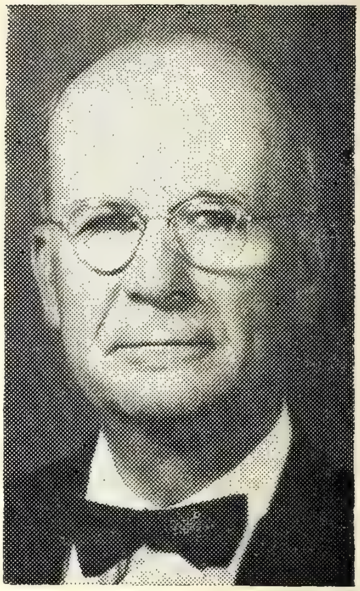
"Miss Ethel" is a member of Pope's Chapel Christian Church. For many years she was a public school teacher and is a friend of Elon College. She lives in the family home near Franklinton. She has been a faithful member of her church, Pope's Chapel Christian Church, a teacher in the Sunday school, and in many ways a great blessing to her church. For many years she attended the annual sessions of the Eastern North Carolina Conference, and of the Southern Convention, whenever possible.

Miss Holmes had a distinguished family, including a brother who was a Methodist minister, and Professor Howard Braxton Holmes, head of the Department of English at Elon College from 1901 to 1904. Professor Holmes died at the age of thirty-one of typhoid fever, but not until he had made a tremendous impact upon the lives of many young people. He was one of Elon's most popular professors in the early days of the College, being not only the popular professor of English, but organized the choir, was instrumental in a dramatic group of organization, and as his hobby was an artist of distinction. Miss Holmes has preserved much of his art and has expressed her intention of donating it to Elon College. In Professor Holmes' memory, "Miss Ethel" has established a memorial fund, the earnings from which are used in the education of ministerial students.

3. Reverend T. N. Daughtry.

Mr. Daughtry was a successful farmer, deacon and leader in the Amelia Church, near Clayton, North Carolina. A few years ago he dedicated himself to full-time Christian service. He has worked closely with his Conference in study courses to prepare himself for a special ministry that he may render. He was granted Conference Ordination by the Eastern N. C. Conference. He is now pastor of Pope's Chapel, Good Hope, Mt. Gilead, and Oak Level Churches, where he is rendering a significant and important service.

VETERAN PASTOR RETIRES



Rev. E. M. Carter

Rev. Emory M. Carter, faithful pastor at Youngsville Christian Church for thirty-seven years, resigned last June. The resignation was to become effective when his successor was secured.

Mr. Carter writes, "Acting upon the recommendation of our superintendent, Dr. Clyde L. Fields, Mr. H. Milton Wilder, Jr. of Sanford was elected and moved into the community October 19. He began his pastoral duties the 20th. Mr. Wilder is a graduate of the University of North Carolina and is taking his second year in Duke Seminary. It is hoped that these young people will be a great help to the church and community."

The Christian Sun pays a tribute of gratitude to Rev. Emory M. Carter for his long-time service in the Eastern North Carolina Conference. (See further reference to Mr. Carter in the article on this page by Dr. W. T. Scott.)

ARE YOU A BEE OR A BUTTERFLY?

Carroll W. Lewis

We are told that both bees and butterflies take nourishment from the flowers. The butterfly darts down here and there and sips only the external nectar; but the bee goes deeper. Even if the flower is closed, the industrious little creature is not deterred, it just pushes its way in until it finds the sweet luscious nectar. When winter comes the butterfly dies, but the bee is safe in its hive amid the fragrant honey it acquired by its diligence.

When you read the Bible do you seek to plumb its depth, or do you skim over it superficially? Are you a bee or a butterfly?

"Thy Word is much to be desired,
Above the finest gold;
'Tis nectar for the hungry soul
And doth rich treasure hold."

"It is not he that reads most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian."

Superintendent's Message To The Churches

Clyde L. Fields

The Executive Board of the Southern Convention, in its two-day meeting at Moonelon Conference Center, September 24-25, 1963, gave attention to matters of business and concern regarding the Southern Convention.

Among other things, the two actions as stated here will be of interest to the churches of the Southern Convention and readers of **The Christian Sun:**

> (1) While the Finance Committee and the Executive Board could not in good conscience promote the special offering for the Program for Racial Justice Now, it was voted that the matter regarding this special offering be left to the discretion of each local church. Special offerings of this nature are always left to the discretion of each local church as to whether or not they wish to participate in the special appeals.
>
> (2) The Executive Board of the Southern Convention, an acting Conference of the United Church of Christ, in session at Moonelon Conference Center, on September 25, 1963, has carefully considered the action of the General Synod of the United Church of Christ declaring: "Its policy to be to contribute funds only to institutions and churches which as of July 1, 1964, have a policy of openness without respect to race, national background, or ethnic origin, and further urges the instrumentalities, Conferences, and churches to adopt and pursue such a policy in respect to contributions." While we recognize that there are honest differences of opinion among committed Christians, we believe that the use of economic sanction within the church family is morally wrong, and that it violates the spirit of the constitution of the United Church of Christ.
>
> We cannot in good conscience support a program of economic sanction; we cannot urge the churches and the Convention Boards to apply the principle; and we do not expect to use this criteria in aiding churches and institutions. The ex post facto imposition of terms and conditions on the use of funds of the Church Building Loan Fund is unfair, doubtful from a standpoint of law, and certainly a violation of the spirit in which the funds were solicited throughout our Convention.
>
> Although General Synod has adopted a policy of economic sanctions, we believe that this type of action is wrong, and the Southern Convention urges its churches to continue to support Our Christian World Mission.
>
> Finally, we urge our fellow Christians to continue to work together in Christian love, to do all we can to heal the hurt that this action has inflicted upon our fellowship, and to strive that until such time as General Synod shall change the policy, it shall administered with Christian love and genuine pastoral concern for our churches, for institutions, and for the cause of Christ around the world.

Certainly, this is a time when we need the mutual fellowship and support of each one of us within the family of churches of the Southern Convention. We need to continue our stewardship support of the mission of the church. It is our earnest and heartfelt prayer that all of us together may lend our prayerful support to the work of the Southern Convention in all that it seeks to do to help make Christ known in North Carolina, in Virginia, in the United States, and around the world. These are days of crisis and deep soul searching. At times of crisis such as this, we need to draw together in genuine brotherly concern one for another, and mutually undergird each of us in prayer and mutual love. It is your Superintendent's hope that these may be days of opportunity for the strengthening of our Christian faith and mutual love one of another.

It is my pastoral hope that each of us may draw on the wellspring of our Christian faith, which has come to us in the intimacy of our personal relationship with the head of the church, even Jesus Christ our Lord. Let us pray mutually one for another and seek with all our hearts the direction of the moving of the Holy Spirit and follow therein.

September 26, 1963

The Board Ducked The Main Issue

H. Shelton Smith
Durham, North Carolina

The resolutions recently passed by the Executive Board of the Southern Convention (**Christian Sun,** October 1) represent a remarkable performance, to say the least. First, the Board waxed warm over the alleged injustice of so-called "economic sanctions" and thereby managed to sidestep the fundamental issue, the sin of a segregated church. This diversionary tactic will satisfy only those who prefer to avoid more unpalatable questions.

Second, the Board complained of the moral wrongness of attaching economic conditions to loans made by the Church Building Fund, although it surely knew this had been a common practice of the Fund for many years. Since, then, the use of economic criteria is no new thing, one gets the impression that it was not so much the principle of economic sanctions that troubled the Board, as the application of that principle to racial practice. In that case, the question arises: Which is more justifiable morally, the acceptance of a segregated church, or the use of economic weapons to hasten desegregation? Given these alternatives, Christians should have little difficulty in making a choice.

Third, the Board further complained that the use of "economic sanctions" violates the spirit of the constitution of the United Church. How so? We are not told, but the impression is left that General Synod's action, though passed by almost three to one, contradicted the official basis of the merger. That is a serious insinuation. According to my reading of the relevant documents, any such notion is both absurd and hysterical.

Fourth, the Board urged efforts to "heal the hurt" inflicted by Synod's action. On the other hand, it strongly implied that the wound is unhealable unless Synod will retract its new policy. Well, a reversal (which I for one would regret) would surely appease the conscience of the Board, but then what about the consciences of those who voted overwhelmingly for the present policy?

Fifth, the Board, after explicitly declaring that it would not follow the new policy within its own jurisdiction (the Southern Convention), then (almost as a postscript) asked the churches of the Convention "to support Our Christian World Mission." In light of the Board's own revolt, its lame admonition carries little weight. Frankly, if a good many churches show the pettiness of Cypress Chapel (**Christian Sun,** October 1), the Board must bear some of the blame.

This whole business is deeply distressing, and it is no credit to the Church of Christ. All the fireworks about "economic sanctions" is a red herring, and will fool only the credulous. Let us get back to the main issue, racial exclusiveness in the house of God. Why did not the Board tell us how it stands on this issue?

A Page for Young People Edited by Connie Trueblood

Youth Faces The Future

David Grimes

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Meet The Treasurer

Here is the second of the get-acquainted articles on the Southern Convention Officers, written by themselves. This is Dave Grimes, the treasurer.

* * * *

Hi! I've been asked to introduce myself to you, so I might as well begin with the preliminaries: I'm sixteen, I attend Senior High here in Greensboro, North Carolina, and I belong to the First Congregational Church. Schoolwork occupies most of my time, and much of my free time also goes to school activities. As president of the junior class, I'm currently involved in our class play, besides being a drum major in the marching band. The positions of Treasurer of the Southern Convention and of the North Carolina and Virginia Conference also demand much of my time. At school I'm a member of the student council, Junior Classical League, the Junior Exchange Club, and I play clarinet in the band.

I love to travel. Over the past two summers I have been to Florida, Nassau, and Jamaica with our Symphony Band, one of the finest in the country. I enjoy most music, and among my favorite composers are Brahms, Tschaikovsky, and Debussy. Swimming and fishing rate high on my list of sports. My favorite food is french fried potatoes, with Coke completing my ideal diet. Among my dislikes are unfair teachers, narrow-minded people, and social climbers.

As you can see, I thrive on a busy schedule. So I would like to take this opportunity to express my gratitude for permitting me to serve you. There is much more to the office of treasurer than merely balancing accounts, and fulfilling my duties in this position is one of the most rewarding experiences of my life. I'm looking forward to seeing many of you this year.

Dave Grimes

Southern Convention Pilgrim Fellowship Report

Ever since there has been a Camp Moonelon the laymen and the Women's Fellowship have been contributing to its betterment. They have put time, work and money into making Moonelon a better place for us to enjoy fun and fellowship and come closer to God and Nature. Hundreds of young people have attended this wonderful camp and found themselves and their purpose. The camp has been, always, a success in its ministry to its youth, and the men and women of the church have helped to make this all possible with many major contributions to the camp. We are all very thankful to them.

It's time for the youth to do something for Moonelon. It's time for the youth of the Southern Convention to band together with a common goal for the good of the youth of the whole convention. Yes, the time is here for a project for all of us in all churches in all conferences of the Southern Convention to earn money, through time and energy spent in Christ's name, for the betterment of Moonelon. Moonelon has given so much to so many of us!

The project is to restore the lake at camp which, before it became a mosquito hatchery, added so much in beauty to Moonelon. The project will cost $3,000. The land around the lake will have to be terraced in such a way as to prevent soil from washing back into the lake and the lake must be made deeper, plus many other things to keep the lake clean and in good condition. About $30 dollars from each group will do it. Some will be able to do it in one work project, others 2 or 3. But it can be done, and without too much trouble. Go about earning the money as you do in a project for Workday for Christ, only on a larger scale. But with the same feeling in your hearts. If most of the money can be sent in by April — and no later than May, we can have Moonelon Lake back for this summer. It will be a welcome sight for older campers, who have missed it so much, and a lovely surprise for new campers, or campers who have never seen Moonelon with the lake. It is a worthwhile undertaking and a new convention-wide endeavor. Always remember as you work to earn for this project — hundreds all over North Carolina and Virginia are working with you with the same goal.

I know all of you can do good jobs, whether group be large or small. And no contributions are too small. Send money to: The Moonelon Lake Fund, Box 336, Elon College, N. C.

SENIOR FELLOWSHIP PROGRAMS AT SOUTHERN PINES

President, Robbie Austin
Vice-President, Ian Gouldsbrough
Secretary & Treasurer, Becky Austin
Asst. Secretary & Treasurer, Joyce Williford

October 6 — "Prayer in School"
October '3 — Federation at Episcopal Ch.
October 20 — Program on Race Relations
October 27 — Four Major Religions
November 3 — "The Accusers" (drama)
November '0 — Federation at the Lutheran Church
November 17 — Speaker (Juvenile Problems)
November 24 — Thanksgiving (original)
December 1 — "Do We Believe in Faith,"
December 8 — Federation at the Methodist Church
December 15 — Trip to Planetarium
December 22 — White Christmas Program
December 29 — New Year Program
January 5 — "Mahatma Gandhi" (film and discussion)
January 12 — Federation at the Presbyterian Church
January 19 — Plans for Youth Week
January 26 — Speaker (China)

Children 'World's Best Hope': JFK

Nations which disagree on numerous issues find one area of mutual understanding: concern for needy children. This at least is common ground to all men. By the same token, even Americans who may fail to see eye to eye in the political arena will react unanimously to President John F. Kennedy's new plea on these children's behalf.

"Children are the world's most valuable resource and its best hope for the future," the President notes in a statement issued by the White House. "It is a real tragedy that in an era of vast technological progress and scientific achievement millions of children should suffer from lack of medical care, proper nutrition, adequate education, and be subjected to the handicaps and uncertainties of a low-income, substandard environment."

In the developing world in which three out of four of all the world's children live, such "handicaps" and "uncertainties" start before birth. Only one childbirth out of four has the help of a trained person. There are few health facilities for the care of pre-school children. Sickness and death take a heavy toll among young boys and girls. Millions are victims of intestinal infections, malaria, yaws, trachoma, tuberculosis, leprosy and other diseases which have become medical curiosities in the economically developed lands.

A major cause of such physical misery is malnutrition, as well as undernutrition. Millions of youngsters with insufficient quantities of protein and certain vitamins in their diet suffer from general weakness, retarded development, and in many cases serious illness.

As far as "adequate education" is concerned, there is a serious lack of teachers, schools and educational materials. Sometimes more than half the children who should be in primary school have no school to attend. The education of girls lags particularly. Facilities for secondary and technical education are very scarce.

The effects of "a low-income, substandard environment" are devastating, especially in the newly developing industrial areas. Bright lights and the hope of gain through factory work induce vast numbers of unskilled workers to abandon the traditional way of rural life. The breadwinner's absence from home, children of working mothers left without care, lack of education and orientation, all breed acute problems.

Such circumstances are being endured today by some 850 million children. What can be done to meet their tragic needs? President Kennedy's message points to at least one glimmer of hope:

"Through the years, the efforts by the United Nations Children's Fund to meet this great challenge and alleviate such needs have met with a remarkable measure of success," he states. "Our own children and adults who have contributed to this work, mostly through the UNICEF's Halloween and Greeting Card programs, can be proud of the results of their generosity."

Some of these results are striking indeed. During the first 16 years of UNICEF's operation, over 162 million children and young adults were vaccinated against tuberculosis in programs aided by UNICEF. Over 18 million mothers and children were treated for yaws, a crippling disease of tropical sores. About 11.5 million children, victims of trachoma and acute conjunctivitis, were protected against possible blindness. Over 700,000 mothers and children were treated for leprosy. In 1962 alone, about 24 million children and mothers were protected from malaria, and almost six million children and mothers benefited from the over 170 milk and other food processing plants and the over 23,000 maternal and child health centers which UNICEF has thus far helped to equip.

As more than three million of our own children prepare themselves to participate in the traditional Trick or Treat for UNICEF collection on Halloween in some 13,000 communities throughout the 50 states, President Kennedy's words are well worth keeping in mind:

"At a time when UNICEF's endeavors encompass more than 500 programs for children and mothers in 16 countries, much remains to be done," his message concludes. "It urge all Americans to respond once again in a spirit of charity and good will to UNICEF's appeal this fall."

VIRGINIA "TRICK OR TREAT" FOR UNICEF

Last Hallowe'en in Virginia $31,260.00 were contributed to UNICEF. That was $3,141.00 more than in 1961. By promoting UNICEF ourselves or by cooperating with the many groups in a community, we can top this.

Remind your Christian World Relations chairman to get materials necessary. Milk cartons for collection, stickers, UNICEF identification, etc., Trick or Treat Kit (1 kit contains equipment for 35 Trick or Treaters $1.00 each). Send directly to U. S. Committee for UNICEF, P. O. Box 1618, Church Street Sta., New York 8, N. Y.

LET'S MAKE A REAL CLEAN SWEEP OF IT THIS YEAR!
TREATS FOR UNICEF
BI.

Who Goes To Elon College?

The Elon College student body, approximately the same size as that of last year, came to the Elon campus from widespread geographic origins and with varied religious backgrounds, according to a statistical report just released from the office of Prof. Jennings Berry, registrar.

The report shows that Elon has a full semester enrollment of 1,248 students, slightly below the 1,262 total student body for the fall semester of last year. The report also carries a breakdown of enrollment by classes and both home origins and religious affiliations.

Freshman Class Largest

The total enrollment of 1,248 students includes 827 men and 421 women. Comparative figures from last fall showed 827 men and 435 women. Another breakdown lists 1,017 students in the daytime classes, with 231 in the Evening School. The daytime figure is up two from last fall, while the night registration shows a slight drop.

As might be expected, the largest enrollment is found in the freshman class, for 357 of the daytime students are in the first-year group. Other class memberships in day classes include 272 sophomores, 206 juniors and 156 seniors. These class membership figures do not include the freshmen, sophomores, juniors and seniors enrolled in the Evening School.

More Men Than Women

In each of the four classes, men are in the majority. The freshman class includes 212 men and 145 women, the sophomore class 173 men and 99 women, the junior class 137 men and 69 women, and the senior class 109 men and 47 women. The Evening School student body includes 186 men and 45 women.

An interesting development in Elon's registration this fall, just as it has been for the past two years, is that more than half of the daytime students and almost half of the total enrollment is listed as campus residents. This continues the trend of increase in campus students which has been in progress for several years.

The actual figures on campus and commuting students shows that there are now 589 students residing on the campus, among them 362 men and 227 women. By comparison, there are 428 students living at home and commuting to classes, among them 279 men and 149 women. As would be expected from the nature of the program, all of the students in the Evening School classes are commuters.

From 26 States

Also of interest is the widespread geographic distribution of the Elon student body, for the registration this fall discloses representatives from 26 states and the District of Columbia, along with two students from two foreign countries.

Quite naturally the largest student group comes from North Carolina, for the home state lists 649 students, or well over half of the total group. Other states among the leaders in the number of students are Virginia with 168, Connecticut with 28, Maryland with 24, New Jersey with 22, Delaware with 19, New York and South Carolina with 14 each and Pennsylvania with 13 students.

These states furnished 93 per cent of the entire Elon enrollment with the other seven per cent coming from 15 other states and the District of Columbia. The two foreign countries represented on the campus this year are Israel and Mexico. Only one foreign nation was represented last fall, while five had students here two years ago.

Among the North Carolina delegation, one finds 52 of the state's counties represented, exactly the same number which had students here last fall. Alamance County furnished 330 students, with other county leaders including Guilford with 43, Rockingham with 36, Randolph with 33, Orange with 27, Durham with 25 and Forsyth with 19 students.

Baptists Predominate

The varied religious memberships and preferences show representatives of 22 different religious denominations. As has usually been the case, the Baptists and Methodists have the largest groups. The Baptists list 235, while the Methodists show 219 this fall, reversing the two from last fall, when the Methodists had the largest group.

In third spot behind the Baptists and Methodists is the United Church of Christ with 194 students. Other groups are 133 Presbyterians, 58 Episcopalians, 47 Catholics and 29 Lutherans. These groups make up 93 per cent of the Elon students, with the other seven per cent divided among 15 denominations.

NEW AUDIO VISUAL LIST AVAILABLE

An up-to-date Audio-Visual List has gone out to pastors and Sunday School superintendents. If anyone was overlooked, please write for a copy. Additional copies may be purchased at the Southern Convention Office at 5¢ each. This list includes filmstrips, films, records, slides, flat pictures and other AV's. Please direct inquiries about Audio-Visuals to: Miss Ruth Dunn, Box 336, Elon College, North Carolina, 27244.

—Ruth H. Dunn

THE CHURCH IN THE PRESENT CRISIS

Richard L. Jackson

A social revolution is taking place all over America today. One has only to read the newspapers or listen to the radio and TV to be made aware that a tremendous upheaval is occurring all over this great land of ours. Old patterns of racial segregation and barriers of color, long established, are breaking down — resulting in drastic changes in the pattern of American life.

Changes in old and accustomed ways of doing things, particularly when they come with a degree of suddenness, always cause suffering and anguish of spirit. Our age is no exception. Resistance sometimes erupts into violence with people getting hurt and even killed.

Under circumstances of this kind a church is faced with one of two alternatives. On the one hand it can decide to withdraw into its shell and ignore what is going on in the world outside. Seeking to become a "refuge from the world," it longs for former, fairer days and endeavors to become the one place where the old ways are maintained and the old patterns kept inviolate.

The other alternative for a church is to face up to the realities of a changing world and to become a reconciling agent in the creation of a new and better order of society. It will help its members to adjust to the changes which are taking place about them. It will re-examine its own life in the light of the Gospel and seek to bring its own thoughts and practices more into conformity with the teachings of Jesus.

The church which adopts the first alternative and attempts to by-pass the world will one day, to its grief, discover that the world has by-passed it. On the other hand, the church that accepts the challenge to think and act constructively and positively will become an important influence in solving the serious problems which confront us and in determining the kind of a world our children and our children's children will live in tomorrow.

The Chinese word for crisis is "wei-ji" — two characters which mean "dangerous opportunity." A crisis, a dangerous opportunity, faces the churches of America today. Which alternative will we accept?

—Durham Newsletter

A Service of Installation for Rev. Richard L. Jackson as pastor of The Congregational Christian Church at Durham, North Carolina is scheduled for Sunday afternoon, November 3, at 4:00. You are invited.

When Christians Worship

Background Scripture: I Corinthians 14.

Devotional Reading: Ephesians 5:15-20.

Memory Selection: **Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.** Colossians 3:16.

SPEAKING WITH TONGUES

This lesson may seem strange to us moderns, dealing as it does in the Scripture (I Corinthians 14) with **"speaking with tongues."** But in the Corinthian church it was a live issue. For speaking with tongues was a reality, and it presented a difficulty. A man would become worked up to an ecstacy and frenzy and in that state he poured out a quite uncontrollable torrent of sounds in no known language. Unless these sounds were interpreted, or translated, nobody knew what the man was saying. It was a greatly coveted gift. And it was a dangerous gift, for it tended to promote a spiritual pride. Furthermore it tended to crowd out "prophesying" or preaching which was a far better way of edifying a congregation.

Paul does not deny the fact of speaking with tongues, nor does he forbid the custom. He does lay down the principle that worship should be for the good of all, and that unless a man has an interpreter or translator he had better keep silent for nobody will know what he is saying. Furthermore he suggests that the folks who speak with tongues, do so both in moderation and in order, for God is not the author of confusion but of order. "Let all things be done decently and in order." This is not "sour grapes" with Paul, for he possessed beyond others the gift of speaking with tongues, but he did not use it.

CONCERNING CHRISTIAN WORSHIP

I propose to list, and discuss briefly, certain aspects or phases of Christian worship, rather than to give an exposition verse by verse of the lesson as printed in the text.

a. The Purpose of Worship

Worship, basically speaking, is an act whereby man comes into personal fellowship or communion with God. At its best man confronts God and God comes to a man. It is an experience wherein man finds forgiveness, cleansing, renewal, newness of life. It is the supreme experience of life.

b. The Place of Worship

The place of worship is both important and unimportant; strange as it may seem. It helps to have a place associated with worship such as a church or chapel, or, on the other hand, a private place where one can have his devotions. But one can worship anywhere, although those who say this sometimes do not worship anywhere. The place is important but not as important as the spirit. God is Spirit and they that worship him must worship in spirit and in truth.

c. Preparation for Worship

If worship is life's supreme business or adventure, men should make some preparation for it. Like marriage it is not to be entered into unadvisedly or lightly, but reverently, advisedly, soberly, and in the fear of God. Alas that this is so often untrue! Think of how little thought many people give to preparing themselves for worship. Getting off to church on Sunday morning is a hectic and often harrowing event. Many people are hurried and almost breathless when they enter the church. They are in no mood for worship. How different it would be if they would arrange their schedule so that they could have at least a few minutes alone with God, or in the family group, preparing their hearts to worship. It is said of one king of Israel that "he did evil, because he prepared not his heart to seek the Lord." (II Chronicles 12:14.)

And even after folks get to church. they make little if any preparation for worship. They enter a church just like they enter a movie house or a super-market. They use the period before the service begins to talk and talk. Even when the prelude begins they keep on talking. By the way, many organists have a strange idea of what a prelude should be like! Some organists play most inappropriate numbers as preludes. A prelude really is a means of getting people into the mood of worship. Some preludes almost shake the church with their volume and tempo.

And through the service some people do little of what is true worship. They seem to take the attitude "Well I'm here; what do you have to offer? What can you do for me?" The modern minister faces perhaps no more difficult problem than to lead his people into a real experience of worship on Sunday morning. People are sometimes in church, but their hearts are far from worship.

d. Participation in Worship

Worship is a cooperative activity. Basically worship, at least public worship, is not having something done for one, but doing something with others. Generally speaking, one gets from worship what he puts into it. There are many people who take no part in worship. They never open a hymnal — even if one cannot sing he can read the words as others sing. They take no part in the responsive reading, do not tune in on the pastoral prayer, read the bulletin while the minister is reading the Scripture — that is gross discourtesy to God, to say the least — and give little heed to the special music or the sermon. They are spectators and not participants. Verily I say to you, they have their reward from men but little from God.

e. The Products of Worship

True worship does have fruits. It cleanses, strengthens, comforts, inspires. renews, gives new perspectives, deepens faith, encourages, transforms. Men neglect worship, both private and public at their peril, not because of what God will do to them, but because of what happens to them. Man cannot live, live at his best, without worship. He needs bread for his spirit even as he needs bread for his body. Let men beware lest they forsake the assembling of themselves together to worship God.

SUNDAY SCHOOL LESSON
NOVEMBER 3, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

UNICEF HELPS

Just think — some who have been benefited from UNICEF's work since its beginning are:

148,000,000 persons vaccinated with BCG against tuberculosis,
34,000,000 treated for yaws,
13,000,000 treated for trachoma and conjunctivitis,
1,000,000 treated for leprosy,
60,000,000 protected from malaria (most recent count) for 1 year.

At Shiloh United Church of Christ, Faith, North Carolina, the Women's Guild is providing a "key leader" for each month who will meet with the program leader from the four circles to help them in the presentation of that particular material. If the Churchmen's Fellowship is using the same program, that leader is also invited to meet for this joint preparation.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Thanks For Help Last Year

Dear Friends:

On September 30th the fiscal year closed for our Children's Home. Our fiscal year differs from that of the Convention because of our participation in The Duke Endowment Fund.

This year we are happy to report that we received more money from churches, individuals, business and industry than in any previous year since we have been here. However, we were still unable to stay out of the "red." We were encouraged in that we did much better and feel that if we can continue this trend we will reach the time when our Home can operate without an overly large indebtedness.

As we look back over the year, financially, we realize that we have much for which to be thankful. Not only did everyone support us better, generally, but the churches continued to send in their payments on pledges to CHIP.

Of course the one thing that has thrilled us beyond words is the decision of the First Church in Greensboro to sponsor the erection of our third cottage. Construction has begun on the Wisseman Cottage. Mr. N. C. Monroe, the contractor, tells me that we should get into this building sometime in January.

The Board of Trustees and I continue to explore all the possible ways and means whereby the Home can be adequately supported. As we reported to you in the Sun last week, we are hoping that added interest in the northern area, Connecticut, Rhode Island, and Massachusetts, will mean added support for our Home. We certainly hope and trust that every church and individual will continue the support they have been giving. If they will do this and witness to others, perhaps other individuals will give us added support. In order for us to do the kind of work that ought to be done for the boys and girls entrusted to our care we need to have adequate support.

Our budget over the past three years has been essentially the same, even though the cost of living continues to rise. This, as any individual family knows, is hard to do. We are only able to continue on this basis because of the interest and willingness of our staff to watch very closely all of our expenses. Much credit must be given to our truck-patch farm manager, Mr. Charles Perkins, for the wonderful work he has done in producing vegetables for us during the summer and filling our freezer and canning storage space for winter use.

We will soon be in the midst of our Thanksgiving season. We hope that as each of our churches and individuals have an opportunity to give "over and above" to our Home they will do this as generously as they possibly can.

Many thanks for the continued support from all our friends.

REPORT FOR OCTOBER 14, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 18.00	
Eastern Virginia Conference	399.53	
Eastern North Carolina Conference	150.00	
Western North Carolina Conference	92.93	
North Carolina and Virginia Conference	539.82	
Total		$1,200.28

SPECIAL OFFERINGS

Mrs. Albert Shinkey, New Market, Virginia	5.00	
Jonas Secrist, Elkton, Virginia	5.00	
Women's Fellowship, First Congregational Church, Hendersonville, N. C.	60.00	
Adult Bible Class, Third Avenue Christian Church, Danville, Virginia	5.00	
Adult Bible Class, Monticello Christian Church, Brown Summit, N. C.	5.00	
Dr. R. E. Brittle, Suffolk, Virginia	500.00	
First Congregational Christian Church Sunday School, Roanoke, Alabama	14.32	
Women's Association, Parkway United Church of Christ, Winston-Salem, N. C.	100.00	
Hebron Congregational Christian Church, Thomaston, Georgia	10.00	
Ladies' Bible Class, First Congregational Christian Church, Henderson, N. C.	25.00	
Fellowship Bible Class, Monticello United Church of Christ, Brown, Summit, N. C.	10.00	
Memorial Gifts:		
In Memory of Mrs. Inez Darden Harrell (2 Memorials)		
In Memory of Dr. Glen Choate		
In Memory of Mrs. Daisy Carrigan		
In Memory of Mr. W. M. Sibbett		
In Memory of Mr. W. B. Morgan		
Total Memorial Gifts	42.00	
Special Gifts	111.17	
Total		$ 892.49
Total For The Week		$2,092.77

REFORMATION DAY SERVICE

This year the annual Reformation Day Service for our churches in South Central Carolina to be held October 27 at Shiloh church, Faith, is being sponsored by the Central District Churchmen's Fellowship and the Catawba Regional Women's Guild as one of the first cooperative ventures looking toward a Council for Lay Life and Work. Speaker for this 7:00 p.m. service will be Dr. Banks J. Peeler, president of Southern Synod.

GOSPEL SERVICES AT TEMPLE

Three "gospel services" will be held at The Christian Temple, Norfolk, November 3-5 with the pastor, Dr. Frank R. Hamilton preaching and familiar "gospel songs" being used. The Monday evening service will follow the monthly church night supper, while the other two will be at 7:30. Telephone committees are alerting all members in an effort "to revitalize our present church family" through attendance at the special service.

CHILDREN'S CLUB IN FIRST, RICHMOND

Mrs. Curtis Blackburn, Church Secretary

A Children's Club has been organized for all children of the First Congregational Christian Church of Richmond, which meets the first and third Wednesday in each month. Since the club has been organized, the children have been taught ceramics, spatter-painting of pictures and tryptics, sewing, Easter music, Bible verses, Palm Cross making, Easter egg water coloring and May basket decorating.

The September meeting was held at the Pamunkey Indian Reservation in King William, Virginia. A picnic lunch at the reservation and a tour of the workshop and trading post were featured. Three Indian women in costume told of their history and showed their beautiful pottery and other crafts. After meeting the Indian children, our group enjoyed doing a snake dance with the Indian women leading and playing the tom-tom.

The fall program has started with the children enjoying sewing for a Thanksgiving project, ceramics, making rhythm band instruments and singing. A Halloween party is also being planned.

RALLY DAY HELD AT WAKE CHAPEL

The first Sunday in October was Rally Day at the Wake Chapel Christian Church. This observance has come to be an important day in the life of the church. It has actually come to mean a beginning again as the community settles down to school and has completed the harvesting of crops. Generally, members of the Sunday School and Church make a special effort to be present.

The minister, Rev. Carl F. Dunker, used as his text "The Salt of the Earth." World Wide Communion Sunday was observed at the worship service.

Following the worship service, a picnic lunch was served in the assembly room. A fine spirit of fellowship prevailed throughout the day.

Members of the church were especially gratified that there was a substantial increase in attendance over that of a year ago.

Church World Service trucks will come to 80 collection centers in Virginia the week of November 11-15 to pick up used clothing for everseas relief. Now is the time to clean out closets and share with others in this way.

Best wishes to Rev. Lowell Smoot of Sanford and Mrs. Dan Jones, wife of our Haw River minister, both of whom have been hospitalized at Duke recently with spinal ailments.

Last Sunday evening the Pembroke Manor United Church of Christ held its first social at the home of Mr. and Mrs. Simiele — a spaghetti dinner. Church school is at 9:30 and worship at 10:30 each Sunday morning in the elementary school. The church school started September 15 and averaged 40 for the first four Sundays.

Friends of Dr. and Mrs. L. E. Smith hope that health and happiness will be their lot as they winter at New Smyrna Hotel, New Smyrna Beach, Florida.

John F. Morgan, church official from Bayview, was the soloist for Pembroke Manor October 13. His former pastor, Dr. Charles F. Pegram, is organizing pastor of the Pembroke church. Mr. Morgan has been teacher, assistant superintendent and superintendent of his church school, and a trustee and a deacon, as well as a choir member.

Calendar Of Prayer

October

27—**Miss Ruth Anna Merkle** was appointed in 1959 for work at the Tilda Nurses' Training School at Tilda, Raipur District. She has had special training in midwifery at the Royal College of Midwives in England in addition to her R.N. from an Illinois Hospital.

28 **SOUTH INDIA (Madurai)**

The Mission in Madurai was established in 1834. Even in this day of government programs, the economic, medical and educational problems of the people continue to demand the energy and concern of the Christian Church. Our missionaries, working with their Indian colleagues in the church, minister to these vast human needs, not as purely humanitarian service but as an expression of the love and compassion of Christ.

ARUPPUKOTTAI

Population 50,000. Thirty miles south of Madurai. Institutions: Church of South India Higher Elementary School and the "Mercy Home" for old people.

BANGALORE

Population 1,250,000. Government center and focal point for important Christian work. Institutions: United Theological College and Christian Institute.

29—**Rev. and Mrs. Leroy Rouner** sailed for India in December, 1961. He is Lecturer in Philosophy and Theology at United Theological College and part time minister.

CHATRAPATTI

Village about 60 miles from Madurai.

30—**Miss Carolyn Grenier Weeber** is a missionary nurse now stationed at Chatrapatti. She combines her public health work with evangelism and has spent much time with pastor layworkers and school children to help nurture small scattered congregations.

KILANJUNAI

Village of 300 people. Isolated area. Institution: Medical Clinic.

31—**Dr. and Mrs. Edward Riggs** are stationed at the Church of South India Hospital in Kilanjunai. Their emphasis is on rural and preventative medical work, with special attention to leprosy. They are former missionaries to China, and have visited in the Southern Convention.

KODAIKANAL

Located 50 miles northwest of Madurai. Institutions: Kodaikanal School for Missionaries' Children.

November

1—**Mr. and Mrs. Paul A. Rauth** arrived in India in 1961. At present they are teachers at the Kodaikanal School. During their terms, they have had a wide variety of school assignments from serving as house-parents to elementary boys to teaching classes to junior and senior high school levels. Mrs. Rauth's sister, Carol Nethercut, is at Kobe College, Japan, with Elizabeth Lester.

2—**Dr. and Mrs. Horace Stuart Thomas** have worked in hospitals in India since 1929 and in recent years with the School for Missionaries' Children. In 1934 Dr. Thomas received the Kaiser-i-Hind silver medal from the Indian Government for service in the field of medicine. Mrs. Thomas does hospital work and community work in Hospitals.

Challenge To The Church's Inner Renewal

Reformation Sunday, October 27, 1963

Again today the Church is challenged to step out of its "cloistered" life into the life of the world — to move out onto the frontiers where its people have to live. And increasingly the leaders of the Church are going with the people into the crisis areas of their life to demonstrate the concern of Christ and his Church for the world and all its people in all their basic needs and problems.

It may be too early to predict that the Church is moving into a new period of Reformation. When it fully comprehends how serious is the need for it to reach outside of itself to the world, and how inadequate it is for this task, it may draw back again within itself, and resent every constructive criticism and suggested reform, and go on with its organizational business as usual.

There are many in the Church today reminding us that the Reformation that began before 1517 and spread throughout the "Christian world" in the 16th century merits a fresh look today. Its emphases were earth-shaking affirmations about matters that the Church cannot afford to neglect, except at its own great peril.

Protestants are called once more to reaffirm man's absolute dependence upon God — not "trusting in our own righteousness" but in God's many and always unmerited gifts to us (never paychecks for the good work we are doing for him).

Protestants are called to reaffirm that Jesus Christ is the perfect revealer of the God of love. We need no other. We can accept no substitute. We may not like the Cross — especially when it must be taken up by us — but we know we are not only created by God but also have been redeemed by Him whom we confess as Savior and Lord.

Protestants are called to reaffirm the Bible as the chief witness to God's revelation of himself especially in Jesus Christ. This truth is not hidden to all except ordained ministers — it is open to all who prayerfully read it. Through the Bible God speaks to us if we will read and listen to his Holy Spirit who continues to guide men in the interpretation of the Scriptures.

Protestants are called to reaffirm the sacredness of all of life. God loved the whole world. He does not make a distinction as we do between "sacred" and "secular," "clergy" and "laity." The Church — that is, the people, not buildings and organizations, etc. — must be in the world witnessing to Christ's Lordship over all the world, until the whole world shall witness to his Saviorhood and Lordship together.

Protestants are called to reaffirm and live out their faith that all Christians are called to be and do the work of priests and witnesses in their home, their work, their leisure. If our religion is irrelevant and unrelated to our daily life and normal activities it is irrelevant. Here we "preach" or "witness" or become priestlike helpers of God in his search for men, our fellowmen in their search for God, or else we fail God in what he has called us to do.

Church leaders today say these are not dead issues, and they also say that the Church must be vitally concerned about reaffirming them and bringing its life into full harmony with them.

The
CHRISTIAN SUN

Elon College Library

Elon College Library X

Vol. 115 October 29, 1963 No. 43

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

WORLD COMMUNITY DAY PRAYER

November 1

O God, who has put into the hearts of men a great longing for peace, but hast given to man also the power to choose, grant us the will to make our choices in accordance with Thy will. Bind the world together, O God, in fellowship, service, and love, and grant that we may take our part in the fulfillment of Thy purpose. Through Jesus Christ, our Lord. Amen.

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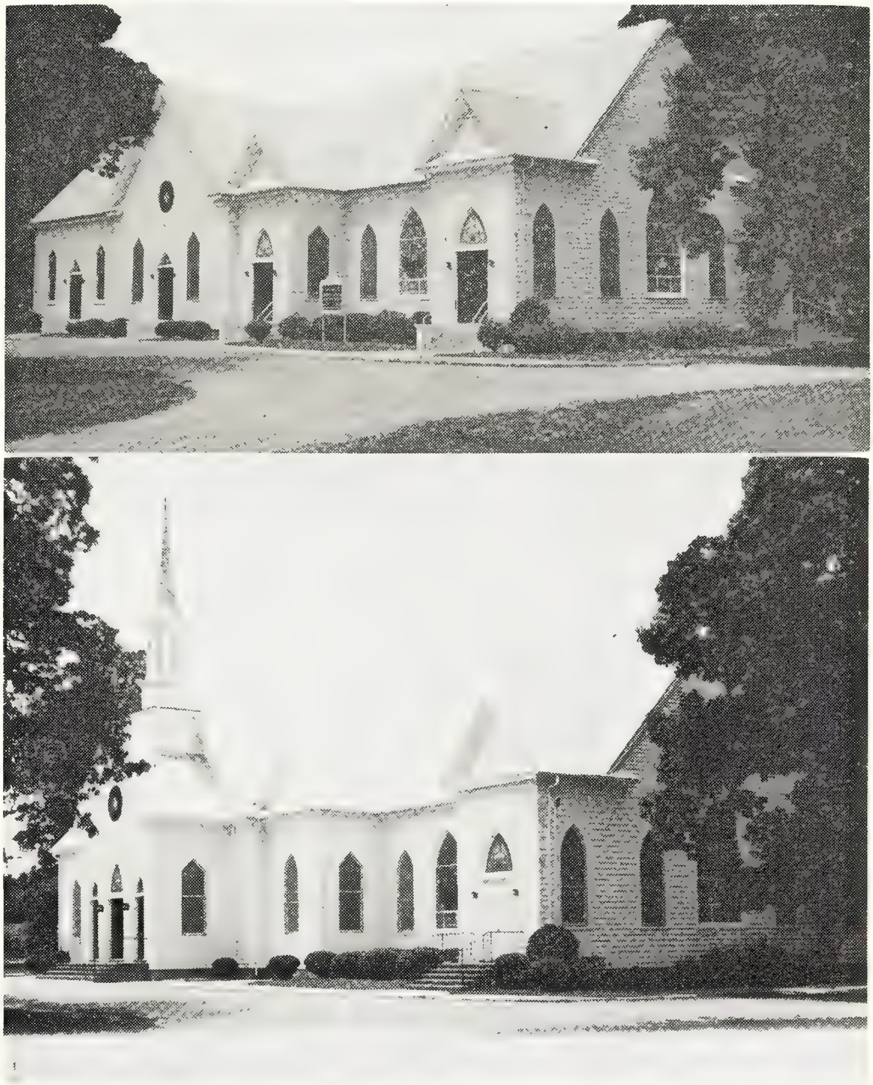

"NEW LOOK" FOR OLD CHURCH

A new spire and narthex add to the exterior beauty of Oakland Christian Church, Chuckatuck, Virginia. Brick steps and wrought-iron rails at the outside entrances have also been installed. These are a part of a $30,000 building improvement program completed this summer under the ministerial leadership of Dr. W. T. Scott.

The church school assembly room has a new ceiling, tile floor, and heating facilities. Its new worship center and memorial Bible add beauty to this freshly decorated room. These improvements were consecrated at an appropriate service.

EDITORIALS

October

October, the tenth month of the year, is rapidly passing into history. Whatever we have done, or left undone, is indelibly recorded, and no one can change it.

The weather has been unusually beautiful — and dry. Nature has given a wonderful display of coloring in field and forest. Mountains have been especially attractive and multitudes of people have gone to see God's handiwork — no modern painting as artists give us today, but the same kind of realism Moses saw on Sinai and Nebo. Beauty is worth a trip to the hills, or any other place. Sometimes ministers wish their parishioners sought beauty in nature during the week and the "beauty of holiness" as they worship on Sunday.

Need we be reminded that Christmas is less than two months away? Those impressive programs that teach children concerning the Birth of the Christ Child and induce adults and young people to stand in awe before a Manger Cradle — those Christmas programs of drama and music need to be in the making.

What did October mean to your church? Was there increasing attendance at the services? Did the offering reach the standard which Christians should have? Were Apportionments for Our Christian World Mission completed and the money sent to the Convention Office so final reports can be made to Conference? Are properly elected delegates ready to attend sessions of Conference? Have new people been visited, and delinquents sought after? Has the minister put on a little extra pressure in his sermons in an attempt to get all the members to share and enjoy being Christian servants? Affirmative answers to these and other similar questions will make the record of your church such as to bring joy to its membership and to all who will read the record of October.

Conferences -- Five Of Them

For more than 100 years members of our churches in North Carolina and Virginia have set aside time for conferring together concerning matters pertaining to the Church. Not too many seasons ago these meetings lasted for several days, or even a week. There were sermons galore, and stirring. Delegates sought out ministers for the churches who would serve the coming year. There was interracial fellowship. Doctrine was presented and defended eloquently. And there were plans for aggressive work among the churches. It was out of such conferences that the Mission Board, Elon College and the Home for Children were born. It was not easy to get together, but our forefathers found it profitable; and they met.

For the fiftieth year this writer is going to Conference again. He hopes to attend all five of them; he wants to know what our people are thinking; and he covets the fellowship. Especially memorable will be the North Carolina and Virginia Conference sessions, for it was there in 1914 that he was licensed "to preach the Gospel wherever the providence of God may lead." And what leadership there has been in these 49 years! To think of it makes one want to join with Saint Paul in saying: "Thanks be unto God for his unspeakable gift!"

Problems too big for a local church can be handled by conferences. That is the way it used to be with families when they needed wood for fire and land for cultivation, or when wheat needed threshing. The neighbors were invited, and they came to help. This is what churches do in Conferences. Sometimes it is easy to forget that Conferences meet to formulate plans of cooperative endeavor, not just to hear reports from committees that have rendered little service. There is no reason for anyone to be afraid to represent his church in these meetings, for the others who will be present are likewise representing their churches, and all are seeking the best way in which to serve the Christ and make this world subject to his will.

See you at Conference — all five of them!

A Subscription Campaign

News goes the rounds that people are reading The Christian Sun. This is wonderful! They are trying to learn just what is being said and done by members of our churches. Some of the things they learn may not make them happy for the moment, but they will know, and knowledge is far better than guesses.

Unfortunately there are still many members of our churches who do not even see their Church Paper, either the national or the area one. Children grow up in our church homes without knowing things that are printed for distribution.

The Board of Publications in a recent meeting voted to request our churches to try to get The Christian Sun into our church homes. That seems like a fair request. Will you help to do this good deed? Thanks.

Professor Cullom

Another friend, a contributor to this paper over the years, has finished his course and gone to his reward. Although the writer had never seen Dr. W. R. Cullom, long-time professor at Wake Forest College, he felt a kinship to this man who lived abundantly until he reached the age of 96 and fell asleep October 20. Life has been richer, and heaven seems nearer, because of this good man who long after retirement used his facile pen to promote golden nuggets of truth. Some who knew him well through the years called him a saint, and well he may have been, and surely he is now. Memory of him will add a radiance to the sunset years of many near and far. So may it be with all readers and contributors to The Sun.

The next issue of The Christian Sun will be a "Special" for our Church Home for Children, an issue that promises to be unusually interesting.

Mrs. William M. Smith of our church is president of the United Church Women of Tryon. This group is sponsoring World Community Day service in the Methodist church Friday, November 1.

Readers of The Christian Sun will be saddened to learn of the October 20 death of Dr. W. R. Cullom, whose writings often appeared in this paper — the last one, Mottoes, being in the issue for September 24. Dr. Cullom, 96, taught Bible at Wake Forest for 42 years, and was an eminent Baptist educator and minister.

United Nations Day was observed in Tryon, Wednesday, October 23, with a community service in our church. Beginning at 10:30 with a film, followed by a panel on "Facts For Fallacies: The Truth About Charges Against the U.N." After lunch Dr. G. Gordon Mahy of Warren Wilson College spoke on the subject "Why A United Nations?"

Members of First, High Point enjoyed a picnic lunch at the church site Sunday, October 20, with Miss Florence Vail as special. guest. Miss Vail, field worker with our Division of Christian Education, spent the week-end in High Point, consulting with teachers, bringing the Sunday morning message, and making suggestions concerning church school equipment for the building now under construction.

For the third year ministers of Tryon churches exchanged pulpits on Reformation Sunday. Rev. W. R. Stevenson, pastor of our church, spoke at the First Baptist, while guest speaker at his church was the Presbyterian minister.

When Rev. Henry V. Harman, pastor, preached at Memorial Church, York, Pennsylvania October 13 on "The Really Privileged Class of 1963," to whom do you suppose he referred? The text was Acts 1:8, and he used the 1963 appointees of the United Church Board for World Ministries as examples of what American Christian youth could be.

Rev. Dr. K. Gonzalez Molina, who served the American Bible Society in Cuba for 33 years, and who had been responsible for the distribution of Bibles to Cuban refugees in the Miami area for the last two years, died September 20. More than 50,000 copies of the Scriptures were distributed to these refugees in the first six months of this year, and Dr. Molina had estimated that 75,000 would be needed this last six months.

An Institute on State Government, sponsored by the Virginia Council of Churches through its Citizenship Committee and United Church Women, will be held at Know Presbyterian Church, Falls Church. Saturday, November 16, 9:30-4:30. Registration of $1.50 may be sent to Mrs. Yaro Skalnik, 1608 South West Street, Falls Church. The institute will seek to inform participants on the major issues facing Virginia and the 1964 General Assembly.

Friday evening, October 25, annual Halloween parties were held for children from the nursery through the junior departments of the church school at Christian Temple, Norfolk.

"NEW NATIONS" TOUR

The "New Nations Tour" sponsored by the Stewardship Council, left New York September 27 for five weeks of learning at first-hand about Our Christian World Mission. Twenty-two people, businessmen and women, ministers, teachers, housewives and a nurse made up the group led by Rev. Theodore Horvath. They will visit Casa Mia in Italy; our mission work in Athens, Greece; Istanbul, Turkey; Egypt, Ethiopia, Kenya, Southern Rhodesia Beirut, Lebanon; a week-end in Jerusalem; (seeing two mission stations), South Africa, Congo, Lagos, Nigeria, and will spend four days with our missionaries in Ghana. Upon return the tour members will be available for speaking in our churches.

PERFECT ATTENDANCE AT UNITED

Members of United, Portsmouth church school were presented with attendance awards at the rally and promotion day service October 6. In the words of the bulletin "Our congratulations to all these perfect people":

Debbie Crutcher, 5 years; Mike and Bobby Lane, 4 years; Susan and Kathy Keast, 3 years; Sandra Creech, Marsha Moss and Carlton Lane, 2 years; and Kathy Miller, Barbara Nagy, Ginny Crutcher and Wayne Creech, 1 year.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
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October's Bright Blue Weather

O suns and skies and clouds of June,
And flowers of June together,
Ye cannot rival for one hour
October's bright blue weather.

When loud the humblebee makes haste,
Belated, thriftless vagrant,
And Golden Rod is dying fast,
And lanes with grapes are fragrant;

When Gentians roll their fringes tight,
To save them for the morning,
And chestnuts fall from satin burrs
Without a sound of warning;

When on the ground red apples lie
In piles like jewels shining,
And redder still on old stone walls
Are leaves of woodbine twining;

When all the lovely wayside things
Their white-winged seeds are sowing,
And in the fields, still green and fair,
Late aftermaths are growing;

When springs run low, and on the brooks,
In idle golden freighting,
Bright leaves sink noiseless in the hush
Of woods, for winter waiting;

When comrades seek sweet country haunts
By twos and twos together,
And count like misers, hour by hour,
October's bright blue weather.

O suns and skies and flowers of June,
Count all your boasts together,
Love loveth best of all the year
October's bright blue weather.

—Helen Hunt Jackson

EASTERN NORTH CAROLINA CONFERENCE PLANS

Mrs. Robert Mayo
Publicity Chairman

The annual Eastern North Carolina Conference of Congregational Christian Churches will meet in the Hayes Chapel Congregational Christian Church in Garner, Tuesday, November 5.

The morning session will be called to order at 10:00 a.m., by the president, Rev. Rosser L. Clapp, following registration beginning at 9:30 a.m. The evening session will begin at 7:30. Lunch and supper will be served at the church by the host church for those wishing to remain for the entire meeting.

Among the guest leaders attending the conference will be Superintendent Clyde L. Fields; Rev. Richard Rinker, North Carolina Field Secretary; Rev. Bill Simmons, Virginia Field Secretary; Rev. Karlton Johnson, Southern Regional Secretary, Stewardship Council, United Church of Christ, Decatur, Georgia; Rev. W. W. Snyder, superintendent of the Congregational Christian Home for Children; Dr. J. Earl Danieley, president of Elon College; William T. Scott, Director of Church Relations of Elon College; Dr. F. C. Lester, Editor of The Christian Sun; and Mr. Rex Powell, Eastern North Carolina Delegate to the General Synod, Varina.

The theme of the Annual Conference Session is "Christian Stewardship and Missions." The morning and afternoon sessions will feature addresses and business, while the evening session will be given over to a panel discussion of stewardship and missions. Delegates will represent 49 churches of the Eastern North Carolina Conference.

In addition to the president, the other officers serving the Conference include; Mr. Rex Powell as vice president; Rev. Collins Kilburn of Raleigh as secretary; and Rev. T. N. Daughtery of Franklinton as treasurer.

WESTERN NORTH CAROLINA CONFERENCE TO MEET

The 93rd annual session of the Western N. C. Conference will be held at Hanks' Chapel, near Pittsboro, Thursday, November 6. It will be called to order at 9:30 a.m., with the president, Hubert L. Beane, presiding. Theme will be "The Church Faces the World."

Following opening worship led by Rev. Lynwood Hubbard, each church will be asked to give a brief report on "The Local Church Faces the World." Committee reports will be given under the heading "The Conference Faces the World." Climax of the morning session will come with an address by Rev. Karlton Johnson on "Facing the Challenge of World Missions."

The afternoon session will begin with devotions by Rev. Kenneth Ferree, and a report from the N. C. Council of Churches. Supt. Clyde Fields and Rev. R. N. Rinker will report for the Southern Convention. Supt. Snyder will report for the Home for Children and President J. E. Danieley and Church Relations Director W. T. Scott for Elon College. Laymen, women, and young people will tell what has happened during the year in their organizations.

Following the business session there will be a memorial service for Dr. G. O. Lankford, led by Rev. Dolan Talbert, chairman of the memoirs committee.

The evening session will be held at Pleasant Cross, east of Asheboro on the Ramseur highway. Opening devotional service will be led by Rev. Jimmy Norred. Two panels under the leadership of Superintendent Clyde L. Fields will make up the evening program — one on "Progress Toward Realignment" and the other on "Stewardship and Church Finance."

Rev. B. J. Willett has accepted a call to Hanks' Chapel, near Pittsboro. He and his wife and two young sons will be moving to the parsonage there from the New Hope community near Louisburg. He has been serving Beulah and New Hope churches.

NATION BUILDING— A CHANNEL TO PEACE

For the 20th year Protestant church women across our country will observe World Community Day on the first Friday in November, which this year is November 1. Suggested by Mrs. Albert W. Palmer, whose husband once served as Moderator of the General Council of Congregational Christian Churches, World Community Day came into being in 1943 with the theme "The Price of Enduring Peace."

During the twenty years' observance women have studied about peace, have promised to work and pray for it, and have prepared "Bundles for Peace" in the form of gifts to refugees and other underprivileged people.

The theme this year is "Nation Building —A Channel to Peace." It is hoped that women of our Southern Convention churches will share in a community-wide observance on this day, or will have a special service of their own if there is no joint effort in their community. The offering this year will not only go to scholarship and training programs regularly supported in Latin America, but will sponsor a special program for training selected women leaders from around the world in four sessions at the Church Center for the United Nations.

Another Gift To History Room

Mrs. Oma U. Johnson, Curator

A few weeks ago an article was sent to The Christian Sun by Dr. L. E. Smith, telling of a very valuable and much needed gift to the Church History Room — an antique walnut cabinet in which to store our old church records. The article also said that when a larger cabinet might be needed, some good friend surely would come to the rescue. Before the article appeared in The Sun, such a friend made an offer of just such a cabinet.

Mr. John T. Kernodle of Richmond told Dr. Smith that he has an antigue walnut cabinet that he would be glad to give to the Historical Society as a memorial to his father if it were suitable to the needs of the History Room. The cabinet is approximately seven feet wide and five feet tall with three glass doors. Exactly the right size for the only available space left in the Church History Room! And just perfect for the books that need such a place for protection.

The cabinet would be a most appropriate memorial to the late Dr. P. J. Kernodle. He was for years prominently and officially connected with the Christian Church in the South; as an educator, historian, and printer. For many years he was secretary of the Southern Christian Convention. He was director of the Suffolk Collegiate Institute until it closed its doors in favor of Elon College. He was a member of the faculty of Elon College during its early years, wrote and published the book, **Lives of Christian Ministers,** and was a charter member of the First Christian Church of Richmond, Virginia.

The problem now is getting the cabinet transferred from Richmond to the Church History Room. According to the best information obtained so far, it will cost about forty dollars to have it transferred to Elon College, slightly touched up and placed in the room. If any reader of The Christian Sun might be able to help solve the problem, please write to Mrs. Oma U. Johnson at Elon College, and all concerned will be most grateful.

A CHRISTIAN'S MEDITATIONS

PRAYER IS TWO-WAY COMMUNICATION

Harry G. Forster
Layman,
West Palm Beach, Fla.

Prayer is primarily designed as a means of communication. But the manner in which it has been used is both diverse and puzzling.

Many people pray only when they are confronted with a crisis and have no other way to turn. They feel they are entitled to special consideration in an emergency, and are disappointed and perhaps disillusioned if their prayers are not answered.

Then there are others who pray for certain things — relief from suffering — advantages that will give them a feeling of satisfaction.

Prayer, in the true sense of the term, should be a linking of the mind and soul with the eternal. It should be a perfectly natural posture, because God is never far from us. Prayer can give us strength to carry burdens, patience, lessen anxiety, create love, tolerance and understanding — it is the amalgum that cements our relationship to our Maker.

Prayer is not something to turn on and off. It is, indeed, the two-way communication system God has provided for us to be ever near Him.

IS IT RIGHT?

"I shall no longer ask myself if this or that is expedient, but only if it is right. I shall do this, not because I am noble or unselfish, but because I need for the rest of my journey a star that will not play me false, a compass that will not lie. I am lost when I balance this against that, I am lost when I ask if it is safe; I am lost when I ask if white men or black, Gentiles or Jews, will approve. I only know that I am no longer able to aspire to the highest with one part of myself, and to deny it with the other. I would rather die than live like that." — Alan Paton in "Cry the Beloved Country."

EXCERPTS FROM SERMON

No Man Is An Island

Thomas H. Britton
Ashtabula, Ohio

It was Jeremiah the prophet who, in a fit of deep despair, lamented with a loud voice, "Look and see if there is any sorrow like my sorrow!" He had somehow come to feel that no one else suffered as he did, that his suffering cut him off from and made him unlike others. And he somehow failed to see that it is suffering — almost more than anything else — that makes men alike, that makes them a community.

In the human situation, then, we share a predicament, and we need each other. Indeed, whether we acknowledge it or not, we cannot do without each other.

But it is sometimes distasteful to us to realize that we are dependent upon other people, especially people whom we do not admire. Whether we like it or not, however, we must depend upon others. Nine of the ten lepers, in the story recounted in Luke's Gospel (17:11-19), may not have learned the lesson of gratitude, but they had learned something many of us have yet to grasp. For, though they were Jews, there was a Samaritan in their midst; and in their "community of affliction" all of these men suffered with and ministered to each other.

Several years ago a Negro leader was invited to address a select group of people in the exclusive Back Bay section of Boston, and in the course of his speech he said to the members of the audience, "Your ancestors came to the United States on the **Mayflower.** Mine came on a slave ship. But we're all in the same boat now."

Human solidarity is manifest both in the suffering that men share and in the relief of that suffering — both in misery and ministry. In "bane and blessing" it is true that "no man is an island."

Praise God for all the Samaritans in our midst, who, sharing with us the human situation, minister to us and bless us.

Memorial To Martin T. Garren

WHEREAS we, members of the Executive Board of the Southern Convention of Congregational Christian Churches, meeting at Moonelon Conference Center, Elon College, North Carolina, September 24-25, 1963, feel a great loss in the absence of one of our members — Martin T. Garren — who, on September 7, 1963, departed this physical life to take on life eternal; and

WHEREAS, though we are bereft of the earthly image of so worthy a Christian gentleman and fellow board member, we submit to the loving will and mercy of our Heavenly Father,

THEREFORE, BE IT RESOLVED

FIRST, that we thank Almighty God for the comradeship and leadership of our Brother Martin T. Garren; and

SECOND, that we acknowledge our deep debt of gratitude for the many years of faithful service of this steadfast layman in his local church, as a board and committee member, trustee of Elon College, and as President of the Southern Convention for four years; and

THIRD, that we emulate the noble example of this Christian churchman, and thus commend to all our lay people of the Church his exemplary Christian life as worthy of their imitation; and that we all honor this good man's memory by reverence and worship of God with the dedicated gift of our talents, substance and influence; and

FOURTH, that we extend to his beloved companion, Birdie Rowland Garren, and sons, Charles and Samuel, our sympathy and love, pledging our devotion to the cause of Christ to which he was so well dedicated; and

FIFTH, that a copy of these resolutions be sent to Mrs. Garren, a copy be spread upon the minutes of the Executive Board, and a copy be sent to THE CHRISTIAN SUN for publication.

William T. Scott
William J. Andes
Lynwood L. Hubbard
COMMITTEE

A PAGE FROM THE SOUTHEAST NEWS

Open Letter To Church Leaders

The members of the Board of Directors of the Southeast Convention of Congregational Christian Churches, Inc., an Acting Conference of the United Church of Christ, are aware that actions taken at recent meetings of the General Synod of the United Church of Christ and the Board for Homeland Ministries concerning race relations have raised questions in the minds of many of the ministers and churches of the convention. The members of the board have carefully studied the resolutions passed and the programs adopted by the General Synod and the Board for Homeland Ministries.

1. While we recognize that there will be serious differences of opinion among the ministers and churches of the convention on the wisdom of rightness of the actions taken by the Synod and the National Board, we do not believe these actions should be permitted to create divisions among us.

The actions of the General Synod and the national board indicate their clear understanding that they have not authority over the local churches and ministers. On the one hand they are urging the churches to take certain actions, but with the understanding the decision rests with the churches. On the other hand they are informing the churches of the actions they are taking for themselves.

Contrary to what some critics are saying, the United Church is not seeking to exercise authority over the local churches. Local churches are not losing their freedom. Paragraph 21 of the United Church constitution clearly sets forth the freedom and autonomy of the local church, Paragraph 22 states the responsibility of the local church to actions taken by the denomination.

> "Actions by, or decisions or advice emanating from, the General Synod, a Conference or an Association, should be held in the highest regard by every local church."

Therefore, we would recommend to each minister and local church that the resolutions and proposals adopted by the General Synod be studied. The church then may vote to support those it wishes, and register its opposition to those it doesn't.

2. The General Synod voted to refrain from giving financial support to churches and institutions which have not voted by July 1, 1964, a policy of openness without respect to race, national background or ethnic origin, and to urge the instrumentalities, conferences and churches to adopt and pursue a similar policy. The Board for Homeland Ministries is giving consideration to its policy in this regard. The members of the Board of Directors of the convention are opposed to this proposed use of economic sanctions and have so informed the proper officials of the United Church.

Even though these sanctions may be used against the convention and its churches, we nevertheless urge the churches not to seek to retaliate by withholding funds from the United Church.

3. There is no way for the United Church, the Southeast Convention, or the churches of the convention to avoid the problems of the race question. As Christians we must be willing to accept our moral responsibilities. The United Church has urged that we support the goal of equal justice for peoples of all races and that we open our churches to all who would confess Jesus Christ without respect to race.

4. The "Program for Racial Justice Now" of the United Church is to be financed by special offerings to be received at suggested times or at the discretion of local churches. Each local church is at liberty to decide whether it will participate in these offerings. (It should be noted that this program will not be financed by the regular Our Christian World Missions contributions of the churches.)

5. Almost a decade ago the churches of the Southeast Convention initiated a "Program of Progress." Through this program the convention would take its rightful place among the other conferences and conventions of the denomination as a free and responsible body. It would gradually assume full responsibility for the financial support of its own program and would contribute to the total program of the denomination. During these years of progress the Board for Homeland Ministries has continued its financial support to the convention in accordance with the agreement. Each year the amount of the support has decreased as the churches of the convention have responded with increased contributions to OCWM.

Our goal of complete financial responsible contribution to the total work of the denomination is almost within grasp. Therefore, we would urge the churches of the convention not only to continue, but to increase their support of Our Christian World Mission. 75% of the OCWM monies contributed are used within the convention. 25% are distributed to the national boards and agencies.

6. We look to a grand and glorious future. Soon we will have opportunity to participate in the formation of a United Church Conference in this area which will include all of the churches of our Fellowship on a geographical basis. Through the bringing together of our white and Negro Congregational Christian Churches and the Evangelical and Reformed Churches we will have a stronger organization in the number of members, in our financial potential and in our commitment.

Our communities, our states, our nation and the world need the witness of a vital Christian faith.

HOW ANOTHER CONFERENCE ORGANIZED

The First Annual Meeting of the Minnesota Conference of the United Church of Christ was held in late June at Carleton College, Northfield. Aside from the new experience of just "being together" after talking about it and planning for it for so long, there were many noteworthy speeches, worship experiences, and other events for the nearly 400 delegates.

Some of the actions taken and business transacted at the Conference will become evident during the coming year as churches receive communications from staff and departments of the Conference. A few of the more important actions were as follows:

The adoption of a budget of $236,000 for the coming year, of which not less than 48% will be remitted to national agencies for ministries at home and overseas.

The report of a "life ministry" program, through which ministers who enlist will be expected to devote their life ministering to the town and country churches of the Minnesota Conference. The Conference will guarantee their financial success.

Adoption of a resolution in which segregation was declared to be "an intolerable evil," and churches and their members were urged to participate in the ongoing struggle against discrimination.

Adoption of a resolution to raise capital funds in the amount of $200,000 to: 1. complete mortgage payments and certain improvements at Pilgrim Point, our Conference camp property ($75,000); 2. provide a new center on Minneapolis campus ($75,000); and 3. provide additional facilities and care for senior citizens $50,000).

The report of a Greater Urban Parish in the Twin Cities (interdenominational) to meet the problems of people in the inner city.

Elections provided for the new Board of Directors and the four Departments of the Conference: **Church and Ministry, Christian Education, Our Christian World Mission,** and **Lay Life and Work.** This coming year should see significant advances in all areas of our Christian life together.

Elizabeth Lester Writes

For several weeks I haven't been able to decide whether or not I'd have time to begin Japanese language lessons. I've finally decided to give it a try. I'll be having a one-hour lesson every Thursday afternoon. Language is **so** important. I don't really expect to progress very far this year, but I will get a background so that I can perhaps go to language school during summer vacation. Then I'll be able to speak to people a **little!** I'll never be able to learn to read — not unless I stay here for years and years. The written language is **very** difficult. So far I can recognize only 3 words: "subway," "exit," and "entrance" — all very necessary for travel (actually, though, in bigger cities words like this are usually written in English.) Everyone in Japan studies English in high school, but most people can't speak it any more than American students can speak in the French or Spanish they study. Here at Kobe College the girls can understand and speak enough English to talk with us, especially in the upper grades. But there are definite limits on what they are able to converse about and how freely they can speak in English — because of their limited vocabularies. The English teachers, of course, speak English very well (although this isn't true of all English teachers in Japan — any more than all French teachers in the U. S. high schools can speak French). The other teachers though have varying amounts of English, and some almost none, as far as spoken language is concerned. This means that the number of people I can **talk** with is quite limited. I really wish I knew Japanese.

I've begun teaching J-1 (beginning) classes. This mainly involves doing what I've seen Angie do in the class before. I teach J-1 with Carol — and until recently she has done the real teaching, while I watched her and picked up the techniques. J-1's are a lot of fun — since they are all about the same level, they don't have the fear of speaking in class that some of the older girls do. They're very cute. The first whole class I taught alone was about autumn flowers and fruits. After class the girls decided that **they** would teach **me** the Japanese names for these things! I expect they'll give me a test when I come to their class again!

Rev. Sterling Whitener from Hong Kong will speak and show slides of mission work there at Pleasant Hill, Liberty, November 3 at 7:00 p.m. Neighboring churches are invited.

MISSIONARIES TO TURKEY AVAILABLE TO SPEAK

Mr. and Mrs. Louis Wilkins are now living at 211 N. Columbia Street, Chapel Hill, while Louis and Beth are both doing graduate work at the University. Beth will do part-time nursing this fall. They are missionaries of the United Church Board for World Ministries, now in this country on furlough. Lewis is a native of Lennig, Virginia, where he is a member of our Liberty church.

The Wilkins will be glad to speak about our Near East Mission as their study schedule permits.

Honesty is not comparative. You can be quite brave or quite reverent, but you cannot be quite honest or even very honest.

NEW TURKISH HYMNAL

A Turkish Book of Worship and Hymnal, the first in over fifty years, is being gathered by a committee of local pastors, translators, and members of the Near East Mission. It is hoped that the printed book can be published in 1964, but as sections of the project are prepared, they are being duplicated and circulated for trial use.

The book will contain orders of worship, hymns, prayers, responsive selections, devotional prose and poems, and material for family worship. Aimed at inquiring Muslims as well as Turkish Christians, its contents will represent the scope of Protestant Christianity and the ecumenical mood of the Church. Contributions of indigenous worship materials have been solicited from around the world.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

India

MADURAI

Ancient capital of South India; stronghold of Hinduism; Population 365,000. Institutes, 2 colleges, 2 hospitals, 1 Nurses training school and a junior high school, senior high school, elementary school and Lucy Perry Noble Institute.

November

3—**Mr. and Mrs. Paul Dettman** have completed two terms of service and are now on furlough in the U. S. A. Mr. Dettman taught English at the American College in Madurai where he was also bursar. He is an ordained deacon in the Church of South India. Mrs. Dettman has been a part time teacher in Noyes English School.

4—**Miss Dorothy S. Hoath** is an Australian nurse in charge of the Nursing School at the Christian Mission Hospital in Madurai.

5—**Rev. and Mrs. William A. Kelly** have been in India since 1959. Mr. Kelly is Chaplain of the American College, where about one fourth of the 1,100 students are Christian. He also is responsible for the youth work program and Madurai urban mission work. Mrs. Kelly previously taught at Lady Doak College but this year will assist in the Industrial Department of Lucy Perry Noble Institute.

6—**Miss Ellen Bingham Lang** will be on furlough 1963-64, to deputate in the United States during "The India Year." She has been either Nursing Superintendent or assistant tutor-sister (1956-60) since 1944 in hospitals under the American Board at Madurai.

7—**Miss Oline Elizabeth Nicholson** has been a missionary to India since 1929. At present she is a vocational teacher at the Lucy Perry Noble Institute in Madurai. From 1929 until 1938 she was supervisor of the Criminal Tribes Settlement in Sholapur. Her work at the Madurai institute is with girls of dire poverty and ignorance to help themselves and others.

8—**Mr. and Mrs. Richard Parrish Riesz** have been missionaries in India since 1962. After language study they went to American College, where Mr. Riesz has the responsibility for a newly organized post-graduate department of physics and where Mrs. Riesz takes an active part in the college life and in the local church.

PASUMALAI

9—**Rev. David C. Gallup** is a Deacon in the Church of South India assigned to work as principal of the Union Theological Seminary. An important part of his work here is trying to create a new pattern which will consist of "terms" of consecrated and trained laymen to minister in villages where there are churches whose pastor may come only three or four times a year, due to have as many as 40 churches, scattered through an area, as his responsibility. Mrs. Gallup is in charge of the Pankajam Child Welfare and Maternity Center which consists of a kindergarten and a two-bed maternity ward.

Laity Sunday Observed October 20th

APPLE'S CHAPEL

Sermon topic at Apple's Chapel, Rt. 1, Gibsonville, when laymen led the morning service, was "Wanted: Three Men." Robert Pritchett spoke on "The Man of Vision," Max O. Elmore on "The Man of Enthusiasm," and Robert Murrell on "The Man of Endurance."

Others sharing in the service were Monty Busick, organist; Leo Busick, call to worship; W. A. Michael, leader of responsive reading; Jack Scott, scripture lesson; Joyce Busick, morning prayer; Chester Brooks, offering; Homer Andrews, benediction. The men's choir furnished special music.

Two laymen of this church spoke at other churches: Lloyd Chrismon at First United Church of Christ, Charlotte and E. H. Thompson at Pleasant Cross and Union Grove, Asheboro.

* * * *

LIBERTY SPRING

More than thirty laymen participated in the morning service at Liberty Spring, near Suffolk. Responsible for planning the service was James Byrd, president of the Laymen's Fellowship.

The sermon on "Who Is My Neighbor?" was presented by James Pierce. Robert Bradford gave the call to worship; Wallace Griffin the invocation; Bill Harrell led the responsive reading; J. D. Williams read the scripture; Robert Parker led the morning prayer; Bobbie Harrell received the offering; and Daniel Harrell gave the benediction. Other men served as ushers and in the choir.

* * * *

MT. ZION

Lillian Sharpe, Reporter

The following took part in the morning worship service at Mt. Zion United Church of Christ, Route 3, Mebane, North Carolina:

Call to worship and invocation, Gattis Carden; Responsive Reading, "The Voice of Thanksgiving," Keyston Young, Jr.; Welcome and Announcements, Percy Terry; Scripture, I John 3:11-24, Dwight Riley; Prayer, Mrs. Lorena Warren; The youth choir gave the choral response; Mr. Winfred Riley, Offering; The senior choir special was "Savior, Thy Dying Love."

Mr. R. H. Coble and Mr. Hubert Walker brought the morning message on "Stewardship." Mr. Coble read scripture from I Corinthians 4:1-2. He said, "Some think of Stewardship as money. It is more than this — it is giving ourselves. If a man has God in his heart, he will want to give. Money can't buy your way to heaven. Money is all right if it is used right. We'll never have peace in this world until we have peace within ourselves. Giving must be free. God doesn't want it unless you give it freely. Let us give what we give in LOVE. Give as God has prospered us. Let us do it lovingly and freely — that it may be pleasing to God."

Mr. Walker said, "The great commandment is stewardship. Scripture from Matthew 22:36-40. Stewardship is someone telling you of the great love of our Lord and Savior Jesus Christ. 'Seek ye first the kingdom of God and all these other things shall be added unto you.' You will find him when you search for him with all your heart. When stewardship comes in you will have stewardship down in your heart — love for others. James 2:14-20. Christ was a great soul-winner and wants us to be too. It is more to joining the church than coming to the altar. You have to search for him with all your heart. First, seek ye the kingdom of God." Benediction was by Mr. Walker.

Are You Interested?

(The following blank was sent to all adults in our Tryon church. It is a good example of how to find out desires of members before study groups are planned.)

Various people in the church have indicated an interest in one or more adult study and discussion groups. We need your help to assist us in determining what kind and when. Please check the blanks below, sign your name, and place on the offering plate Sunday, or mail or bring it to the church office.

If you check more than one subject, indicate by 1, 2, 3, etc. your respective choices. In most cases, such groups would go for, say, a six or eight session length between now and the end of the year. Then, other groups would begin early in 1964.

Subject

1. An overall survey of the Bible, with readings and study of the more important sections ____________
2. A study group on the meaning of church membership, with emphasis on our denomination ____________
3. A study of the principal Christian beliefs ____________
4. An intensive study of a particular book of the Bible, such as one of the Gospels, one of Paul's letters, etc. ____________
5. For parents, a group on religion in the home, parent-child relationships, children's questions, etc. ____________
6. Current social issues, such as citizenship, race relations, political participation, etc., with emphasis on the bearing of Christian faith on these ____________

Time

I would prefer such a group to meet (indicate more than one choice, if possible):

Once a week ____________

Once a month ____________

A week-day morning ____________

A week-day evening ____________

Sunday morning (10:00) ____________

Sunday evening ____________

Signed ____________

PLEASANT CROSS AND UNION GROVE

E. H. Thompson, school principal who is a member of Apple's Chapel near Gibsonville, gave the message at Laity Sunday services at both Pleasant Cross and Union Grove, near Asheboro. The pastor, Rev. J. Avery Brown, and Mrs. Brown enjoyed a well-deserved trip to the mountains for the weekend.

Several laymen participated in the 9:45 service at Pleasant Cross, where Marvin Rich introduced the guest speaker.

Those sharing in the service at Union Grove at 11:00 included Harold James, call to worship and invocation; Earl Coble, leader of responsive reading; Paul Wilson, offertory prayer; Clinton Brown, announcements; Arlen Coble, scripture lesson; Worth Hudson, morning prayer; Edward Cagle, introduction of speaker; and E. C. Gann, benediction.

It is the consensus of the outstanding Protestant leaders of today that, if there is to be a renewal of the church, it must come through the laity. The power and influence of the church today, and its effectiveness in the future, lies largely in the laymen's strength.

—Union Grove Bulletin

Every man is called to full time service in the Kingdom of God. One may refuse to serve, but he cannot delegate his responsibility to another, for the other person already has a full time calling of his own. YOUR job will simply go undone, and it is YOU who shall be liable to an accounting.

—Mt. Zion Bulletin

The preacher in his pulpit is responsible to God for preaching the truth, but the person in the pew who hears that truth is responsible to God for acting upon it.

—Stewardship Council

PLEASANT HILL

Laymen at Pleasant Hill, Route 2, Liberty made use of material in "Program Opportunities for Adults" as they shared in the morning worship service.

C. E. York, Jr. told "What Laymen's Sunday Is." The sermon topic "The Growing Christian" was given by six men: Scripture, Arwood Thompson and "Called —By Whom?", A. F. Fogleman; scripture, Harold Overman and "Called—For What?" Larry Matthews; scripture, Billy Hinshaw and "Called to Grow in Discipleship," Carl Aiken.

Others sharing in the service included: Gene Daniels, call to worship; Willie Hinshaw, invocation; Alvah Ashley, Statement of Faith; Ernest York, scripture lesson; Blake Boyles, prayer; welcome, Simon Teague; Will Fox, benediction. A men's choir sang two special numbers.

The pastor, Rev. L. T. Wilkins, Jr., dedicated the offering, which was for the Building Fund.

Can You Tell The Europeans?

Twenty-six women from our churches in Europe (England, Scotland, Wales, Holland and Sweden) spent a month this fall visiting churches on the eastern seaboard of the United States under the sponsorship of the Council for Lay Life and Work.

In New York they were greeted by denominational officials, saw United Church headquarters, the new Church Center at the U. N., and visited such churches as Riverside. Travelling by bus they went to Washington, D. C., and Philadelphia, where they visited in homes of church people and did "sightseeing." Back to New Jersey, Long Island and Poughkeepsie, where they shared in church activities, and on to Hartford, Connecticut where they attended a conference Women's Fellowship Meeting. Their trip to Cape Cod was highlighted by visits to the Conference Center at Craigville Beach and to Plymouth of **Mayflower** fame. The Boston area visit included luncheon with the consuls of their respective countries, as well as a meeting with the Governor and other officials.

American women joined them at Framingham, Massachusetts, Conference Center, for a closing seminar (see picture) October 1-4. On the back row are Lillian Gregory and Mildred Walker, who have been leaders at our School of Missions, and who are now on the staff of the Massachusetts Conference. Others from this area in the picture are Mrs. Judson King of Franklinton Center, and Mrs. F. C. Lester.

A Page for Young People Edited by Sheila Hughes

Sheila Hughes

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Meet Your Editor

Dear P. F. Friends,

My full name is Sheila Georgiana Leona Hughes, but VERY few people know that. This is another first! I attend Granby High School (which beat Suffolk in football) in Norfolk, Naval Capital of the World, Virginia. I wouldn't want you to think I was from North Carolina, especially Durham, because I'm not!

I'm not as active in school activities as my colleagues seem to be, but that's a matter of personal choice. My favorite subject in school is English, especially literature. My favorite sports, of which I am a spectator, are football and track.

I find the greatest self-satisfaction and fulfillment in church work. I'm a member of the Christian Temple where I sing in the choir, substitute-teach in Sunday school and work each year in Bible School. I'm active in the Fellowship where I've held the offices of secretary, all three commissions and president. I've held the office of historian of the Eastern Virginia Pilgrim Fellowship, but that's all I did with it. There seemed to be a great lack of any recorded history, which was very discouraging! I've attended Camp Moonelon for five years and I've worked on the Efficiency Staff for three years. I plan to attend Elon College and Eden Seminary and get my Master's in Christian Education, and continue the church work which I get so much from.

I'm something of an introvert, though I've been known to fool a few on that! I prefer the company of one close friend (like Kathy Copeland) or just a few friends, rather than a crowd. Also, I like to just be by myself at times.

I come from a family of seven, and have the dearest mother in the world. I have a sister, age thirty, and three brothers, ages twenty-seven, fourteen and nine. They've all helped me to grow and I think they're the greatest ever.

I enjoy good reading and my favorites to date are the works of Steinbeck and Salinger. Also I like James Baldwin's **Go Tell It on the Mountain.** I like music and stereo. My favorite singer is Andy Williams and I have an abundance of favorite songs. I like "Dannyboy" the best, and Irish songs and sweet, sentimental songs. I like the smooth harmony of the Lettermen and the folk-singing of Peter, Paul and Mary.

I like poetry, especially that of Edna St. Vincent Millay. I love her poem "Renascence." I also enjoy writing (Can't you tell!!!) and art. I like to sketch scenes in nature and to wander along the Virginia Beach boardwalk and look at the paintings when there's an art show.

I live a few blocks from the Chesapeake Bay and I'm a regular "water baby." I swim, sail and water ski all summer — and I like to just lie in the soft, warm sand and soak up sun! I love the beach any time of the year. I like to stroll in the evenings and watch the sun set. (I also love sunsets with a passion!)

I have lots of likes and loves. Like fried apples in the fall, and beautiful sunsets — they're all beautiful and all different. I love Nature and the out-doors. Among my dislikes are people with prejudices, especially against the Negro, and phonies. Also I dislike people somethin' awful who just ramble on and on and on about themselves in a Youth Page!!! So I'll quit!

Thank you all for the opportunity to serve you in this way!

Yours in Christ,
Sheila

CHRISTIAN TEMPLE OFFICERS

The newly elected officers for the coming year for the Youth Fellowship of the Christian Temple, Norfolk, Virginia, are the following: President, Kathy Copeland; Vice President, Charles Reynolds; Secretary, Pat Holland; Treasurer, Jane Clements; Faith, Sheila Hughes; Action, Tish Albis; Fellowship, Sidney Vipond.

TREASURER'S REPORT
EASTERN VIRGINIA P. F.

October 6, 1963

RECEIPTS

Balance Brought Forward on June 23, 1963	$ 326.65
Apportionments	330.00
Workday for Christ	25.00
	$ 681.65

DISBURSEMENTS

Spring Rally refreshments & bulletins)	$ 33.19
UCYM Delegates	54.00
Travel Expenses (includes Caravan)	67.40
Postage, Stencils, etc.	19.64
	$ 174.23
Balance, October 4, 1963	$ 507.42

Russell Turner, Treasurer

* * * *

EASTERN VIRGINIA P. F. BUDGET

Year 1963-64

Southern Con. Apportionment	$1,300.00
Travel Expenses	150.00
C. M. A.	100.00
Reserve Fund	100.00
Supplies	50.00
Miscellaneous	100.00
Total	$1,800.00

MINISTER'S SONS HONORED

Susan Smith, Reporter

The Young People of the First United Church of Christ at Liberty presented New Testaments and silver dollars to Ricky and Jeffrey Liverman, sons of Rev. and Mrs. T. F. Liverman, Jr. on Sunday night, October 13, at their regular meeting. After the presentation, a social program was held in which everyone participated. Refreshments were served following the program.

We are very sorry to have Ricky and Jeff leave us, but hope they and their family will be very happy at their new residence in Norfolk. Our hopes and prayers are with the Livermans as they begin a new challenge.

SEAGROVE ENTERTAINS P. F. RALLY

Steve Deaton

The Seagrove Pilgrim Fellowship held its regular meeting on Sunday, September 15. The new officers and counsellors were in charge. The officers are: president, Cecil Hinesley; vice president, Larry Hancock; secretary, Sharon Bumgarner; treasurer, Norma McCaskill; reporter, Steve Deaton. The counsellors are: Geraldine Bumgarner, Mr. and Mrs. Raford Bunting and Clinton Comer.

At the meeting, plans were made for the Pilgrim Fellowship of the Congregational Christian churches in the Western North Carolina Conference rally, to be held at the Seagrove Christian Church on Sunday, October 6, 1963. After the plans for the rally were completed, the group was served refreshments.

On Sunday October 6, at 3:00 p.m. the Seagrove Christian Church entertained approximately 250 young people from the Western North Carolina Conference.

The president, Mike Morgan, presided over the rally. The Albemarle junior and senior groups were presented with the trophies for having the largest per cent of their members present. The junior group had 94% and the senior group had 100% present.

For the evening program the Reverend Mr. John Biggerstaff gave a talk on the "Present, Past and Future" and what the group would probably do with each.

After the meeting was adjourned, the group was served refreshments in the basement.

EASTERN VIRGINIA CARAVANS

The Eastern Virginia officers have been divided into two caravan groups to visit the local church Pilgrim Fellowships. These caravans will conduct a program on any topic the P. F. wishes or will select their own program.

Notices have been sent to all the churches and the P. F. presidents should let the chairmen of the caravan group know these things: the name of the church, the type of program desired, and the date and time of the meeting. The caravan chairmen are: **Norfolk Area** — Don Smith, 4709 Nolan Avenue, Virginia Beach, Virginia; **Suffolk Area** — Betty Lou Mizelle, Route 3, Box 708, Suffolk, Virginia.

These caravans are designed to help local groups with ideas for improving their programs and to help them fulfill their goals for the coming year.

Betty Lou Mizelle

Southern Convention P. F. Executive Comm. Meet

On August 26, the final day of the P.F. officers' camp, Betsy Jones, president, called to order the Southern Convention P.F. Executive Committee meeting at Camp Moonelon. Those present were president, Betsy Jones; vice president, Sheila Hughes; secretary, Ann Kernodle; treasurer, Dave Grimes; faith chairman, Betty Lou Mizelle; fellowship chairman, Penny Dollar; and advisor, Rev. Richard Rinker.

The officers discussed the possibility of having a retreat at Camp Moonelon in the fall for convention and conference officers for the purpose of getting to know each other and to understand the situations present in all the convention areas. September 28 and 29 from lunch on Saturday through 3:00 o'clock on Sunday was the time designated. The four executive officers were appointed to meet on September 2, at 12:30 o'clock, at the convention office of Mr. Rinker in Elon College to make definite plans for the retreat.

The meeting was then adjourned.

Respectfully submitted,
Betsy Jones, President
Ann Kernodle, Secretary

* * * *

EXECUTIVE OFFICERS' MEETING
SEPTEMBER 2, 1963
ELON COLLEGE, NORTH CAROLINA

At 12:30 o'clock, September 2, Betsy Jones, president, called the meeting to order in the Southern Convention office of Reverend Richard Rinker at Elon College, North Carolina. Those present were president, Betsy Jones; vice president, Sheila Hughes; secretary, Ann Kernodle; treasurer, Dave Grimes; and advisor, Rev. Richard Rinker.

The purpose of the meeting was to make definite plans for a conference officers' retreat which is to be held from noon on Saturday, September 28, until 3:00 o'clock on Sunday, the 29, at Camp Moonelon. The price was set at $3.50 which will include supper on Saturday and breakfast and lunch on Sunday. A sack lunch is to be brought for Sunday noon. All conference officers and two adults from each conference, or district, may attend. A copy of the proposed schedule has been mailed to each group.

It was decided that three additional ministers would be asked to have specific parts on the weekend program: Rev. James Cress for Saturday night, Rev. Harold Myers for Sunday morning worship, and Rev. William Andes for the Sunday afternoon dedicatory service.

The Saturday afternoon session at 1:45 will include a discussion entitled "Who We Are — Who You Are — To Whom Are We Ministering?" For this portion, Donnie Miller will be in charge of "iffies" (if clauses). At 2:45 the program will continue with Betsy Jones leading roll plays relating to specific local problems — including inclusive fellowship, adult leadership, and programming. For the weekend Penny Dollar, fellowship chairman, will lead singing and recreation and Betty Lou Mizelle, faith chairman, will prepare vespers, the fellowship circle and morning watch. Dave Grimes, treasurer, will be in charge of registration. This entire retreat is to be about the youth ministry under the title **A PART — APART.**

The officers accepted Rev. Rinker's suggestion — having a youth project for Moonelon in which all Southern Convention youth could take part. Moonelon Lake was unanimously declared the project, and the necessary details were turned over to Rev. Rinker. The officers also invested in Rev. Rinker the right to draft a new Southern Convention P.F. constitution following previous forms.

Betsy Jones was asked to write Mrs. Robert Kimball president of the Southern Convention Women's Fellowship, thanking the fellowship for the new beds and mattresses at Camp Moonelon. The officers requested that Sheila Hughes include an article concerning the coming retreat on the youth page of The Christian Sun. Ann Kernodle was placed in charge of writing letters to the ministers wanted for the retreat and to the convention officers telling them of their duties at the retreat, and a form letter to be sent to all conference officers and advisors.

After plans were made by Rev. Rinker to find a time convenient either on the 19th or 20th of September to meet in Norfolk with the three commission officers and the vice president, Sheila Hughes — all of Virginia — the meeting was adjourned.

Respectfully submitted,
Betsy Jones, President
Ann Kernodle, Secretary

Our new Pembroke Manor church has now organized a Junior Choir. This group of 14 sang with the senior choir for World-Wide Communion Sunday, using as a special "We'll Break Bread Together on Our Knees."

Diamond Anniversary Year At Elon College

This is the Diamond Anniversary of Elon College, a milestone which marks the completion of seventy-five years of service to the youth of North Carolina and the Southland in the cause of Christian higher education.

No year in the history of Elon College has been more significant than this 1963-64 term, which has opened so auspiciously for all concerned, for it seems destined to bring new steps forward in the path of progress for the institution that was founded by the Christian Church back in 1889.

It is especially significant that Elon's seventy-fifth birthday year comes at a time when outstanding figures in American life are recognizing more clearly than ever the important part which the privately-endowed and church-related college plays in the cultural and educational development.

Leaders in all phases of American life are realizing that America's traditions of academic freedom and her patterns of Christian education can only survive through the efforts of the privately-supported colleges which operate within the framework of the nation's religious organizations.

The position of Elon College itself as a church-related institution was stressed by President J. E. Danieley as he addressed the college's new freshman class at a chapel convocation in Whitley Memorial Auditorium some days ago.

It was Dr. Danieley's first formal appearance before the new Elon first-year students, and pointed out for them the beginning of the college's Diamond Anniversary Year and cited the plans that are in the making for the observance of the yearlong birthday event.

In addressing the first-year group, Dr. Danieley cited the three types of colleges which are now in operation in the United States, dividing them into categories according to their means of support. He listed the state-operated and publicly-supported, the privately-endowed and supported and the church-related and church-supported institutions.

After telling of the founding of Elon College by the Christian Churches in 1889, he told the students that periodic fund-raising efforts are necessary if churches are to adequately support colleges like Elon, and he announced plans for the opening in November of a capital fund campaign that is to feature this anniversary year.

In comparing the operation of the state-supported colleges and the church-related institutions, Dr. Danieley pointed to the fact that it is possible to attend a state institution at less cost to the students than is possible at the privately-endowed and church-operated colleges. This fact, he explained is due to the fact that public tax funds provide much of the expense for each student in state-operated colleges.

By way of contrast, he cited the fact that Elon College and other church-related institutions must rely upon private and church gifts to supplement the college income each year. He stated that student fees and tuitions provide only 70 per cent of Elon's annual operational cost, with the other 30 per cent coming from endowment income, church gifts and other private philanthropy.

Editorial, **Maroon and Gold**

Apportionment Giving To Elon College

May 31, 1963—September 26, 1963

Virginia Valley Conference

Antioch	$ 31.25
Bethel	48.00
Bethlehem	169.75
Beulah	16.00
Concord	19.00
Dry Run	10.00
Leaksville	78.87
Linville	64.00
Mt. Lebanon	15.00
Mt. Olivet (R)	42.00
New Hope	24.00
Newport	36.00
Palmyra	58.00
Winchester	70.00
	$ 681.87

Eastern Virginia Conference

Antioch	$ 28.00
Berea (Nans.)	45.00
Bethlehem (Disp.)	30.00
Bethlehem (Nans.)	145.00
Burton's Grove	8.00
Dendron	6.00
Eure	60.00
Franklin	212.00
Franklin-Hunterdale	81.00
Holland	73.00
Holy Neck	63.00
Hopewell	20.00
Isle of Wight	60.00
Liberty Spring	32.50
Lynnhaven Col. Comm.	15.00
Mt. Carmel	13.00
Mt. Zion	15.00
Newport News	159.02
Norfolk-Christian Temple	323.00
Norfolk-Little Creek	3.00
Oak Grove	8.00
Oakland	99.00
Portsmouth-First	45.00
Portsmouth-Shelton Mem.	69.00
Portsmouth-United	151.00
Prince George	65.00
Richmond-First	37.00
South Norfolk	212.00
South Norfolk-Rosemont	300.00
Spring Hill	12.23
Suffolk	227.00
Sunbury-Damascus	38.00
Windsor	31.18
	$2,685.93

Eastern North Carolina Conference

Amelia	$ 74.00
Bethlehem	15.00
Chapel Hill	23.00
Fuller's Chapel	59.00
Good Hope	22.00
Henderson	90.00
Hope Mills	9.00
Lee's Chapel	19.00
Moore Union	65.00
Morrisville	16.00
Mt. Gilead	24.00
New Elam	15.00
New Hope	10.00
Oak Level	16.75
Piney Plain	138.00
Pope's Chapel	34.00
Sanford	79.00
Shallow Well	50.00
Southern Pines	167.00
Wake Chapel	175.53
	$1,101.28

Western North Carolina Conference

Albemarle	$ 90.64
Antioch	10.00
Big Oak	3.00
Biscoe	7.00
Brown's Chapel	44.00
Grace's Chapel	5.00
Needham's Grove	25.00
Pleasant Cross	31.00
Pleasant Grove	40.00
Pleasant Union	39.00
Ramseur	42.00
Randleman	44.00
Seagrove	18.00
Smithwood	20.00
Sophia	45.00
Union Grove	51.00
Zion	14.00
	$ 528.64

(Continued on Page 15)

Christian Victory

Background Scripture: I Corinthians 15, 16.

Devotional Reading: I Corinthians 15:1-11.

Memory Selection: **But thanks be to God, which giveth us the victory through our Lord Jesus Christ.** I Cor. 15:57.

CHRISTIAN VICTORY IN LIFE

When I first looked at the topic of today's lesson, I thought it referred to the victorious living which the Christian finds in fellowship with Christ. Something ought to be said about that under such a topic. For the central fact in Christianity is that Christ helps men to live a new life. He gives power to live victoriously. There are all too many of us who live half-hearted, defeated lives because we have never found the secret of victorious living through the help which Christ gives to daily life. But there are thousands who are more than conquerors because they live intimately with Christ, and to them he gives power **to become and to overcome.** This does not mean that anybody is sinless, but it does mean that there are thousands who have found freedom and liberty from the habit of drink, of passion, of temper, of fear, of pride and prejudice, and other crippling and costly habits through faith in the fellowship with the Lord Jesus Christ.

CHRISTIAN VICTORY IN DEATH

But Paul was writing about something other than, and beyond, Christian victory in life. He was writing about Christian victory in death. And his words are a classic in religious literature. Except possibly in his lyric of love (I Corinthians 13) he never wrote anything that soared to more sublime heights than the immortal fifteenth chapter of I Corinthians on immortality. Perhaps it can be summed up under three simple words, IF, BUT, and THEREFORE.

IF

There were those in Corinth and in the ancient world — and there are some in the modern world — who doubted or denied the resurrection from the dead. We can almost hear the catch in Paul's throat as he says "If Christ be not risen from the dead. . . . !" What consternation and chaos there would be if Christ did not rise from the dead! Let me sketchily list some of the implications.

If Christ be not risen, then Christ was either a mere dreamer or he was deluded. Worse still he was a **Deceiver,** for he said he would rise from the dead. (He said it again and again.)

If Christ be not risen from the dead, Christian preaching is vain, for that was, and is, the central doctrine of Christianity.

If Christ be not risen from the dead, certainly no other man can hope to rise from the dead.

If Christ be not risen from the dead, then our faith and our hope are in vain.

If Christ be not risen from the dead, then God can be defeated.

If Christ be not risen from the dead, then the universe does not make sense.

If Christ be not risen from the dead, then human life does not have much meaning. If in this life only we have hope in Christ, then even though there is some dignity in it, it is a broken incomplete thing.

If Christ be not risen from the dead, life is a dead-end street or a blind alley.

If Christ be not risen from the dead, material forces have the last word, and spirit has no permanency.

BUT

After the IF, there comes a BUT.

"But now is Christ risen from the dead and become the first-fruits of them that slept." He had good grounds for making that statement. For the Resurrection of Christ is one of the most indisputable, stubborn facts in history. A thoughtful mind cannot doubt it in the light of incontrovertible evidence.

How account for the change in the disciples?

How account for the confusion of the enemies of Christ?

What about the testimony of those who saw the Risen Christ, individuals, groups, even on one occasion a large number?

How account for the Christian Church which was built upon the historic fact that Jesus Christ rose from the dead and is alive forevermore?

There may be, and are, questions as to the HOW of the Resurrection; there is no question as to the FACT of the Resurrection. That is, of course, a matter of faith, but it is faith based upon fact.

WHEREFORE

As usual Paul is practical. As usual creed issues in conduct. "Wherefore, be steadfast, unmoveable, always abounding in the work of the Lord, for ye know that your labor is not in vain in the Lord." Live as if it is true, and because it is true.

SUNDAY SCHOOL LESSON
NOVEMBER 10, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

CHRISTIAN BARBERS' CONFERENCE

Sixty-five Christians who are employed in barber shops and beauty parlors attended a conference in Taiwan, one of a series planned to help people in various occupations consider the Lordship of Christ for their particular jobs. They discussed such questions as these:

Can a barber glorify God in his work? (The general conclusion was that the barber glorifies God by helping people to be as clean and beautiful as possible.)

The status of the barber in society. (Christian barbers have a special responsibility for improving present practices.)

Pictures in barber shops. (Though it seemed it would not be possible to get rid of all the pictures of semi-nude women in the shops, it was suggested that landscapes be introduced and even some Christian pictures and Bible verses.)

—United Presbyterian Current News

"MY CHURCH— THE AMERICAN BOARD!"

Dr. Alan Taylor, Medical Superintendent of the McCord Zulu Hospital in a recent letter wrote: I was touched by something that happened in the operating theater while I was administering an anaesthetic for a caesarean section case by Dr. Aldyth Lasbrey and her team.

The mother had come to the hospital two months previous, and had been waiting all that time with no thought other than that her baby would be born naturally. As the operation started, her anviety and fear became obvious, though she felt nothing due to the spinal anaesthetic. She clutched my hand tightly and began to pray, "Lord help me, Lord help me!"

We suggested that she sing one of her church hymns, and she started "Rock of Ages, cleft for me. . . " and the rest of us joined in. Two or three minutes later she was smiling and giving thanks as she heard her ten-pound baby crying lustily. "Where do you come from; what is your Church?" I queried. "From Kwa Mashu (a huge township between Durban and Inanda), my church is the American Board!" she replied."

AT OUR CHURCH HOME FOR CHILDREN Walstein W. Snyder, Superintendent

New England Churches Aid Our Home

Dear Friends:

This letter is being written from Hartford, Connecticut, where we are in the midst of our visit to the states of Rhode Island, Massachusetts, and Connecticut. Mrs. Synder and I have had a most delightful time visiting various churches in these three states, telling the story of our Children's Home.

The churches in this area first heard of the Home through what was formerly Friendly Service under the women's program. Now it is known as Material Aid under the World Service Committee. We have been much pleased with the reception we have been given by the churches in these three states. They are not only interested in the program as such, but how they might be of some help to the Home in its effort to do the kind of work it should do for those entrusted to its care.

Our visits have been to churches of various sizes. On Sunday (Oct. 13th) we visited the First Church of Christ, West Hartford. This church has 2700 members. It is the largest church of our denomination in New England. We spoke at the Church School chapel services 9:00 a.m. and 10:45 a.m. We spoke to over 600 boys and girls, as well as 75 adult leaders, at these two services. It was quite a thrill to share with this group the story of our Home. One boy of ten came to me after the service and thanked me for sharing the story of the Home. He said he had just left a Home for Children here in Connecticut and had been adopted by one of the families of that church. Another young man of sixteen wanted the names and addresses of all our young people so they might correspond with them.

We have also had the privilege and joy of visiting with some of the smaller rural churches. One such church was the Nepaug Congregational Church, located about fifteen miles from Hartford. Here we had a dinner meeting with a group of the adults of this church. This church has been helping us at Christmas-time and they seemed to appreciate hearing first-hand about the Home. They enjoyed very much seeing the slides of our Home and the activities of our children.

Yesterday (Oct. 17th) we attended the Greater Hartford Ministers Association where we heard Governor Dempsey, of the State of Connecticut, speak and had the opportunity to meet our Congregational ministers in this area. Several of the ministers extended invitations for us to visit their churches and tell the story of our Home, should we make another visit to the State in the future.

We will end our visit to the North with our good friend, Dr. Henry E. Robinson, at Fairfield, Connecticut, next Monday, October 21st.

REPORT FOR OCTOBER 21, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 27.00	
Eastern Virginia Conference	215.34	
Eastern North Carolina Conference	17.17	
Western North Carolina Conference	232.00	
North Carolina and Virginia Conference	205.30	
Total		$ 696.81

SPECIAL OFFERINGS

Mrs. R. E. Newton, Pomona Park, Fla.	10.00	
Mrs. A. W. Lohry, Souix City, Iowa	5.00	
Carolina United Church of Christ, RFD 3, Burlington, N. C.	23.00	
Memorial Gifts:		
In Memory of Mr. Robert F. Causey, Sr.		
In Memory of Mrs. Harry M. Davis (2 Memorials)		
In Memory of Mr. John M. Camp		
In Memory of Mrs. R. D. Stephenson		
In Memory of Mrs. Selma Jones Pierce		
In Memory of Mr. Martin T. Garren		
Total Memorial Gifts	40.00	
Special Gifts	87.52	
Total		$ 165.52
Total For The Week		$ 862.33

HOMECOMING AT ELON COLLEGE

According to the current issue of **Maroon and Gold,** Elon College newspaper, the annual Homecoming program will be held this week-end.

Lowry Sinclair from Franklin, Virginia, who is chairman of the student government homecoming committee, announces plans for a bon fire and pep rally Friday, November 1, followed at 8:00 by a talent show.

The actual Homecoming observance is set for Saturday, November 2, and will begin with a parade at 12:30, followed by pre-game ceremonies at the Burlington Stadium at 1:45 and the annual football game between the Elon Christians and the Western Carolina Catamounts at 2:15.

An Alumni Coffee Hour for returning "old grads" will be held on the campus at 4:30, and the final event is the annual homecoming dance in the Alumni Memorial Gymnasium at 8:30 p.m. with music by Eddie Allen's orchestra featuring Sheryl Lea as vocalist.

All alumni are invited to share in the festivities.

SCOTT'S LAST SUNDAY AT OAKLAND

Dr. William T. Scott, who resigned the Oakland pastorate effective August 31 to become Director of Church Relations for Elon College, served as supply minister during September. He concluded his ministry at Oakland on World Wide Communion Sunday, October 6.

For the fourth year, the church on this day observed "Roll Call Sunday." At the morning service the church roll was called from the pulpit following a brief meditation by the minister, the service being concluded with the Lord's Supper.

At this service Dr. Scott also presented God and Country Awards to three Boy Scouts — Alfred Bradshaw, Robbie Bradshaw and Robert Simpson.

Rev. Andrew K. Craig, former superintendent of the Indiana Conference of Congregational Christian Churches, has been elected as the new Minister of the Kansas-Oklahoma Conference of the United Church of Christ.

Peace is better than a place in history.

In Memoriam

BALLARD

We, the members of the West Memorial Bible Class of Suffolk Christian Church, make this tribute to the memory of our beloved fellow class member, Miss Navira Ballard, who passed away May 31, 1963, at the Louise Obici Memorial Hospital, after a brief illness. Although Miss Ballard had been a member of our class for only a few years, she attended faithfully our class sessions and entered into all our activities enthusiastically until failing health prevented her from continuing her active membership.

Memories and appreciation will always be in the hearts of us who benefited from her deep interest in the welfare of our class and her devoted service to her church. We shall always remember her fellowship and friendship among us and her willingness to help in all our endeavors. We are grateful for the privilege of having been associated with her in Christian service and for the enrichment of our lives her presence among us has afforded us. As we cherish the memory of our beloved co-worker, may we have a summons to deeper consecration and a renewal of our dedication to Christ that the work of his Kingdom may go forward.

To her sister we express anew our sympathy and send this memorial as a manifestation of our love for her. We also wish a copy to be forwarded to *The Christian Sun* for publication, and a copy filed with the records of the West Memorial Bible Class.

Virginia H. Brinkley

EASON

The Women's Fellowship of Liberty Spring Christian Church wishes to express its deep sense of loss in the death of a beloved member, Mrs. Della Harrell Eason, on June 27, 1963, and desires to pay tribute to her memory as our friend and co-worker.

The influence of her smile, her ever-ready word of cheer, her thoughtful solicitude of others and the love which dwelt in her heart left an indelible imprint upon the memory of those who knew her.

Therefore, we wish to express our grateful appreciation of her tireless efforts in behalf of the Kingdom of God and to emphasize our deep affection for her by adopting the following resolutions:

That we realize God doeth all things well and while we mourn the loss of one who has meant much to us and others as well, we bow in humble submission to this divine will.

That we keep in last remembrance the high Christian standards and ideals of service, kindness, unselfishness and joyfulness which were in her daily living.

That we extend our deepest sympathy to her family and commend them to our Heavenly Father who said, "Let not your heart be troubled."

That a copy of these resolutions be sent to her family, a copy to The Christian Sun for publication, and a copy to be placed upon the minutes of the Women's Fellowship.

Mrs. James Barnes
Mrs. Wallace Winslow, Sr.
Committee

EDWARDS

Whereas, God, in His wisdom and unquestioned Providence, has taken from her family and church one of the most active and loyal members of First Congregational Christian Church, Portsmouth, and

Whereas, throughout the many years Mrs. R. F. Edwards has been a vital part of our church, she has exemplified, in her church affiliations and in all walks of life, the spirit of the Christ whom she served, and

Whereas, by many acts of kindness, quiet and efficient leadership, and sincere devotion to the Christian way of life, Mrs. Edwards endeared herself to her numerous friends and associates, not only in her local church, where she will be greatly missed, but also in the wider fellowship of our denomination and interdenominational activities,

Now, Therefore, Be It Resolved that we bow in humble submission to God, who doeth all things well, and that we take up the torch which she held high, and

Be It Further Resolved, that we hereby express our deep sympathy to Mrs. Edwards' family, to whom a copy of these resolutions will be sent.

Be It Further Resolved, that a copy be sent to The Christian Sun for publication.

Ruth Bowers
Clairbell Lee
Caroline Gort
Committee

PIERCE

Mrs. Selma Gertrude Jones Pierce, 49, of 1319 Holland Road, Suffolk, died October 15 in Portsmouth Naval Hospital after a short illness.

She was a native of Nansemond County and a member of Bethlehem Christian Church and its Ladies Star Sunday School Class and of Siani Chapter 8, Order of Eastern Star.

Her parents were Brock Darden and Mrs. Selma Rawles Jones of Nansemond County.

She is survived by her husband, Morris Woodard Pierce; a son, Morris Woodard Pierce, Jr., of the home; two sisters, Mrs. John G. Truitt of Elon College, N. C., and Mrs. E. H. Stephenson of Suffolk; and five brothers, Dr. Darden W. Jones and William T. Jones of Franklin, Dr. Brock D. Jones of Norfolk, Elijah N. Jones of Greenwich, Conn., and James C. Jones of Holland.

Funeral service was conducted October 17 by the Rev. R. E. Brittle, her pastor, and the Rev. R. T. Grissom of Holy Neck Christian Church.

UNDERWOOD

The members of Concord United Church of Christ wish to pay tribute of love and respect to the memory of Mr. John Pinnix Underwood who quietly passed away at his home on May 7, 1963, in the Milesville Community of Caswell County, N. C. at the age of 84 years.

Mr. Underwood united with Concord church in early life and remained a most faithful and devoted member. He was choir director of the church for many years and also a faithful member of his Sunday School class. He was a kind husband and a friend to all. We shall miss his presence among us.

In memory of him, we offer the following resolutions.

First — We bow in submission to our Heavenly Father's will.

Second — We extend sympathy to his beloved wife and relatives.

Third — A copy of these resolutions be sent to his wife, a copy to The Christian Sun for publication and a copy be entered in the church records.

Committee
Mrs. W. R. Simmons
Vernon Durham
Mrs. Sam Allred

Elon Apportionments

(Continued from Page 12

North Carolina and Virginia Conference

Apple's Chapel	$ 136.00
Asheville	85.00
Bethel	5.00
Bethlehem	116.00
Burlington, Bev. Hills	40.00
Burlington, First	230.16
Carolina	24.00
Concord	48.00
Danville	144.00
Durham	325.74
Elon College	48.00
Graham, Prov. Mem.	8.00
Greensboro, First	240.58
Greensboro, Palm St.	198.00
Greensboro, St. Peters	7.00
Haw River	50.00
Hines Chapel	68.00
Hopedale	23.00
Ingram	50.00
Kallam Grove	29.00
Liberty	46.00
Long's Chapel	45.00
Monticello	32.75
Mt. Bethel	38.00
Mt. Zion	46.00
New Lebanon	20.00
Pfafftown	24.00
Pleasant Grove	16.00
Pleasant Ridge	46.00
Reidsville	98.00
Rocky Ford	8.00
Salem Chapel	19.00
South Boston	61.00
Tryon	184.00
Union (Va.)	73.00
Zion	4.00
	$2,636.23

Totals for 1963

1-1-63 through 2-28-63	$2,198.32
3-1-63 through 5-30-63	6,802.70
5-31-63 through 2-26-63	7,633.85

"Men often hate because they fear each other, and fear because they do not know each other, and do not know each other because they are separated."

—Warwick Newsletter

The Christian Sun

120 Years	1844-1964	Of Service

The Christian Sun is older than the Southern Convention.

It is the only weekly newspaper in the United Church of Christ.

It is a religious voice in a secular world.

It is a reporter of plans and programs.

It records church history as it is made by the churches.

It presents a world view of Christianity.

It searches for truth, beauty and goodness.

It is a good source for devotional materials.

It contains sermons, stories, Sunday school lessons.

It is an intimate friend of Southern Convention churches.

It belongs to and serves the Southern Convention of Congregational Christian Churches.

It is a regular visitor in more than 3,000 homes.

DO YOU RECEIVE ITS HELP?

In 1844 the subscription price was $1.50. Now it is $3.00, or two years for $5.00. If half the members of a church subscribe, the rate is only $2.00 per year. Bargain? Yes.

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Southern Convention Office
Elon College, North Carolina

Inclosed find $............ for which please enter a subscription for

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The

CHRISTIAN SUN

Elon College Library

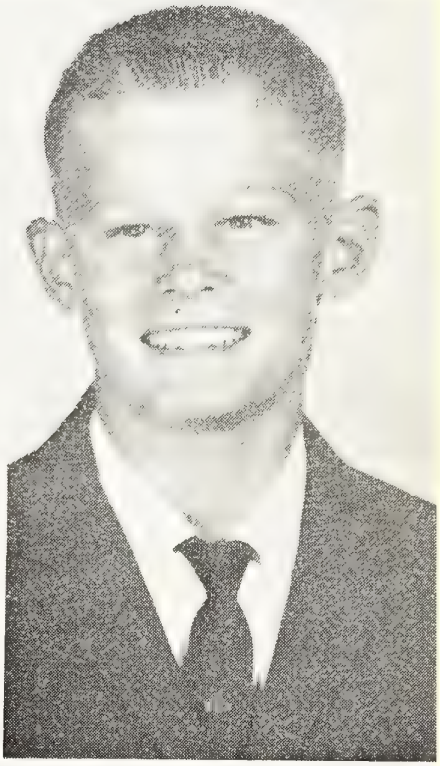
Elon College Library

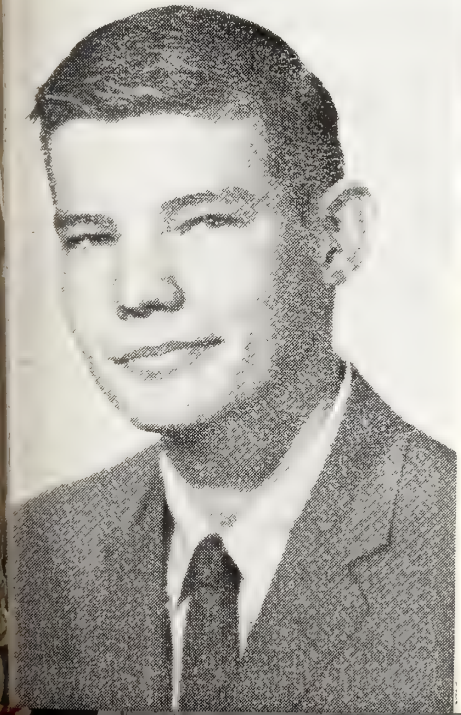
Introducing Boys And Girls At Our Church Home For Children

Vol. 115 November 5, 1963 No. 44

A Religious Weekly for Christian Homes

Daryl McGehee, left
Susan Rogers, center
Lee West, right
Mike Wise, lower left
Sandra Ferrell, lower right





From the youngest child just enrolled in the first grade at school to the young woman who has entered college, the boys and girls at our Congregational Home for Children at Elon College are counting on our churches for a generous Thanksgiving Offering. Our gifts will be received Sunday, November 24. Through contributing enough to reach the $25,000 goal we can assure the 75 children at the Home the opportunity which will prepare them for successful Christian adult lives.

Our Church Home For Children

When Rev. James L. Foster and his good wife moved into a large building on a little hill in the little town of Elon College, North Carolina, in 1907 to begin a Christian Orphanage, the Christian Church in North Carolina and Virginia moved into a new era. It had taken years of agitation, planning, prodding, and the exercise of faith before the building could open its doors to homeless children — and the compassion of Christians could find a channel of relief that would make them better while serving those in great need. "Uncle Jim" and "Aunt Myrtie" raised the thinking and generosity of Southern Convention people while they brought "home" to homeless children.

Many changes have taken place in the half century that our Home for Children has served our churches. The number of churches has increased. The income of people has multiplied. The one building for children has increased to four with another in the building and a chapel for worship. Ideas of child care have greatly changed. "Orphans" most in need of care now are not that way because death has taken parents away but because parents have broken homes and left children without proper protection, care, and direction. Workers in child-care are trained now in a sense that they were not half a century ago. Institutional care has given place to something much more related to home-life in a normal family.

All of this means that the people of this generation in the Southern Convention can do a better job in making a home for children away from home than the fine and faithful could in the years that are gone. We should be ashamed to ride in our autos unless our Home for Children is superior to the Orphanage of yesteryear. And, as pictures and stories in this paper will tell, we need not be ashamed. Our children are well dressed, fed, educated, and cared for in every way. Our workers are trained, and dedicated to their tasks. The public schools, Elon College, and the Burlington community take pride in having these workers and children in their midst. Southern Convention churches respond to the needs of the institution, and the people take to their hearts and homes the children under our care. The children grow into fine people and take places of responsibility in society.

The Christian Sun salutes the Congregational Christian Home for Children at Elon College, and offers its pages to the story that the Home has to tell. And it is a fascinating story, loved best by those who know it best.

It would be easy to say congratulations to Superintendent Snyder and his staff of fine workers and let it go at that. But just as it was not easy to get the first building and the first workers to care for the first children, so it is not easy now to feed, clothe, and educate 75 or 80 children. Money is essential for the welfare of this Home just as it is for other homes where children live and grow. The regular gifts known as Conference Apportionments are the life blood for the institution. The Thanksgiving Offering and other special gifts add the flowers and flavor that indicate love in the hearts of our church people. It is with great pleasure that The Christian Sun presents OUR Home for Children. Your gifts will be appreciated, and used well. Boys and girls will have a better chance to live at their best because of the generous giving of those who read this paper.

Other Ideas

Since this paper will go to many who are not regular readers of The Christian Sun, it seems wise to say a word to these new friends.

We are delighted to make your acquaintance in this very informal way. We are pleased for you to become familiar through pictures and story with one of the institutions of the Southern Convention of Congregational Christian Churches. It would please us for you to know also Elon College, now celebrating the 75th anniversary of its founding, and offering a liberal arts education to more than 1200 young people annually. We would like for you to know our 200 churches in North Carolina and Virginia, and the work they are doing.

And, perish the egotism of an editor, we would like for you to know The Christian Sun, a weekly publication founded in 1844 that undertakes to shed the light of truth wherever people will read. This is a religious newspaper owned by the Southern Convention of Congregational Christian Churches that has a heritage dating back to the early years of The Christian Church, which was founded in 1794 by the Rev. James O'Kelly and about a thousand others who sought the same freedom in Church that the new United States of America offered to its citizens. We are delighted to be part of the United Church of Christ, formed by the union of Congregational Christian Churches and the Evangelical and Reformed Church. We will be happy to have you in the family of readers of this paper, if that would please you. (Subscriptions go to the Convention Office at Elon College, N. C.)

To the regular readers we offer the remainder that all the enterprises of our Church are in great need of financial support. Conferences, the Convention, and all phases of the work of the church depend upon the gifts of people. Please check on the record of your church thus far in 1963 to be sure that the record is good — as good as you and your church can make it. Nothing less than our best is worthy of those who bear the name of Christ, for he gave his life.

Superintendent W. W. Snyder of the Home for Children and his family. Shown from left with Mr. and Mrs. Snyder are children Elia Ann, Wesley and Rita Dale.

Meet The Snyder Family

Superintendent W. W. Snyder of the Congregational Christian Home for Children says it has been a real source of joy to him to see the interest and enthusiasm of members of his own family in the Home and its work.

When the Synders first became associated with the Home, it was immediately evident that Mrs. Snyder was anxious to help in every possible way. She enjoys helping the housemothers, especially with the older girls. The girls have been happy to have her assist them in selecting their clothes and giving them guidance when she could. She also has been most effective in presenting the story of the Home to individuals and groups in the Alamance County area.

The Snyder children have made a special place for themselves with the Home and its children, too. They enjoy being with their friends on the campus. Wesley, the son, looks forward to playing football or baseball with the boys and has great fun when he can have a swimming session with them. The two daughters, Elia Ann and Rita Dale, have made many friends at the Home, too, and like to be with them. When there is an opportunity to spend nights with the children on the campus, the Snyder children are delighted to accept it and they describe the Home as one of their favorite places for visiting.

Superintendent Snyder feels that when his own children enjoy the Home, the children, and the general atmosphere in which they live, he has proof that the staff is doing an excellent job in taking care of the boys and girls and giving them the kind of home-life everyone wants them to have.

Give
Generously
to
Our Home
For Children
at
Thanksgiving

DEDICATED BOARD OF TRUSTEES

The trustees of our Home for Children are an unselfish group of men and women who give a great deal of their time and ability to help the Home.

Superintendent W. W. Snyder has expressed his most sincere appreciation to the trustees for their guidance as he works with his staff in carrying out their wishes.

Members of the board of trustees are as follows:

Clyde W. Rudd, president, Greensboro; Mrs. J. H. McEwen, vice president, Burlington; D. Wayne Taylor, secretary, Burlington; D. Marsh McLelland, Burlington; Rev. Mack V. Welch, Reidsville; and I. H. Vickery, Sr., Henderson.

Rev. R. E. Brittle, Suffolk, Va.; Rev. Earl T. Farrell, Bayside, Va.; Rev. Clyde L. Fields, Elon College; Mrs. Allen E. Gant, Burlington; Marvin M. Johnson, Fuquay Springs; Dr. Harold B. Kernodle, Burlington; J. C. Matthews, Sr., Portsmouth, Va.; and J. L. Read, Norlina.

Also, N. Carl Monroe, Greensboro; Charles L. Richardson, South Norfolk, Va.; Dr. W. D. Rippy, Burlington; Hubert Beane, Asheboro; Dr. W. C. Goley, Graham; Dr. Darden W. Jones, Franklin, Va.; W. M. Alexander, Greensboro.

Trustees Emeritus are D. L. Boone, Sr., Durham; C. D. West, Newport News, Va.; and Thomas W. Walton of Greensboro.

My Summer With 75 Boys And Girls

By Gary Millwood
Summer Recreational Leader

What do you think it would be like to spend the summer months with 75 boys and girls? This is just what I did this summer at the Congregational Christian Home for Children. I came as a summer program director the first week in June. My purpose was two-fold: first, to do field education, a requirement toward my Master's degree in Christian Education, and second, to become familiar with the responsibilities which lie within a church related institution — more specifically a children's home. Many questions arose in my mind as the last days of school ended: How would I learn so many names? Will they like me? What about discipline?

The first few weeks on campus brought me into contact with almost all of the children. Several commented that I didn't look much like a physical education teacher! And to that I agreed. I told them that recreation means many things to many different people. I suggested some things that we could do together during the summer and asked what they would like to do. All in all, we were getting to know and understand each other.

Since the children attend the Community Church, we participated in their Vacation Church School at Moonelon Camp and Conference grounds. Our program ran from 9:30 in the morning until 3:00 in the afternoon. Church School in this type of situation provides many unique experiences. We were able to observe nature in all of its beauty and to learn of the love of Him who created all. I think some of us learned that we could worship God beside a brook or under a tree. Also, it was good for the children in the community to meet with the boys and girls and tell them something of their home life.

Can you imagine taking 75 young people to a ball game or the movies? Well, I did, but I don't know what I would have done had it not been for the help given by the other staff members. Please know that I had a constant fear that some child would be lost in the crowd. We accepted a special invitation to see Tarzan and view his latest movie. He taught us his jungle call and it has been heard quite a bit since. Certainly, these seemed to be times of great expectations.

Mr. and Mrs. Gary Millwood

My wife and I were asked the first of July if we would consider moving in with the older boys, since their housemother had become ill. This was fine with me, but I didn't know how she would take to the idea. You see, we had been married only a month. Well, she made the decision and we moved to the Home. It was a little difficult at first, but we soon learned that the frequent knocks on the door would only bring requests such as:

"Mr. Millwood, do you have change for a quarter?"

"Mr. Millwood, what time is it?"

"Mr. Millwood, when does the movie start?"

"Mr. Millwood, do you have a paper?"

"Mr. Millwood, may I use the telephone?"

"Mr. Millwood, do you have a Band-Aid?"

"Mr. Millwood, somebody has my pants?"

"Mr. Millwood, I can't find my shoes."

"Mr. Millwood, do you have a needle and thread?"

"Mr. Millwood, I'm hungry! Do you have anything to eat?"

"Mr. Millwood, we can't get channel 5. May we watch COMBAT on your television?"

Mr. Millwood this, and Mr. Millwood that.

Believe me, this was nothing compared to the rush on Sunday morning. We always resolved that all would be ready the next Saturday night and we wouldn't have to go through the same ordeal, but . . . Frankly speaking, our experience as house parents came mostly through trial and error. Certainly it is an experience which we shall never forget!

Vacations and camp occupied most of our boys and girls during the first two weeks of July. It was during this time that our Farm Manager, Mr. Perkins, was on vacation. I helped three of the boys with the farm work. Being a city boy, I had very little farm experience. They taught me how to drive the tractor and the "gee" and "haw" of a horse. From this, I got the name of Farmer Millwood. We had fun working together in collecting the vegetables and feeding the farm animals. The boys are responding to and accepting responsibility as they use their energies on the farm and in other work. They are learning that the good earth provides when care is given. They are growing in their understanding of the seasons of life.

Some of the children had observed Katharine leaving each morning and wanted to know where she went. I told them to church and work. (She is a director of Christian Education in the Presbyterian Church.) One said, "She sure goes to church a lot." Another said, "Why don't you ever go to work?" I guess my work was so much a part of play that they didn't think of it as work. It was very easy to become involved in play and forget about the sore muscles which resulted from playing games with the boys or the headache caused by the hot summer sun and the noise of children.

Truly, I feel that I have found an abundance of potential in the children of the Home. May I encourage each of you to continue in your prayers and support so that it may be developed to the fullest extent.

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Rev. F. C. Lester, *Editor*
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Asheboro, N. C.

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Wisseman Cottage Being Built

The Congregational Christian Home for Children like all institutions and organizations cannot stand still. It must go forward to prevent its going backward.

This means that improvements must be underway continuously if the children cared for are to have the advantages of the real Christian home that our Home for Children is.

The two new cottages and the remodeling of Johnston Hall were improvements which had been dreamed of for a long time. To have them a fact has been a great blessing to the Home. With the cottages in use and the remodeled Johnston Hall adding importantly to the progress of the Home, there continued the hope that something might be done to improve the living facilities for the older girls.

Because of the generosity of the First Congregational Church of Greensboro, this hope is being realized. During the summer, the church voted to accept the responsibility for building the third cottage. It is to be used for the older girls and will be known as the Wisseman Cottage. When it is completed, the plant needs of the Home will be fairly well taken care of for the present.

The cottage is named for the Rev. W. E. Wisseman of the Greensboro church and Mrs. Wisseman. At the ground-breaking services held on June 30, Dr. J. E. Danieley, president of Elon College, paid tribute to the Wissemans, saying: "Only something useful, only something helpful, only something which would serve some useful purpose could possibly be a fitting honor to those who have served so well."

"By and large," he continued, "we have taken our ministers and their families for granted. We have failed to adequately express our appreciation to them and for them. But when a couple serves as this one has, it is right and proper for the congregation to express its appreciation to them, to thank God for them and their labors, and to engage in a project to honor them and extend their ministry."

Children Carefully Chosen

Great care is taken at our Home for Children in admitting boys and girls in order that the facilities provided may be used for those who need them most and those who are best able to benefit from them.

The application for admission is detailed so that complete information is given on the child for whom admittance is sought. When it has been received and studied, Superintendent W. W. Snyder and Assistant Superintendent John Biggerstaff make investigation, visit the child, and learn all they can about him and the circumstances.

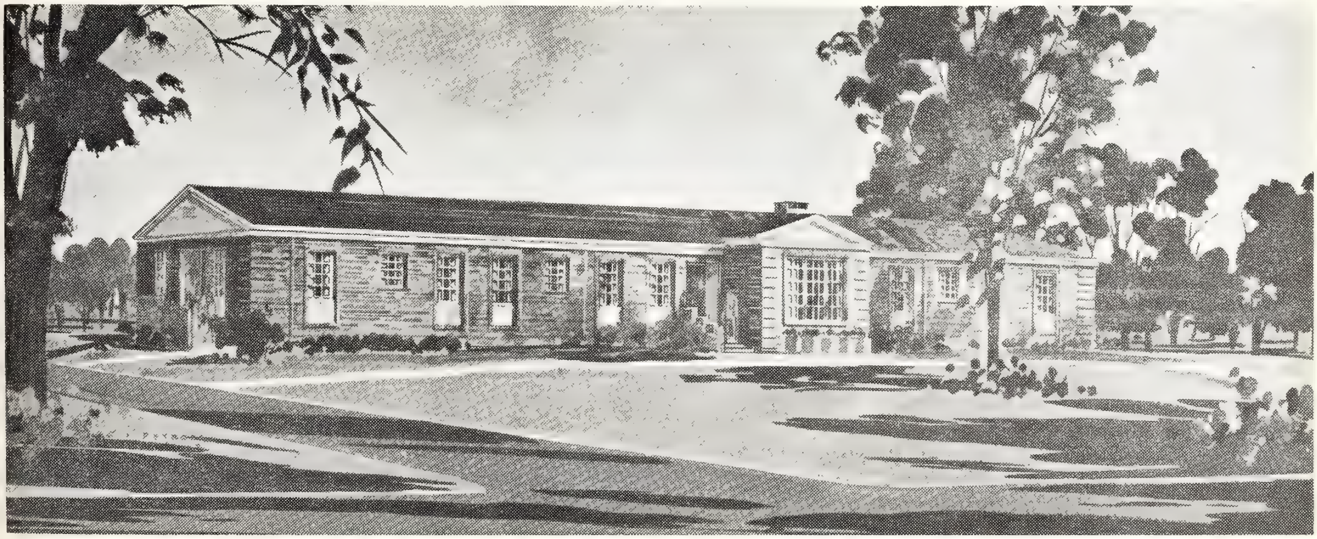
The child visits the Home, too, in order that he may see it and the people there before he comes to live on the campus. This makes it easier for him when he comes, as some of the strangeness which otherwise might make him unhappy is gone.

A child must undergo a careful physical examination before he is admitted. This is essential since the child cannot be taken into the Home if he has any illness or impairment which cannot be cared for within its facilities.

The records and reports which are necessary before a child's application is considered include the complete application signed by the person who has legal custody, a birth certificate, psychological tests, school records indicating that he is capable of normal school adjustment, and all other valuable information which will help the Admission Council in making its decision.

The Council meets periodically to consider the applications which have been processed. It reviews them from the standpoint of the availability of space within the cottage which the child would occupy, the urgency of the case, the age of the applicant, and the psychological, emotional, mental, physical, and academic status of the child.

When the Council has completed its study of the application and has decided that the Home can admit the child, it is certain that every possible precaution has been taken to make sure that the child can benefit from what the Home has to offer and that the Home can serve him well.



Architect's sketch of attractive modern cottage being built at Congregational Christian Home for Children. It will be called the Wisseman Cottage and will be used by the older girls.

Farm Life Grows Boys, Too

The Home for Children is a busy place in the summertime as energies are turned to raising and conserving food for the use of the Home.

For three years, the farming operation has consisted of raising vegetables which may be used in season and canned or frozen for the winter months.

Last summer was a most profitable time from the standpoint of the gardens. Beginning with April and continuing until the late fall, there were vegetables of one kind or another for the children to eat and large supplies to save for later.

Along with the gardening, the Home has a herd of 25 cows. The newborn calves are sold each year and beef is bought for the diningroom. The Home also has hogs. To feed these animals, there are about 25 acres of hay and 15 acres of corn each year.

Under direction of Charles Perkins, who is in charge of maintenance and operates the truck farming program, the boys work in producing the crops. Mr. Perkins enjoys having the boys work with him. He likes them and tries to give them every help as they do their jobs and learn to handle responsibilities.

Although it is unlikely that many of the boys, if any, will become farmers, the kind of work they do is healthful, outdoor work, which is good for them, is helpful in support of their Home through providing food, and which teaches them much that will be of value no matter what occupations they may have as adults.

The girls have their own important part in the garden program, for they help to prepare the vegetables for cooking for immediate use and for freezing or canning. They are busy helping the food service supervisors in these tasks. Without their assistance, it would not be possible to save all the vegetables that are grown.

DR. ROCKWELL TO VISIT HOME

Dr. Lee Rockwell, who heads the Division of Health and Welfare of the Board of Homeland Ministries of the United Church of Christ, will visit our Congregational Christian Home for Children at Elon College this month. He will attend the annual meeting of the Board of Trustees, which will be held at the Home November 12.

Our Home for Children raises large supplies of vegetables. Those not served in the growing season are canned or frozen for the winter months. These boys are harvesting one of the vegetable crops.

The Burlington Service League is among the civic organizations which helps the Home for Children in its work with the boys and girls. Here a member of the League directs a group in folk games.

All "Take Turns" With The Work – And Share In The Fun

Mary Alice Wallace and Peggy Coggins help with preparation of food in the modern kitchen in Clyde Rudd Cottage.

With the guidance and help of staff members, the boys and girls at our Home for Children do many tasks connected with its operation. Two of the boys are shown making the lawn near Holt Chapel look beautiful.

HOUSEKEEPING RESPONSIBILITIES

The boys and girls at our Congregational Christian Home for Children have responsibilities in the keeping of their home just as do most children who live with their parents.

This is as it should be, for it instills into the child a sense of duty that will remain with him as long as he lives. It also is a most valuable contribution to the operation of the Home as well as excellent training for adult living.

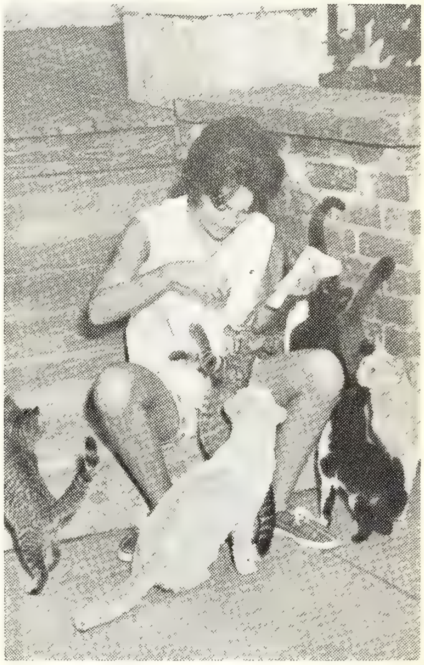
There is a year around program of work which is shared by the boys and girls. The program is so planned that each over a period of time gains practice in the many duties that are necessary in the keeping of a home.

A schedule is worked out for a period of four months. It shows what each boy and girl will do during that period. When the four months have ended, the responsibilities are changed.

Under this plan, boys even learn how to clean and help the housemother with washing, ironing, and other duties. The girls receive practice in cooking, taking care of the diningroom, keeping the building in good order, washing, and ironing. They learn to sew.

In all of the work done, the housemothers share with the children and guide them.

The children combine their duties with an active life of school work, recreation, religious activities, and, in fact, all the interests of boys and girls.



PLAYING WITH PETS

Pets are an essential part of a child's life. Patsy Beaman, one of the older girls at the White Building of our Home for Children, enjoys feeding the kittens.

THE CELESTIAL SURGEON

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, Thy most pointed pleasure take
And stab my spirit broad awake.

—Robert Louis Stevenson

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder:

Please accept the enclosed $____________ as a memorial gift to the Congregational Christian Home for Children in memory of:

(Name of Deceased) (City) (Date of Death)

(Survivor to Be Written) (Address)

Name ________________________

Address ________________________

A New Home For Some Child

The Foster Home program is the newest type of service offered by our Home for Children. Assistant superintendent John D. Biggerstaff is shown discussing the program with applicants.

"Family" Council

The boys and girls at our Congregational Christian Home for Children have an interest in the everyday responsibilities of maintaining the Home just as do children who live with their own parents. Members of the staff and children are shown discussing and planning menus. John Biggerstaff, assistant superintendent, is presiding. From left are: Mrs. Kleinert, Mrs. Weaver, Clara Spicer, Mrs. Lambert and Linda Howard. Facing the wall are Ava Turner and Ervin Williams.

The Alumni Are Active Supporters

The Congregational Christian Home for Children has reason to be proud of its alumni. It is a matter of great satisfaction that so many men and women who grew up in the Home are active in its support. The Alumni Association does much to make the work for the children more successful. Officers of the Association are shown from left as follows: Merritt Wilson, president; Dan Walker, vice president; George Morningstar, secretary; and Walstein W. Snyder, treasurer.

When the Alumni Association has its meetings members enjoy recalling old times and seeing the progress being made at their former home. In the picture are shown members of the Association and their families entering Clyde Rudd Cottage for lunch after an alumni meeting.

Letter To Our Boys And Girls

This is an open letter to the boys and girls of our Home for Children.

With 70 or 75 children at the Home, it is difficult for us to show to each child how much interest we are taking in his welfare. Even in the best of homes where there are several children, quite often some feel that another is favored and given the most attention, but this is not necessarily so, in a private home or in our Home. It may be that difference in the needs of various children makes it seem that one child is liked more than another.

Each member of our staff has the interest of each child at heart, whether he is under the direct care of that staff member or not. Even the most mischievous boy or girl is deeply rooted in the affection of all of us. We see and understand the need of that child, as well as others, much better than the child might realize.

Broken homes are always a source of "heartbreak," perhaps more so for the children involved than anyone else. It is a sad experience to lose one or both parents, whatever the cause may be. But in each life there is usually some kind of deep sorrow, whether it appears on the surface or not.

Sorrow often comes to us to test our souls and our character, to determine whether we are weak or strong, and to help us become strong. It is our duty to God and to ourselves to use each difficulty as a "stepping stone" to something better, and refuse to let the obstacle "pull us down." We need to stop and consider the advantages we have.

To you at the Children's Home an education is yours for the asking, perhaps even a college education, and this is not always true in individual families. You may not have the kind of love and attention a good mother and father would give in your own home, and we realize nothing else takes the place of this. But those of us who work with you do love you, and that is not all. Stop for a moment and think of the money to pay bills, the gifts, and other favors shown you, through the Home, by so many people — gifts from many states and from many people you will never see and know. All of them have your interest at heart, or there would not be the Home in which you live. Working and living in a Children's Home makes one realize, or should make one realize, a fuller, deeper meaning of Christianity. It shows us that in spite of the struggle to succeed and rise in the world, some people do care what happens to others. That fact is proved daily by the gifts we receive at the Home from outsiders. For this each child has a real reason to be thankful.

You need never feel that you are unloved and unwanted, because this is not true. In spite of necessary rules and regulations, we do have your interest at heart. We sincerely hope that in some measure our efforts will help you to become successful men and women of fine Christian character, that you will find for yourself the work you are best qualified to do, and that you will use your experience here to help build for yourself and family a happy home. There is much truth in the words of the following poem:

"One ship drives east and another drives west
With the self-same winds that blow,
'Tis the set of the sails
And not the gales
Which tells us the way to go.

Like the winds of the sea are the ways of fate,
As we voyage along through life,
'Tis the set of a soul
That decides its goal
And not the calm or the strife."

Again let us say we understand your problems much better than you may think. Let us help you whenever we can.

Sincerely

Staff Members of
The Congregational Christian
Home for Children

SENIORS SEEK ADVICE

The staff of the Home for Children has one interest and that is the well-being of the children. Superintendent Snyder and all of his associates always are ready to talk with the boys and girls when they need advice. Mr. Snyder is shown with the seniors as they make plans for activities. From left are Brenda Crumpler, Mike Wise, and Carolyn Turner.

BIRTHDAYS OF OUR BOYS AND GIRLS

	Day	Year
January		
Clara Spicer	26	1948
Trudy Bolton	6	1947
Mary Lou Bolton	14	1956
Elton Medlin	12	1954
Linda McFatter	17	1953
David Pruette	26	1955
Mary Alice Wallace	23	1947
Phil Bolton	27	1949
February		
Elizabeth Ray	1	1948
Ervin Williams	6	1949
Danny Pegram	11	1952
Louise Ray	23	1947
Thelma Byrd	23	1953
Sheila Beaman	27	1951
Susan Rogers	25	1953
Richard Brady	27	1951
March		
Mike Ingram	6	1952
Teresa Skipper	11	1952
Jimmy Wells	13	1952
Lawrence Wallace	14	1952
Patsy Beaman	20	1949
Charles Parker	24	1951

April

	Day	Year
Daryle McGehee	2	1957
Sandra Ferrell	5	1945
Janet Wilkinson	7	1954
James Wallace	12	1950
Wilma Rich	19	1947
Carolyn Turner	27	1946
Ricky Uzzell	30	1953

May

Robbie Wilkinson	1	1951
Mike Wise	5	1945
Joan McFatter	6	1946

June

Dennis West	13	1949
Donald Cowan	17	1947
Peggy Coggins	22	1947
Floyd Rich	28	1948

July

Eugene Ray	3	1949
John Cowan	11	1946
Grover Beckley	12	1953
Sandra Williams	19	1951
John Pruette	28	1951
Jeffrey McGehee	29	1954

August

Bobby Ingram	2	1954
Darnell Beckley	3	1951
Lee West	3	1951
Margaret West	6	1953
Mary Lou Ingram	10	1950
Earl Bolton	16	1954
Phyllis Morningstar	28	1946
Brenda Crumpler	31	1946

September

Tommy West	1	1947
Peggy Medlin	9	1950
Robert Skipper	10	1955
Ava Turner	17	1949
Dianne Cates	16	1951
Janice Medlin	21	1951

October

Linda Howard	2	1947
Sue Medlin	4	1949
David Williams	3	1954
Dianne Wilkinson	7	1949
Gary Medlin	8	1952
Virginia Rogers	12	1948
Jerry Rich	19	1949
Bobby Byrd	21	1947
David Pegram	21	1950

November

Robert Cowan	7	1948
Brenda McFatter	11	1948
Billy Joe Lambert	16	1946
Herbert Parker	28	1947

December

Ronald Skipper	2	1948
Helen Johnson	30	1945

Those who help support the Home for Children have reason to be proud of the fine young people who live there. These are some of the older boys in Johnston Hall. The trio shown with such big smiles is composed of, from left to right: Eugene Ray, Floyd Rich, and Jerry Rich. Standing behind the couch, from left, are John Cowan, Donald Cowan, Bobby Byrd and Ervin Williams. Seated are Tommy West and John Pruette.

Thanksgiving Offering Needed

For the fourth year our Congregational Christian Home for Children is seeking a Thanksgiving offering of $25,000 for the support of the boys and girls of the Home.

Last year, the amount given was slightly less than $21,000, leaving just under $4,000 between the contributions and the goal.

The Home is making a special appeal to the churches this year. It needs the entire amount of $25,000 in order that it may give to the children entrusted to its care the kind of home and training they must have if they are to reach our goal for them — that of fine Christian adult citizens.

If everyone who participated in the offering last year will give an equal amount this year and as much more as possible and if many others who are concerned about the well-being of the boys and girls will join in this program generously, the Home will reach its goal.

The Home is operating on a budget of $93,000, the same amount it has set up for expenses each year since 1959. This means that on a budget four years old it has tried to take care of an average of 75 children in a period in which the cost of living has increased significantly. It has made every possible effort to make every penny count and has cut every corner it could cut, but it has not had a sufficient amount of money to meet its expenses.

Throughout the Southern Convention and in other areas of the denomination, leaders have indicated their wish for the Home to be operated in keeping with the accepted standards of modern child care. This is what those responsible for its day to day operation are trying to do. A quality program is being provided the children of our Home. Anything less would be unfair to them. However, such a program is usually more expensive than one which does not meet such high standards. This is the case with the Home. It continues to run a small deficit from year to year, and the deficit continues to increase little by little from year to year. This, of course, cannot continue indefinitely and it is the earnest hope of the Home that this will be the year in which those members of our churches who are interested in the care of these children will demonstrate it in a tangible way by giving more than they have given in the past so that the Home may have the money it needs to pay the bills it must make for the boys and girls.

The offering will be received in the churches on Sunday, November 24, the Sunday before Thanksgiving. Those who give careful consideration to the financial needs of the Home and make a sincere effort to share their blessings with the children on a realistic basis will be contributing to a cause that is in close accord with what Jesus said:

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

School Days

The record made by children of the Congregational Christian Home for Children in school should be a matter of pride to all who contribute to their support.

Last year, there was only one failure in the Elementary school. In High school, the Home had the smallest number of failures it has ever recorded for a year. Those who did not make their grades were sent to summer school to make up the studies so that they may keep up with their classes.

Superintendent Snyder explains that while the children are not retarded mentally, a number of them are behind academically. Thus, there is the difficult problem of getting these students to do the work that is necessary to a good school record. He credits the housemothers and the teachers in the schools with much of the progress that is being made toward getting all of these boys and girls to take advantage of the educational opportunities they have.

The Home also is indebted to the Service League of Burlington for help. This group of women has spent a great deal of time taking the boys and girls on trips which would inspire interest in learning and helping some of them with remedial reading so that they might be better prepared for this year's school work.

Some of the students at Elon College have been of much assistance, too, by helping the boys and girls with their most difficult subjects.

When September comes and it is time for school to begin again, boys as well as girls must give some thought to school clothes. Mrs. Corinne Harris, housemother, helps two of her boys, Danny Pegram and Bobby Ingram, make a selection.

Religious Training Important

Strong religious training is given the boys and girls at our Congregational Christian Home for Children.

They live in a Christian atmosphere and those who work with them try to live in such a way that they will set an example of good, Christian adult citizenship.

In addition, the children participate in an active religious program. Each Sunday, they attend Sunday School and the 11 o'clock worship service at the Elon Community Church. The younger children are members of the primary and junior choirs and missionary organizations. The others are members of the Junior and Senior Hi Youth Fellowships.

During the school year, mid-week services are conducted on the campus, mostly by ministerial students at Elon College. There also are services from time to time, either on Sunday mornings or evenings, in the chapel. During the Lenten season this year, services were held in the chapel each Sunday morning.

Daily devotions with her children are a responsibility of each housemother.

When the boys and girls become old enough to make a decision for Christ and do so, they become members of the Elon Community Church, along with most of the members of the staff of the Home.

Several of the boys and girls prepare for a religious drama with the guidance of Gary Millwood, summer worker.

LAITY SUNDAY AT ALBEMARLE

J. Everette Neese

Three laywomen and three laymen conducted the morning worship service at First Church, Albemarle, on Laity Sunday. Mr. Alex Talbert, president of the Laymen's Fellowship, had charge of the service and gave the morning prayer. Mrs. Fred Plyler, president of the Woman's Fellowship, led the responsive reading and read the Scripture lesson. The theme for the service was our national theme for the United Church, "The Growing Christian In Our Changing Culture." Two laywomen and two laymen spoke on the following subjects:

"The Growing Christian In Our Changing Culture" — Mr. W. T. Treece, assistant Sunday school superintendent. "The Educational Mission of Our Church" — Mrs. Tom Keener, president of the Dorcas circle. "We Are Commissioned For A Mission" — Mr. Martin Deese, chairman of the building committee. "Witnessing In Our Changing Culture" — Mrs. Elmer Kimmer, president of the Polly Morton circle.

Your writer sat in the congregation and was exceedingly proud of the Laity's presentation.

Fun And Fellowship

Mr. Millwood entertains some of the younger boys at the Home for Children.

Varied Recreational Program

The swimming pool at our Home for Children, which was a gift of alumni, gives all of the boys and girls an opportunity for healthful recreation. With the younger children is Ronnie Skipper, life guard.

The value of a good recreational program is recognized by all who work with children.

At the Congregational Christian Home for Children, the program is divided into two phases. One of these is for the nine months the boys and girls are in school and the other is the summertime program.

During the school year, either the school or the community directs recreation for the boys and girls. For example, seven boys from the Home are playing in the Biddy and Little League programs at Elon College under direction of Coach Bill Miller, the football coach at the college. Five boys are playing with Western High School. Three, Billy Joe Lambert, Tommy West, and Wesley Snyder, are on the varsity team, and the two others, Phil Bolton and Bobby Byrd, are on the junior varsity squad.

Later during the year, a number of the boys and girls will be playing basketball in the Elon Biddy League. As in the case of football, all of the children who are 10 years old or more are allowed to play if their school grades are satisfactory.

The Home hopes that it will have boys on the Western High School varsity and junior teams this year.

Springtime is, of course, baseball time, and the boys are busy then trying out for the teams in both the Elementary school and the high school. They enjoy baseball, as they do other sports, and it is likely

JUNIOR LEAGUE FOOTBALL PLAYERS

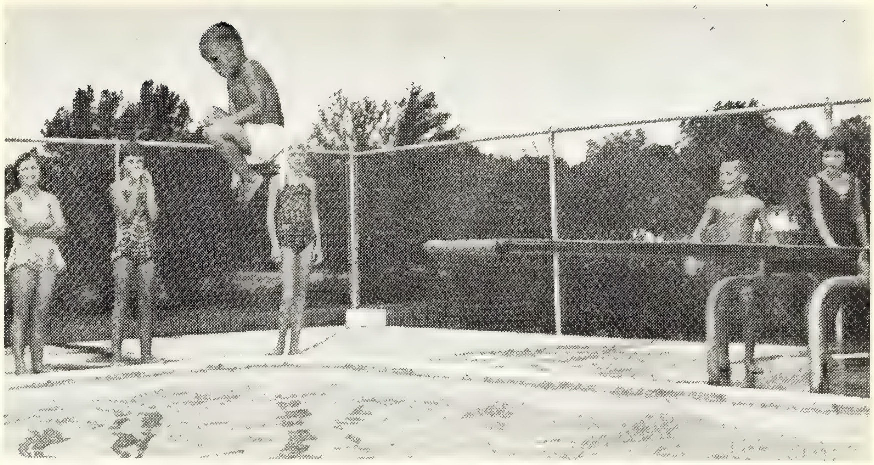
that the various teams will list some of the boys of the Home as valuable players.

The recent summer was a busy period in recreation with Gary Millwood directing the program. The boys and girls have a considerable amount of free time in the summer months since they do not have to attend school and study. When their duties are done, they enjoy participating in the various activities provided for their enjoyment.

The program for the older boys and girls in the summer consists of work in the morning and recreation in the afternoon. This plan provided a tremendous incentive for staying "on the job" and doing the work well in the morning hours.

For all of the children, the swimming pool was the center of the major portion of the recreation program. This pool, which was given to the Home by men and women who had its care when they were children, is a wonderful thing to have. It gives the boys and girls the opportunity to enjoy one of the finest sports there is. They also learn much that will be of value to them in the future.

The Home was fortunate to have Mr. Millwood for its part-time recreational worker in the summer. The expense was taken care of by the Massachusetts Woman's Home Missionary Union. In addition to doing an excellent job in this work, he served as house parent for the older boys for two months while Mrs. Ruth Rudd, their housemother, had to be absent because of illness.



Jumping from the diving board is Daryl McGehee, the Home's youngest child. Others in the picture from left are: Susan Rogers, Janet Wilkinson, Teresa Skipper, Elton Medlin, and Margaret West.

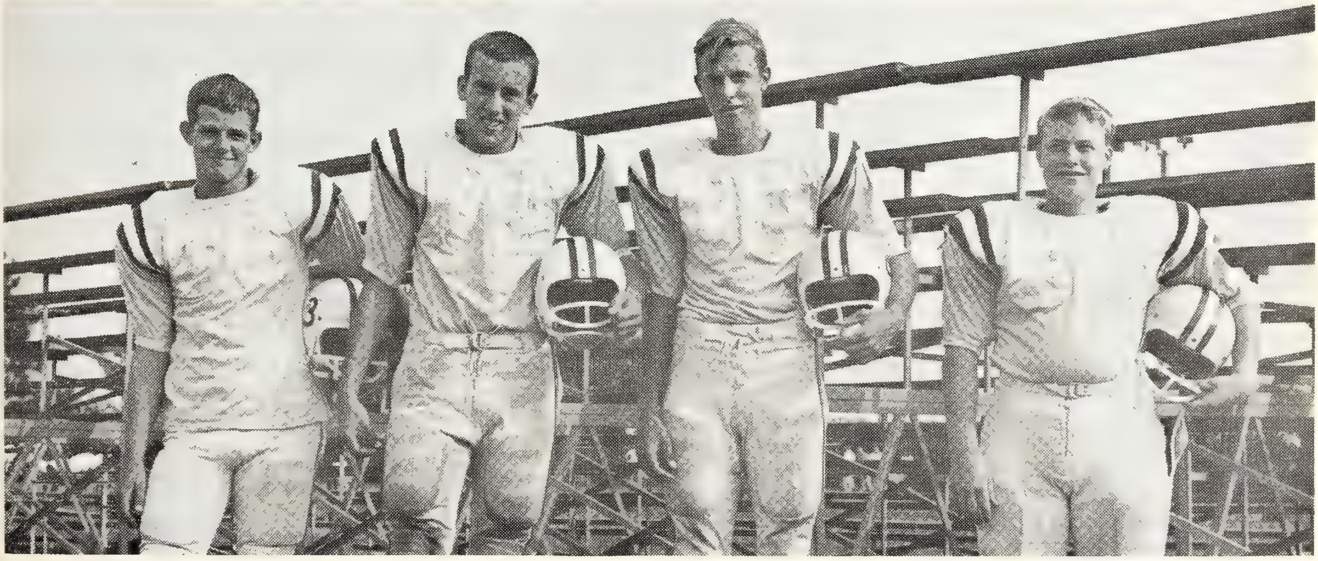
Boy Scouts At Home

Our Congregational Christian Home for Children is very proud of its Boy Scouts.

Now in its second year of organization Boy Scout Troop Number 11 has 17 members. The Troop has made outstanding progress in its activities with several boys reaching the rank of First Class and many have earned merit badges.

The Burlington Kiwanis Club with the help of Mrs. Joseph Bird of Burlington made necessary arrangements for sending some of the boys to Scout Camp this summer and all who attended reported it was a vacation to remember for a long time.

The Troop is looking forward to winter activities under the guidance of Gareth Simpson, Scout Master.



These boys play football for Western High School. From left they are: Tommy West, Wesley Snyder, the superintendent's son, Bobby Byrd, and Phil Bolton. Another of the players, Billy Joe Lambert, was ill when the picture was made.

The Home for Children does a great deal of mailing in its effort to keep friends of the Home informed about its work. Mrs. Jackson, secretary, is shown with Sandra Ferrell, part-time office worker as Sandra prepares "Our Children" for the mail. Sandra has been at the Home since 1952. She graduated from high school last year and is attending Elon College this year.

These Coupons Are Needed

Our Home for Children saves coupons and asks its friends to save theirs and send them to the Home.

The coupons are used to get cash in some cases and, in others, to get essential articles for household and kitchen use.

Red Scissors coupons are redeemed for cash. Betty Crocker, General Mills, and others make it possible for the Home to get cooking utensils, silverware, china, and other necessities without investing money in them.

The following is a list of the coupons which are valuable to the Home:

Red Scissors: Borden's Silver Cow Evaporated and Sweetened Condensed Milk; Luzianne Coffee and Instant Coffee and Tea; Octagon Bar Laundry Soap; Mrs. Filbert's Margarine, Mayonnaise, and Salad Dressings; Pride of Illinois and Joan of Arc Canned Vegetables; Calumet Baking Powder; Gold Seal and Penny Dog and Cat Foods; Skinner Macaroni, Spaghetti, Noodles, Raisin Bran, and Raisin Wheat Cereals; Argo Gloss Starch (Red Package); Grandma's Unsulphured Molasses; and Super Suds, New White Detergent.

Betty Crocker: Gold Medal Flour; Softasilk Cake Flour; Bisquick; Cheerios; Wheaties; Kix—Trix; Jets—Hi-Pro; Cocoa Puffs; Goodness Pack; Protein Plus; Twinkles; Frostyos; Country Corn Flakes; Hot Bran; Wheathearts; Cake Mixes; Frosting Mixes; Cookie Mixes; Muffin Mixes; Potato Mixes; Cream Puff Mix; Pie Crust Mix; Buttermilk Pancake Mix; Red Band Flour; Sperry Drifted Snow Flour; Three Little Kittens Cat Food.

Pillsbury Products
Fleetwood Coffee and Tea
W. A. Davis Milling Coupons

THANK YOU!

We try to thank each and every friend of the Children's Home who contributes in any way to our work. In all the "hustle and bustle," and sometimes confusion, it is possible for us to overlook someone.

For each gift to our Home we are deeply grateful. This is our public "Thank You" for: Any and all cash contributions; for entertaining our children in your home or otherwise; for clothing, shoes, toilet articles, bed linens, towels, school supplies, birthday gifts, memorial gifts, and in fact — for any and all gifts we receive we are truly thankful. We appreciate the time, trouble, and expense involved when you send coupons in any quantity.

All of the large and small gifts add up to the many things we need and use each day. It is our wish for you to realize that without your help the boys and girls at our Home would not be nearly as well provided for as they are now. You have a right to feel proud of the fact that you are contributing to a most worthy cause — that of providing a home for homeless children and helping them to develop into good Christian adults.

Staff Members of
Home for Children

Mrs. Margaret M. Miles, part-time bookkeeper, busy at her desk.

A TRUE STORY

Five Children Need A Home

Rev. Max Vestal
Minister of Shallow Well Church
Sanford, North Carolina

If I had my "druthers," there would be no such place as our Home for Children. I'd rather see parents — who love one another and their children — provide a Christian home. I'd rather not have divorces and broken homes. I'd rather not have parents die and leave children without proper care. I'd rather not see parents so interested in their own good times that they won't even attempt to care for their own children.

But, as the rest of you, I don't always get my "druthers." Not all parents love one another. Many are not mature enough to love their children. There are divorces and broken homes — and hearts. Mothers and fathers do die, leaving minor children. Some parents are incapable or unwilling to care for their children. Therefore, our Home for Children becomes a "haven in a storm" for children who have no place else to go.

I've seen the storm. Five children in one family — no place to sleep — no food to eat — few clothes to wear — mother dead — nothing to look forward to. The father timidly rings the parsonage doorbell late Saturday evening. "Can you help?" he asks. We do. Lodging and food for a few days. Clothing provided by families in the church. But this is only temporary.

We must help make long-range plans. Are there members of the family who might care for the children? No. Would the father consider placing the children in foster homes? No — not unless the children could stay together. Adoption? Out of the question. (Some social scientists say that foster homes and adoption are the best answers. Most of them, however, have never had to split their children into five homes, nor have they had the experience of adopting five children into their own.) Does the father see any way that he can provide for his family? Not in the foreseeable future.

What could I do? I called Walstein Snyder. He was sympathetic, but businesslike. He asked questions. Is there no one else to care for these children? Have you investigated the situation? What are their ages? How far along in school? This was only the beginning. John Biggerstaff, a trained social worker and assistant to the superintendent, accompanied Mr. Snyder to Sanford. They talked with the father, with the children, with the Welfare Department, with the Public Health officials, with the school officials, with relatives, with me, and with anyone else interested in the situation.

Application forms were completed, medical examinations were performed, psychological tests were administered, school transcripts were forwarded; and, when all the information was available, the proper Board at the Home approved the acceptance of these five children.

The children visited the Home with their father several days before their admission. They looked the place over. They met some of the children. They visited with the housemothers. They peered into the kitchen and received popscicles from the huge frozen food locker. They were a little apprehensive and afraid. Everyone, particularly the children of the Home, tried to allay their fears.

A few days later the children moved from their temporary homes in the church community to their more permanent home at our Home for Children. Emotions were mixed. Father and children were sad at separation. He knew, and even they realized, that they could not go on as they had for several months — from place to place, hungry, improperly cared for. The father said, as we rode home alone, "I never thought I'd see the day when I'd have to place my children in a home."

Similar stories occur every day across the land. Homes for children, such as ours, seem the best answer for the tragedies that occur in many families. If people didn't get sick, we wouldn't need doctors. If trouble did not come in families, we wouldn't need homes for children. But, so long as it does, then the churches provide a real "haven in a storm" for the children involved.

Everyone knows, I'm sure, of the loving care and attention these children receive from the hands and hearts of the Christian men and women who administer our home. These youngsters also receive the love and support of the people of our churches, the townsfolk of Elon and Burlington, and of many other interested persons. It's bad to lose your home. We're all sorry that it has to happen. It would be even worse if you had no place to go. What our home does is to see that these children have a place — but more, the very best place possible under the circumstances.

United, Portsmouth, where Rev. John Schofield is minister, distributed copies of "The Urban Revolution," leaflet produced by our Board for Homeland Ministries, October 20. The bulletin for that Sunday said, "In keeping with the 1964 emphasis of our Church upon 'The Church and Urbanization,' we urge you to read the enclosed folder."

Operating a home for 75 children is a big job. Superintendent W. W. Snyder, left, and Assistant Superintendent Biggerstaff are shown discussing the administrative program.

Five Fine "Cover Subjects"

The five boys and girls whose photographs decorate the cover of this issue are an inspiration to those who work with them at our Congregational Christian Home for Children.

Their stories are symbolic of the major purposes and spirit of the Home. They should inspire those who are interested in the well-being of boys and girls to give more generously in the current Thanksgiving appeal so that the Home may have sufficient funds to care for all of its children properly in the coming year.

The boys and girls selected for the cover and for the literature published by the Home for use in the churches in connection with the Thanksgiving offering represent the various ages of children who live at the Home. They range from the child six years old who is in the first grade in school to the 18-year-old girl who is living at the Home, working part time in the office, and attending Elon College as a freshman.

The attractive little fellow who is six years old is **Daryl McGehee.** He and his brother Jeffrey have lived there since June, 1962. When the parents of these children separated and the father was unable to care for them alone, he sought the assistance of Rev. Max Vestal, pastor of Shallow Well Church, and through his help the boys were placed in the Home.

Daryl has adjusted well to group care and seems to be very happy. He likes school. In the summer, he became an accomplished swimmer and learned to dive from the diving board. Last year, he enjoyed attending the kindergarten of the Community Church.

Susan Rogers, 10 years old, has been at the Home since August 1960. Through the assistance of Rev. Clay Farrell, pastor of Grace's Chapel Church, arrangements were made for her admission. Her home was broken and her father was not able to care for the child. In three years at the Home, Susan has come to feel very much at home. Although she had difficulty with her studies the first year and had to repeat the grade, she has made average grades since that time. She is from Lee County, just outside of Sanford, N. C.

The next child presented in this group is **Lee West,** 12 years old, a seventh grader this year. When his home was broken and his father had to turn over to someone else the care of his children, Rev. George M. Talley of Sanford, the family's minister, helped to get Lee, two brothers, and a sister in the Home. This was in August, 1957.

Lee gets along fine with the other boys and girls, has a keen mind, and is a good athlete.

Mike Wise, a full orphan, has lived at the Home since February, 1955, coming from Durham, N. C. He is the Home's only senior boy. A student at West Alamance High School, he is in his second year in the diversified educational program, attending school one-half of the day, and working in a Burlington plant the other half.

Since Mike does not plan to go to college, the Home is encouraging him to consider attending the Industrial Education Center in Burlington. It is hoped that proper guidance will help him to find a practical trade which he can follow when his high school work is completed.

Sandra Ferrell is a freshman at Elon College and the first of the children in recent years who has lived at the Home and attended college. An outstanding student at Western High School, she was elected a member of the Honor Society in her senior year. While attending Elon College, she is working part time in the office of the Home.

Sandra and her brother, Kenneth, came to the Home in May, 1952. The death of their father made it necessary for their mother to seek the help of the Home.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

India

RAMNAD

Located 63 miles southeast of Madurai on Palk Straight. Related Institutions: St. Andrews Girls High School; St. Andrews Basic School; St. Martin's Hospital.

November

10—**Miss Miriam Dalton Brown** is manager of St. Andrews Girls High School which is located in the poorest, most desolate part of the Diocese and many girls are too poor to pay for their food. They are from Christian, Hindu and Muslim homes.

11—**Dr. Ruth W. Catton** was reappointed and returned to India in December 1962. She is serving at St. Martin's Hospital, Ramnad, where she is in charge of the children's ward and helping to begin preventative medicine work through a "well child" and follow-up clinic at the hospital.

TIRUVADANAI

Village east of Madurai near seacoast. Related institution: Social Service Center.

12—**Rev. and Mrs. Charles Heineman** are on furlough during 1963-64. They have been working in villages around Tiruvadanai, a backward area, ministering through the media of Mr. Heineman's engineering experience, Mrs. Heineman's ready sympathy for the needy and helpless and their home life. Most urgent needs are drinking water, sanitation, medical aid and employment.

VELLORE

Located 80 miles west of Madras. Related Institutions: The Christian Medical College and Hospital.

13—**Dr. and Mrs. Herbert H. Gass** have served in India since 1931. Dr. Gass is head of the department of dermatology, leprosy and venereology at Vellore. Mrs. Gass works among the students at the Christian Medical College.

14—**Miss Pauline E. King** returned to India in January, 1963 to continue her work at the Christian Medical College Hospital. Her primary appointment is as Research Officer in the College of Nursing to develop a department of Research in Nursing. She continues her work as consultant and lecturer in Public Health and Health Education on the staff of the College of Nursing and in the Medical College.

15—**Rev. and Mrs. Grady Poulard** left for India February, 1963, where Grady is Chaplain at the Vellore Medical College and Hospital. Mrs. Poulard has been a public school teacher and clerical assistant at Yale University Library.

CEYLON

16—**The Ceylon Mission of the American Board has worked among the Tamil-speaking people of the Jaffna Peninsula since 1816. The Christian community which has grown out of the work of this Mission numbers only about 5,000 residents in Jaffna; however, large numbers of educated Christian young people have gone to other parts of Ceylon, to India and Malaya in search of employment. Within the last ten years there has been a strong surge of evangelistic endeavor.**

The Power Of A Dedicated Life

Background Scripture: II Corinthians 1-4.

Devotional Reading: II Corinthians 4:7-15.

Memory Selection: **Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.**
II Corinthians 2:14.

CHRIST'S TRIUMPH

The words "Now thanks be unto God, which always causeth us to triumph in Christ . . . for we are unto God a sweet savour of Christ, in them that are saved, and to them that perish . . . to the one we are savour of death unto death; and to the other the savour of life unto life" are to be interpreted against the background of a custom of that day — **A Roman Triumph.** In Paul's mind there is a picture of a Roman Triumph, and of Christ as a universal Conqueror. It was a picture familiar to his readers.

Here was a Roman general returning in triumph from a great conquest, and marching in pomp and pageantry through the streets of Rome. Preceding him were state officials and the senate, trumpeters, soldiers carrying the spoils of war, pictures of the conquered lands, and a white bull which was to be used in sacrifice. Following him would come the wretched captives, princes, generals, leaders, in chains, shortly to be put in prison or to death. After them came the priests swinging their censors with sweet smelling incense burning in them. And then came the general himself riding in a chariot drawn by four horses, wearing a purple toga, and carrying an ivory scepter with a Roman eagle at the top of it, and crowned by a crown of Jupiter. It was a moving, majestic spectacle.

And Paul sees this as a symbol of the Conquering Christ marching in triumph throughout the world, and he and his fellow-Christians among the conquering train. It is a triumph which, Paul is certain, nothing can stop. And as the censors of the priests was one thing to the victors and another thing to the victims, so would Christ's triumph be a time of joy to his followers, and a time of bitterness to his enemies. To those who accept Christ and his gospel, it is a perfume of life; to those who reject him, it is the perfume of death. But one thing is certain in Paul's mind — **not all the world could defeat Christ.**

This is good news for bad times. There are those today who are discouraged and in despair about the situation in the world. They need to read and heed Paul's words to his Corinthian friends. "This is my Father's world" wrote the poet, and "though the wrong seems oft so strong, God is the Ruler yet. This is my Father's world, Why should my heart be sad? The Lord is King, let the heavens ring; God reigns; let the earth be glad."

Our Insufficiency and Our Sufficiency

"Who is sufficient for these things?" cries out the apostle. Not man himself with all his wisdom and wit. We do not strive merely against flesh and blood, but, as he says in another place, against principalities and powers and the rulers of darkness and other invisible and spiritual and sinister forces. In ourselves we can do nothing. But in answer to his anguished question, Paul gives an astounding answer. "Our sufficiency is of God." Apart from Christ we can do little or nothing. But we can do all things through him who strengtheneth us. One of the dangers or perils of our time is that man should think that he is smart enough and strong enough to do what needs to be done, that he has all the answers and the know-how to do what needs to be done in our modern world. Not so. Our hope and our help is in the living God.

Living Epistles and Recommendations

In those days — even as in our days — letters of commendation or introduction or recommendation were given to folks going into new communities or making new contacts. And in those days — as in our day — such letters were not always very meaningful. (One of the easiest things to do is to get a letter of testimonial or recommendation from some folks or some firms.) But Paul says he has a better recommendation or testimonial. The Corinthians themselves were **living letters,** written not on tables of stone, but on the living heart. "You are our letter, written on our hearts, known and read of all men." His gospel and his ministry was attested by the changed lives of the Corinthians. It was plain to see that they were letters written by Christ. The change in their character and their life was the only commendation or testimonial he needed or wanted.

Here is both an inspiration and a warning. Every man is an open letter for Jesus Christ. Whether he wants it or likes it, he is an advertisement for Christ and the Church and Christianity. The honour of Christ and the honour of the Church are always in the hands of Christ's followers. We judge a shopkeeper by the kind of goods he sells, a craftsman by the kind of work he does. In like manner folks judge a Church by the kind of people it produces or creates. Christ is judged by his followers. At the end of a long ministry, Dick Sheppard one of England's fine ministers said that he had discovered that "the greatest handicap the Church has is the unsatisfactory lives of professing Christians."

What about you and me? What kind of letters are we to be read by the world? Like it or not, Christianity is judged by us. There are all too many who are not very good recommendations for Christianity and the Church.

An Example In Point

A fountain pen salesman had just taken an order for five hundred fountain pens from a merchant. When he started to sign the order, he suddenly canceled it. When asked why he did such a thing he said "That fellow talked fountain pens to me for an hour, and then when he filled out the order, he used a pencil. His practice did not agree with his profession."

SUNDAY SCHOOL LESSON
NOVEMBER 17, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

INTERESTING ITEMS ABOUT ELON COLLEGE

The name of Elon was given to Elon College when it was founded in 1889 because of the great number of large oak trees on the site of the college.

* * * *

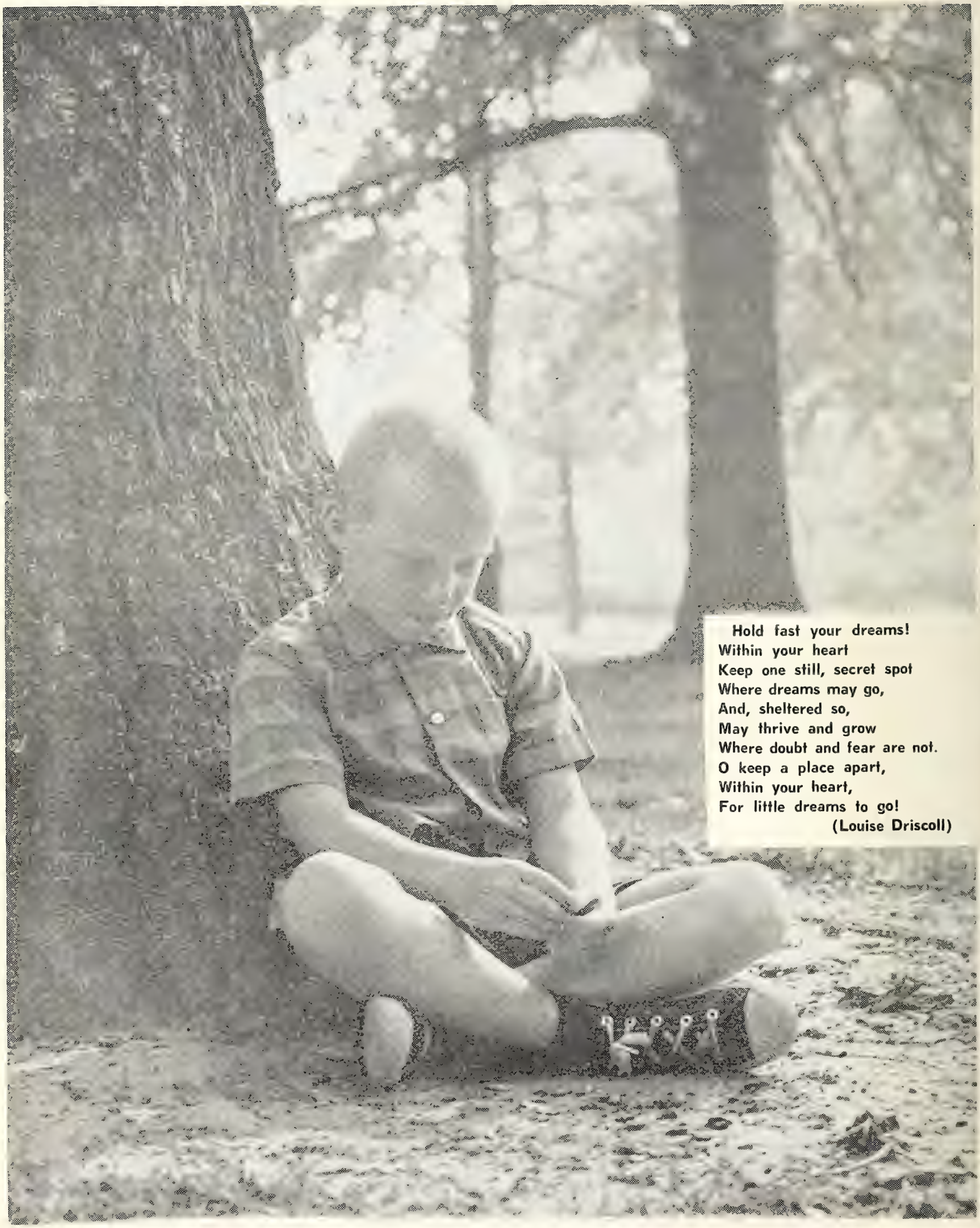
The first football games played at Elon College were held in 1909 after which there was a lapse of ten years before the second team was formed in 1919.

* * * *

The last conference championship won by an Elon College football team was in 1941, the last team to carry Elon colors prior to World War II.

—Maroon and Gold

Friends of Miss Mildred Walker, former member of the staff of the National Women's Fellowship and editor of **Guide Posts,** suffered a coronary attack October 24. Mail can be addressed to her at 95 Grove Street, Reading, Massachusetts.



Hold fast your dreams!
Within your heart
Keep one still, secret spot
Where dreams may go,
And, sheltered so,
May thrive and grow
Where doubt and fear are not.
O keep a place apart,
Within your heart,
For little dreams to go!
(Louise Driscoll)

Time to just sit and think. Earl Bolton, aged nine, on the campus of our Home for Children.

The
CHRISTIAN SUN

Vol. 115 November 12, 1963 No. 45

Religious Weekly for Christian Homes

Elon College Library X

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Capsule Sermon

THE QUEST FOR TRUTH

Stanley U. North

Religion, not less than science, stands or falls on the truth to which it is committed. The grandeur of our heritage centers in no small part in its unceasing quest for the truth which could not have been possible except for the freedom granted to the pulpit. All of our ritual, our symbolism, our beautiful and worshipful sanctuaries are without meaning unless the minister and the people are engaged in a quest for truth for their lives and the society of which they are a part.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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Love For Elon College Unites Them

The handclasp of Dr. J. Earl Danieley and John T. Kernodle symbolizes a mutual love for their Alma Mater, Elon College. Mr. Kernodle, who graduated in 1908, is the son of P. J. Kernodle, professor at Elon College in its early days. Dr. Danieley has been student, professor, dean and now serves Elon as its president.

The occasion for this handshake was the unveiling of a plaque in memory of Mr. Kernodle's wife, the late Virginia (known to her friends as "Virgie") Beale Kernodle, in the foyer of Whitley Memorial Auditorium. Mr. Kernodle has established in her memory an endowment fund which provides for the future maintenance and upkeep of Whitley Auditorium, which is named in honor of Mrs. Kernodle's uncle. (Further information about the occasion is found in this issue.)

EDITORIAL

Last week the editor spent time attending Conferences rather than writing editorials. It was such a joy to meet church friends and to hear reports from the churches that time just slipped away. Come to think of it, living is more important than writing; friends have values not found on paper; listening is a good way to learn.

Next week there will be information concerning the Conferences, and a report from the Committee on Realignment. These reports will be interesting and stimulating. Don't miss next week's paper.

What about the other members of your church? Will they get next week's Christian Sun? Many members do not. Why not get ALL the members of your church to be regular readers of The Christian Sun? You will be doing them a favor.

It was reported last week that Rev. Joe A. French was in the hospital at Chapel Hill, Rev. George Tally was in Watts Hospital in Durham, and Mrs. L. E. Smith was in a Florida hospital. It is sincerely hoped, and this is a prayer, that all of these good friends are now much better, and well on the way to recovery.

Now if you will please excuse the editor, you will have time to read what others have written — and some of it is **very** interesting.

LONG-RANGE PLANNING AT MT. CARMEL

Mrs. Barbara Redd, Publicity Chairman

The Mt. Carmel church of Walters, Virginia has voted to enter into a long range building program. The church has carried out an extensive self study program, led by our former minister the Rev. R. Hugh Lasseter, to determine the building needs of the church. The building committee has chosen an architect, and the Board of Trustees has signed a contract with him. He is to draw up a total plan of improvements and this plan is to be used in progressive steps till all of the needs of the church are met.

In April of 1964, the Finance Advisory Service of the United Church will assist the church in its capital fun drive. After this drive, the decision will be made on the first unit to be constructed.

It is with great anticipation that we enter into this program with the hope that it will be a benefit to all the members present and future; and also in appreciation of all the time that was spent on this program by the Rev. Mr. Lasseter.

How Far Can A Christian Stretch?

(From Monthly Newsletter of Memorial Church, York, Pennsylvania, where Rev. Henry V. Harman is pastor.)

As you commune at Memorial Church on World-Wide Communion Sunday, you can stretch your mind and imagine that Christians all around the world are, have, or will be communing with you — beginning in the Fiji Islands of the Pacific some sixteen hours before us and continuing until Christian friends in Hawaii and the Aleutian Islands have shared in the sacrament.

As you stretch your imagination to share in communion with these millions of fellow Christians, can you stretch your possessions to share in the work that the Church must be doing in the world today? We hope you can, as you share in the offering this Sunday — the loose plate offering being designated, as usual, for the cause of World Service.

David Stowe, formerly of our United Church World Ministries and now head of the National Council of Churches' Division of Foreign Missions has this to say about stretching: "This is our fundamental mandate: to make available to every person of whatever race, culture or class, the knowledge of God, his love and his creative purpose, as revealed in Christ"... Foreign Missions are costly. They take our finest youth; spend their talents in far-away places. They require funds which seem to vanish in the distance. They demand that our prayers, our imagination, our concern be stretched to the breaking point. But they demand no more than that cross where a man was stretched until he died to show how much God loves — the World.

Suggested Criteria For A Full-Time Parish Unit

I. **Size of the Parish Unit.**

A. One church or a group of churches with a total membership of not less than 300.

B. **Possible exception:** New Mission situation, high potential area, geographical factors, other intangible factors.

II. **Physical Assets of the Parish Unit.**

A. Parsonage or rented house for the minister and family.

B. Church building, or building sufficient for need; or projected plans for providing same.

III. **Financial Program of the Parish Unit.**

A. Home expense budget adequate for the mission of the church in the local community, including adequate salary for minister. Southern Convention recommended minimum is $4,000.

B. A benevolence budget in keeping with the potential of the church and the needs of Our Christian World Mission. Average benevolence budget in the Southern Convention is 16% of the total budget.

IV. **Program of the Parish Unit.**

A. **Worship:** Regular Sunday services of worship, Bible study, cell groups; other services as needed.

B. **Evangelism:** The outreach for new people and the inreach for deepening the spiritual life is a must for a new church.

C. **Christian Education:** Adequate Church School program, youth program through Pilgrim Fellowship, and adequate provision for leadership development.

D. **Stewardship and Missions:**

1. A systematic program of stewardship education, a modern program of finance, like the Every Member Canvass, undergirding of Our Christian World Mission, active Women's Fellowship, Laymen's Fellowship, and Youth groups, and stewardship and missions consciousness on the part of clergy and laity.

E. **Pastoral Care:** God calls men to preach; they must be trained to become pastors. Systematic and adequate pastoral care of the members of the church, pastoral service in sickness, death, crises, marriage, joyful occasions, all these offer an opportunity for the minister to serve as a pastor to the people.

Adopted by the Town and Country Committee of the Southern Convention, January 10, 1962.

LANDES TAKES OHIO PASTORATE

Carey Andes

Rev. Carl J. Landes has resigned his position as Community Consultant for the Board for Homeland Ministries, to accept the work as pastor of the United Church of Christ at Franklin, Ohio, on or about November 15.

For the past 25 months, Mr. Landes has served in the states of North Carolina and Virginia, seeking to make The United Church of Christ into one Fellowship. He succeeded Miss Dorothy Hampton.

Mr. Landes came in August, 1961, from Southern Union College, Wadley, Alabama, where he had taught for eight years as Professor of Sociology and Bible. He also supplied the pulpits of several of our churches in that area.

The Landes have three children, two boys, one girl, and four grandchildren. Having been born into a Mennonite background, worked with Quakers, and ultimately coming into the Congregational Christian fellowship by choice, Mr. Landes stated his chief concerns in the present world situation to be (1) freedom and civil rights for all peoples, (2) world peace and brotherhood, and (3) the hunger of the world, physical and spiritual. "I believe, thoroughly, he said, that the Gospel of the Living Christ is the answer to all these problems, and I have tried to dedicate my life to the fulfilling of God's Kingdom in this world, as preparation for the world to come."

As the Landes leave our area, we express to them appreciation for their efforts on our behalf, and Godspeed in their new work in Franklin, Ohio.

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THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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POSTMASTER:
Please send form 3579 to the office at Elon College, N. C.

VIRGINIA DENOMINATIONS TO MEET

A Strategy Conference on Cooperative Christianity under the theme "The Changing Community Challenges the Church" will be held at Roslyn Center, Richmond, December 11-13, sponsored by the Virginia Council of Churches. Keynote speaker will be Dr. F. E. Reinartz, president of the Lutheran Theological Seminary in Columbia, South Carolina.

Denominations are asked to have the following participate: denominational executives, program committee chairmen, and representatives on the Virginia Council's executive committee.

DEAN VAUGHN DABNEY HONORED

The administration building at Andover Newton Theological School, Newton Centre, Massachusetts, has been named Dabney Hall in honor of Dr. Vaughan Dabney, dean emeritus.

After serving 20 years as a pastor, Dr. Dabney served as the first dean (1931-54) and occupied the historic Bartlet Chair, the oldest endowed professorship of sacred rhetoric in an American seminary. Dr. and Mrs. Dabney live in Brookline and he serves as secretary of the Congregational Christian Historical Society.

Believe it or not, Bill Joyner (Rev. William T.) says: "A well-intentioned Protestant friend once informed me in complete seriousness that 'he had nothing against the Roman Catholics because, after all, Joshua in the Old Testamant was the son of a nun'."

Last week the Ohio Conference of the United Church of Christ held its first meeting with 1200 in attendance, representing the 600 churches. Keynote speaker was Dr. William C. Nelson, president of the United Church Board for World Ministries and pastor of Trinity, Akron. Worship leader was Dr. Everett C. Babcock, former superintendent of the Ohio Congregational Christian Conference and now treasurer of the Board for World Ministries.

A Brunswick Stew and Bake Sale was sponsored by the Women's Fellowship of the Prince George Congregational Christian Church on Saturday, October 19, 1963. In addition to the stew, there were hot dogs, barbecue, coffee and soft drinks available. Proceeds will go toward carpeting in the sanctuary.

It is better to remain silent than speak the truth ill-humoredly and so spoil an excellent dish by covering it with bad sauce. —J. P. Sales

WOMEN'S FELLOWSHIP SOUTHERN CONVENTION EXECUTIVE BOARD MEETS

Marjorie Hayes

Members of the Executive Board of the Women's Fellowship of the Southern Convention met at Henderson, N. C. on Tuesday, Oct. 15, under the chairmanship of Mrs. R. M. Kimball, president. Devotions were led by Mrs. Lafayette Wilkins, after which the following matters were considered.

Fall Conferences. Reports from the Conference Chairmen indicated the usual good support and interest of the church women. North Carolina recorded an attendance of 258 with $168 from offering, Eastern Virginia attendance was 280 and $161 offering, and Valley Virginia had approximately 60 in attendance with $44 offering. The offering from the Fall Conferences, totalling in the vicinity of $373 will be sent as a gift to Miss Elizabeth Lester, Kobe College, Japan.

Summer Conference 1964. A motion to the effect that the 1964 Summer Conference be a joint conference including women from the Southern Synod, Convention of the South and Southern Convention was carried unanimously. The Conference date is June 16-19 and the place, Elon College.

Campus Ministry. In response to a request the Board directed that $1,200 be sent to the support of the Campus ministry at Duke University, Durham, from the Campus Ministry Fund. This sum will be dispersed at the rate of $600 a year for two years.

C.L.L.W. Workshops. Mrs. F. C. Lester reported on the Summer workshops, at which "Program Opportunities for Adults" was presented. Some 836 people participated in what appeared to be a very worthwhile and encouraging expression of the unity of the United Church of Christ.

C.L.L.W. Regional Meeting will be held in Atlanta, Georgia, February 21-23, 1964, for the purpose of presenting the new program material for 1964-65. The Board concurred in a decision to send as its representatives, the president, the educational chairman and the summer conference chairman. Hope was expressed that the conferences would also find it possible to send their presidents to these meetings.

A report that Barbaros Chelikol was now attending State College on a Teaching Fellowship, was gladly received.

Spring Rallies. Some consideration was given to the setting of dates for the Spring Rallies and hope was expressed that Dr. Robbins Strong would be available as speaker on these occasions.

LAYMEN'S REVIVAL AT BELEWS CREEK

C. Fred Allred, Pastor

Since the emphasis of our church work is directed toward the laity, we at Belews Creek decided to put into effect the manpower at hand. Instead of having the laymen participate in one Sunday service, we did even more. We used the laymen of the church for our annual evangelistic services. We had five nights of services just as if we had invited a visiting evangelist to preach for us. Instead of using strictly evangelistic messages, we chose the phases in our church program which showed weakness and spoke on these subjects. Each layman choosing the subject that seemed to him to lack the Christian witness that it should have.

We used one lady and four men to bring the messages. They all did a superb job. Mrs. Pauline Murray spoke on the "Lack of Faith Among the Laity," using the eleventh chapter of Hebrews as her Scripture lesson. Mr. Willson Alexander spoke on "The Laity and Strangers," using Hebrews 13:2 as his text. Mr. Frank D. Dunlap spoke on "The Laymen Should Give the Best That He Has," using the story of Peter and John as they encountered the begger at the gate when Peter said, "Look on us. Gold and silver have I none, but that which I have give I unto thee; in the name of Jesus of Nazareth rise and walk." Mr. James G. Neal Jr. spoke on "The Laymen's Responsibility to the Youth," using a portion of the Book of Ecclesiastes chapter twelve. Mr. J. H. Self Sr., spoke on "The Layman and His Church," using the words of David when he said, "I was glad when they said unto me, let us go up to the house of the Lord."

We feel that this type of revival emphasis has meant more to the church here than any thing we could have done. The attendance was fine every night. The spirit was high, and the people seem to have been spiritually lifted. The Sunday morning service following the week of lay services showed a great increase in attendance, and a greater determination toward their service to their church. I have never seen a greater response at the close of the services on Friday night than was shown here last week.

We hope that this is just the beginning of a complete Christian witness on the part of each individual in our church here. It just goes to show what the laity can do if they are given the opportunity and the challenge.

Our true nationality is mankind.
—Herbert George Wells

1964 MOONELON PERSONNEL NEEDS

Four key workers in the 1964 camp/conference season at Moonelon Center will require us to do some searching in and out of our midst. An effective and dependable program vitally needs these four kinds of people, in addition to the counsellors and directors: a recreation leader (including music), a craftworker, a lifeguard/efficiency staff supervisor, and a nurse.

Opportunities for four people are waiting for anyone qualified and willing to share in the 1964 season at the Center. The schedule is as follows:

June 14-20 — Junior Age Camp.
June 21-27 — Pilgrim Fellowship Officers' Retreat.
June 28-July 4 — Junior High Conference.
July 5-11 — Junior Age Camp.
July 12-18 — Middle High Conference.
July 26-August 1 — Senior High Conference.
August 2-8 — Junior Age Camp.
August 9-15 — Junior High Conference.

Training will be provided in February over a two-day period for the individuals interested in recreation and craftwork. It will probably take place near Atlanta. Transportation and expenses will be provided for by the Southern Convention office and Moonelon Center.

If you feel moved to commit yourself for these weeks next summer, and are interested in any of these four areas of work, please correspond with Rev. Richard N. Rinker, Box 336, Elon College, North Carolina. Because of the financial plan under which the Center operates, only individuals who have completed at least their sophomore year in college or who are 21 years of age should apply.

EVANGELISTS TO JAPAN

On July 4th thirteen American pastors with their wives arrived in Tokyo for six weeks of intensive evangelism in cooperation with the United Church of Christ in Japan.

These men went at the invitation of the Japanese church to help press forward the church's front — those small churches that are being nurtured in a society that is over 99% non-Christian. Preparation for their efforts had been made over the past several months by the specially appointed committee in that district. This included: planning the program with local pastors, arranging for interpreters, and finding places where the missioners could be lodged and fed.

THE OLD CHRISTIAN CHURCH

Rev. Guy H. Veazey

Quite a few of us senior citizens have very fond sacred memories of the old Christian Church as we knew it immediately after the turn of the century, in the "horse and buggy" days, when most of our congregations were rural, and had services once a month during the year and then a "Protracted Meeting" in July or August. A great many of our pastors were not college men, but they had faith and courage and "power from on high." They were soul-winners for Jesus. Church buildings were sacred places, and the saints really rejoiced together in those days.

We have come a long way in half a century. We have better educated ministers, better and bigger buildings and much better organization, but one often wonders if the spiritual side of the church has kept pace with the physical side.

About thirty years ago we merged with the Congregational Churches, now with a total membership of more than one million souls, and just recently completed the merger with the E. & R. church which we hope will be for the advancement of God's kingdom on earth. We love the old Christian Church, but we love the kingdom of our Lord and Savior better. Realizing that the Church is facing the greatest challenge of any age, we pray for "power from on high" that we may be "workmen that needeth not to be ashamed."

* * * *

The Christian church has witnessed long
For Christ the Lord of glory;
Her faithful members never cease
To tell the Grand Old Story.
This church is what its members make,
It's ever been a blessing
To all who seek the Savior's love,
Who come to him confessing.

There never was a church so small
That Jesus would not enter;
And every church what 'er its size
Should place Him at the center.
In every church where Christ abides,
There's comfort, joy and pleasure;
For there amidst all strain and strife,
Is one eternal Treasure.

The church is not a place to go
To make some demonstration;
It is a place for all to find
The Savior and salvation.
The church continues work today
As quietly as "leaven,"
The consumation of her task
Will be revealed in heaven.

—G. H. Veazey

MY HAPPY CHRISTMAS HOBBY:

Love-Notes On Postals

S. L. Morgan, Sr., Wake Forest, N. C.

It is only mid-October, yet already I'm almost bursting with the joy of Christmas round the corner. Every day, if possible, I'm writing 2 - 3 of the love-notes to mail just before Christmas to my list of several hundred. It's my yearly habit. I've found it by far the best-paying investment of my 92 years. My list: my family and beloved relatives; many who have shown rare kindness to me and my dear ones; the aged, the sick or shut-ins, lonely old people, brave sufferers who show me how to suffer and endure; eager youths battling to overcome obstacles, others who have won glorious victories; friends in danger of slipping from me — I'd count it a tragic loss.

Even some nearby neighbors — just to let them know I care! I've just written a young pair across the hedge — and told them to look out for my love-note just written. It tells the young wife, "Hardly anyone else helps me daily as much as you, flitting a dozen times a day blithely, happily, swiftly to and from your clothesline, or playing with your two happy children — all as if proud and happy for a fine husband and children. And I think, 'That's America at its best'!"

All that domestic bliss flashed through my window as I work, and that homely joy helps me to live and love and work — why not once a year tell them I thank God for what they do for me!

Each Christmas for some years the religious press has carried widely an article from me on "Love-notes at Christmas," bringing delightful fan-mail. A woman in Indiana wrote: "God bless you, what a blessing your article brought me — the more because I had already been writing such love-notes. Example, to a neighbor, "You are a joy to me — just the smoke rising from your chimney. I follow it down in imagination, and see you and your lovely family sitting round the fireside — and love for such a family life wells up in me."

To another neighbor, "I so admire the way you train your children — to be so lovely!"

A leading professor wrote me: "My wife and I thank you for your idea, 'Love-notes on postals' — and we adopt it; no more costly conventional Christmas cards, with a verse or two — and a name!"

A godly, scholarly professor in a seminary in Holland, Mich., wrote, "I used your article, KINDNESS BY MAIL, as a text for a lecture to my preacher students, urging them to 'make kindness by mail a major in their ministry.' " We became fast friends, exchanging letters till his death from cancer, after three operations in the Mayo Clinic.

I give my favorite example of "love-notes on postals." It was a few years ago in Wake Forest. Postals were then 1c — wonderfully cheap love-messengers. I bought 100, and wrote on each a love message. Three went to old people in town: one an aged "gentleman and scholar," past 80; one to an aged minister-educator, health gone, his end near. The other a grand old lady up in 80 and blind.

I dropped them at night in our post office. Next night, only a few minutes apart, all three rang my phone and heartily said about the same: "Thank you heartily for your gracious boost."

To this day I think I never got so much back for so little!

That's my favorite hobby, my favorite investment — "Love-notes on postals." I urge you to try it. So many declare it has put a new joy into their Christmas. I wish you'd try it!

"IF'S" FOR PARENTS

If a child lives with criticism he learns to condemn.
If a child lives with hostility he learns to fight.
If a child lives with fear he learns to be apprehensive.
If a child lives with pity he learns to feel sorry for himself.
If a child lives with jealousy he learns to hate.
If a child lives with encouragement he learns to be confident.
If a child lives with praise he learns to be appreciative.
If a child lives with acceptance he learns to love.
If a child lives with approval he learns to like himself.
If a child lives with recognition he learns to have a goal.
If a child lives with fairness he learns justice.
If a child lives with honesty he learns what truth is.
If a child lives with friendliness he learns that the world is a nice place in which to live.

—Ann Landers

This Interested Me

Emily C. Lester

In October I was asked to share in the meeting of the Kentucky-Tennessee and the Tennessee-Kentucky Conferences. Quite a confusing title, is it not? Well, the Kentucky-Tennessee Conference (composed of 12 churches of the Southeast Convention) and the Tennessee-Kentucky Conference (composed of four churches of the Convention of the South) was having its third joint session. Because realignment in the Southeast Convention area (Alabama, Georgia, Kentucky, South Carolina and Tennessee) is not completed, these two conferences cannot formally merge. In fact, eventually part of Tennessee may be in with north Alabama and the other part with North Georgia in "associations," rather than being as they are now.

The moderator of one, Rev. John Mickle, and the assistant moderator of the other, Rev. Clyde C. Flannery, took turns presiding (the moderator of the latter has been ill for the last several months); the two superintendents, Lightbourne and Stanley, both brought messages; two treasurers' reports and such were given for all to hear, and officers for each group were elected for the coming year. After frank discussion, with problems involving hospitality for both groups aired, it was voted unanimously to have "joint sessions until realignment is effected."

And then the guest speakers, Rev. Karlton Johnson of the Stewardship Council, and Mrs. F. C. Lester of the Council for Lay Life and Work, each had the opportunity to make a presentation to the entire group, rather than having to attend two meetings. And the chaplain, Dr. Kendrick Grobel, professor at Fisk and Vanderbilt and a member of both Conferences, could bring his informative messages to all. The theme for the session was "The Church Faces the World."

Reports of "opportunities for adults" in these churches were varied and excellent — prayer groups, Bible study groups, mid-week sessions for young adults studying some such book as "Household of Power," a "Mother's Council" which involved women from the entire community, leaders in a day camp program for underprivileged children.

Reminiscing On All Africa Conference

Reginald H. Helfferich
Division of Service,
Board of World Ministries

I have met in the U.S.A. this summer about ten of the African Church leaders who took part in the All Africa Conference of Churches at Kampala, Uganda, in April, 1963. When I told them that I was thrilled and delighted with the conference and its results, their faces indicated a bit of incredulity. I suspect they had had a good many negative reactions from non-African people who attended the conference and they wanted to know why I was so happy about the conference.

I could reply that first of all I was glad that it was a conference of African Church leaders with European and American missionaries in the minority and that even though the World Council of Churches had transported a good block of its Geneva staff to Kampala, one had a feeling that the conference was African, not World Council.

The various speakers graciously expressed appreciation of the great gifts of bringing the Gospel to their countries — the Good News of God's love through Jesus Christ and what that did to the concept of human dignity and individual worth — the gift of education and health services — the advance in agriculture and social welfare — and the dreams of freedom for men and nations.

In the criticism which sometimes was real rough and may have hurt some folk, there was at the same time a sharing of visions of a new and better day for the churches of Africa. When the almost wicked foolishness of national and denominational splintering of the Church was condemned, one had the feeling that the near future would see a great movement of church union all over Africa and that it would come about in an ecumenical spirit rather than from a desire to build larger and stronger churches for power reasons.

As the conference moved forward one got the feeling that the Church of Africa would grow and that the growth might very well be in quite different patterns from our churches of European background. One sensed that there would be a strong nationalist flavor to the churches.

Then to crown it all the conference made ambitious plans for springing into study and action. The costs of the immediate future would have shocked and did, the old Africa hands. Where was the money to come from? With wonderful hope and assurance the church leaders saw large sums coming from the African churches and the rest from missions and churches abroad.

It was very much like a son reaching maturity and going to his father and saying, "Dad, I'm now of age. Thank you for all the good things you did for me. I appreciate them. But you made some bad mistakes too. Now, I'm on my own. I'm going to do things the way I want to do them. Even if some are wrong, I want a chance to make my own mistakes and even my victories my own way. I'm the boss now." And then just before leaving saying, "Dad, I need about a thousand dollars to get started."

Now I'm all for the son who wants to be on his own and believe the father should give his son the money to get started and give it without strings — give it free and absolute.

I should like to repeat a recommendation that I have made before the United Church Board for World Ministries to take $100,000 or more from its invested funds and over a five to ten-year period invest it in the All Africa Conference of Churches — giving it without strings — free and absolute — as evidence of our confidence and love.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Ceylon

MURUSUMUTTAI-PARANTHAN

Forty-five miles south of Jaffna; government agricultural resettlement area.

November

17—**Miss Dorothy Gladys Appleby** is director of the Murusumuttai Medical Center, Paranthan. The clinic serves 600 colonist families and is visited twice a month by a doctor from one of the two mission hospitals.

VADDUKODDAI

Village eight miles northwest of Jaffna. Related institution: Jaffna College.

18—**Mr. and Mrs. Ben Bavinck** are stationed at the above village where Mr. Bavinck is chaplain at Jaffna College. He teaches Bible, manual training and English and is in charge of the Youth Work of the Jaffna Diocese of the Church of South India. He also leads the local Boy Scout group. Mrs. Bavinck conducts a Sunday church school in one of the villages and is deeply involved in village uplift work and evangelism.

19—**Rev. and Mrs. Sydney Bunker** have headed Jaffna College for the past 25 years. Mr. Bunker tries to provide a greater measure of understanding of the changes — political, social, religious — which are taking place in a new-old nation like Ceylon. Mrs. Bunker is active in Christian education, leader of Jaffna College English Chancel choir and official hostess.

20—**Mr. and Mrs. Edson Clark Lockwood** taught at the American College in Madurai prior to 1936 when they were transferred to the Ceylon Mission. Mr. Lockwood teaches math at Jaffna College and Mrs. Lockwood has an interest in church schools, a lending library and other religious activities.

ANGOLA (AFRICA)

21—**Because of exceedingly troubled conditions in Angola, our work there has been considerably curtailed. Missionary families were sent home in 1961 and those who remained planned to do what they could for as long as possible. It is still hoped that the trouble can be worked out and the missionary work resumed. Remember them in special prayer.**

22—**Rev. Miss Joyce Myers** was appointed a missionary in 1961 and planned to spend a year or more in preparation for work in Angola. She returned to Hartford Seminary Foundation in that year and received her B.D. in May, 1963. She was ordained that same month in Philadelphia, sailed for Portugal in June and is now in Lisbon in language study. Joyce is a graduate of Elon College.

BAILUNDO

Mission station. Related institutions: Station School, Dibble School for Girls and Medical Dispensary.

23—**Rev. and Mrs. Richard Slade Webb** of the Angola Mission were made retired missionaries of the United Church Board for World Ministries in August, 1963 after 34 years of devoted service. All but the last seven years were spent at Bailundo and achieved much in the spiritual growth of the area while here. Mrs. Webb is a registered nurse and contributed much in guiding and counseling and work with women throughout the vast Bailundo parish.

Concerns Of Church Women

Mrs. Theodore F. Wallace, laywoman of the United Church of Christ who is president of United Church Women, presided over an expanded session of the Board of Managers of that group in Charleston, West Virginia October 7-10. Of special concern was consideration of the current emphasis of this women's organization which combines the efforts of the major denominations, **Assignment: Race.**

In an interview with the **Charleston Daily Mail,** Mrs. Wallace said:

"Churchwomen today have many simultaneous concerns of equal intensity. A nation where equality and justice is enjoyed by all; international peace in a world where all can live without fear; and the mission of the church to proclaim the Lordship of Christ and the supreme rule of God, are three of the main concerns, none of which can be placed above the other."

Baptist Leader

"Program Assignment: RACE" and being "the church in the world," were listed as main concerns of churchwomen by Mrs. Major Johnson, wife of a Baptist minister in Hartford, Connecticut, and president of the National Council of Baptist Women.

"We have done a good job putting our women to work within the framework of the church. Now I think they need to move out and be the church in the world in their vocations, meeting community needs and having a voice in deciding great issues facing our country."

Methodist Women Speak

Facing up to the "social, religious and economic revolution now in progress" and "regaining the confidence of youth in Christianity" are the chief concerns of churchwomen in the opinion of Mrs. Phyllis Bedford of Youngstown, Ohio, president of the Women's Connectional Council of the Christian Methodist Episcopal Church. She said, "Many young people are losing faith in Christianity because of hypocrisy within the church."

"The immediate concern of churchwomen is rousing churches to the seriousness of racial problems," said Mrs. J. Fount Tillman of Lewisburg, Tennessee, national president of the Women of the Methodist Church, vice president of the National Council of Churches and a member of the Central Committee of the World Council of Churches.

She continued, "Other groups seem to be taking action but the church is lagging. Ecumenical trends are a great concern. We are also concerned that churchwomen be prepared to assume roles as Christian witnesses functioning as leaders in places of importance outside of the structure of the church."

Mission Study Materials -- 1963-1964

(The following articles in **United Church Herald** will be useful in your mission study emphasis.)

THE CHRISTIAN MISSION IN SOUTHERN ASIA

September 19 — **The United Church's Concern for South East Asia** — (A statement by Kenneth Anthony; map of area; thumb-nail description of major areas of work; bibliography of resources.) **From India's Dry Bones New Life Arises** — David Lindstrom.

October 17 — **Resurgent Religions: Faith and Nationhood.** — P. D. Devanandan.

November 14 — **Christ and the Soul of India** — Walter Marshall Horton.

November 28 — **The Word and the World** — Otto F. Artopoeus. (This article is also related to Universal Bible Sunday. Illustrations are drawn from the Indian scene.)

December 12 — **Christ of the Indian Road** — Chandran Devanesen. (A poem in blank verse.) **Christian Art from India** — (Art by Indian Christians shows how the Christian faith has become indigenized on this sub-continent. Illustrated with examples of Christmas art.)

January 23 — **Our Neighborhood Houses in Bombay and Sholapur** — Jane Day Mook.

February 20 — **Church World Service Focuses on India** — (The impact created by the distribution of food, by the Heifer Project and other forms of Christian service.) **Washing Out the Soil** — (A description of the Service Division's involvement in the Pakistan Project of the Division of Inter-Church Aid and Service to Refugees of the World Council.) These two articles are related to One Great Hour of Sharing, March 8, 1964.

March 5 — **Leprosy in India Today** — Dr. Edward C. Riggs (A portrayal of the church's ministry of healing that dispels false and inaccurate concepts of this disease.)

March 19 — **Rural Medical Work in Paranthan, Ceylon** — Jane Day Mook. (A story dealing with the cooperative venture of the Jaffna Diocese and UCBWM missionary Dorothy Appleby.)

April 16 — **HERALD SPECIAL REPORT: A Realistic Appraisal of Our Work in India.**

THE CHURCH AND URBANIZATION

(and "The Changing City Challenges the Church")

July 25 — **The Church's Mission in an Urbanized World** — Robert Strom.

August 22 — **What Urbanization Means** — Dorothy Hackett. **The City — A Sign of Salvation and Hope** — Philippe Maury. (An article showing the difficulties and the hope which the church faces in its ministry in urban areas.)

September 5 — **The Urbanization of the World** — Robbins Strong. (An article describing the world-wide scope of the process of urbanization.)

October 3 — **The Urbanization of Rural America.** (Even the remote farms of America show the unmistakable effects of urbanization.)

October 17 — **An Old City Missionary Society Takes New Directions** — Stephen Rose. (A description of the work of the Chicago City Missionary Society.)

November 14 — **Urbanization Around the World** — A Photo Essay.

December 26 — **Christian Vocation in an Age of Automation.**

January 9 — **The Future Metropolis.** (A forecast of the problems the church will face as metropolitan areas expand.)

February 6 — **A Negro Child's Image of Life in the City.** (An article related to Race Relations Sunday, February 9.)

March 19 — **Public Education in a Mushrooming Metropolis.**

April 2 — **What Makes a Good Neighbor?**

And the following unscheduled articles: **Cities as Centers of Culture and Civilization, What Urbanization Does to Families, The Crisis in Population Growth.**

Our Churches Make News; We Print It

LAYMEN'S SUNDAY AT PLEASANT RIDGE

Laymen's Sunday was observed October 27 at Pleasant Ridge church near Ramseur, where Rev. Lynwood Hubbard is pastor. Guest speaker was Hubert L. Beane, former member of the church and now a leader of our Asheboro church and president of the Western North Carolina Conference.

Others sharing in the service were Lawrence Cox, organist; Roy H. Lowdermilk, call to worship; Craven Shoemaker, invocation; Floyd Brown, announcements and words of welcome; Norman Smith, scripture reading; Archie Rumley, morning prayer; W. M. York, offering; P. V. Cox, offertory prayer; H. V. Cox, Jr., introduction of speaker; and Will Dunn, benediction.

PASTOR APPRECIATED

Mrs. W. R. Simmons, Sr.

It was the good fortune of Bethel and Concord, United Churches of Christ of Caswell County, North Carolina, to have had the service of Rev. Bill Traylor, his fine wife and two children from Alabama to come and live and work with us for four years and 7 months.

The churches have grown in membership and made good progress under his leadership while a student at Elon College. Improvements have been made in the churches and parsonage and a new church constitution adopted under his leadership.

It was with much regret that we accepted his resignation effective the last of August, 1963 to become pastor of First Christian Church of Tallassee, Alabama.

On the third Sunday in August, the two churches gave an informal tea in the Bethel hut honoring the pastor and his family. They were presented a silver service and a complete set of stainless steel from the two churches. They also received a table of useful gifts from their many friends.

We shall be forever grateful to them for their faithful and devoted service, and wish for them much success and happiness in their new field in Alabama.

"A Great Salvation" was the topic for Rev. John Schofield at United, Portsmouth, on Reformation Sunday. Assisting in the service were two Senior Pilgrim Fellowship leaders, Dianne Cahoon and Gordon Oakes.

Briefs From Rosemont

Ruby Cannon, Reporter

Promotion Day was observed on September 29 in the church sanctuary with a very fine program being presented. The following persons were presented attendance pins:

16 years — W. E. Hewitt and Mrs. Ellen Johnson; 15 years — St. Clair Dudley; 12 years — Mrs. Elsie Hewitt; 7 years — Mary Sparkman; 6 years — Linda Hodges; 4 years — Jimmy Hodges; 3 years — Danny and Larry Dunnagan, Billy and Blanche Skelly and Norman Miller; 2 years — Gary Dobbs, Luther Bondurant, Darlene Dunnagan, Kay Davis, Rev. & Mrs. Carroll W. Lewis, W. H. Bradshaw, Beauford Dobbs and Donald Miller; 1 year — David Skelly, Rudolph Murphy, J. H. Goodwin, Mach and Thelma Miller, Mrs. Sallie Fleming, Keith Sharp, Gil Fentress, Ruth and Irma Jean Reffner, Kathy Lewis, Mary, Michael, and Sheila Dunnagan.

The ladies in our Fellowship Circles are doing **outstanding work making cancer bandages and collecting old clothes.** This is a most worthy cause and sometimes more calls are received than they can supply, and all they have to do is let it be known and the needs are met. Thanks to these faithful women and especially Mrs. Ruth Herbert.

Several of our ladies are taking advantage of **special classes being offered by the YWCA** at the Oak Grove Methodist Church, Chesapeake.

We are happy to report that our own **Billy Phillips, Jr. is doing well in the Peace Corps,** being in Quito, Ecuador.

The Senior Citizens Club that has been organized at Rosemont is quite a success. They have been meeting monthly with good programs, luncheon and enjoyable fellowship. A good attendance has been recorded and everyone seems to enjoy it immensely — sharing talents, friendships and fun.

Dr. Kenneth S. Keyes of Miami, Florida, recently spoke at Rosemont. Dr. Keyes is an outstanding layman that heads a corporation that exceeds $50,000,000 in business each year. His topic "In Partnership With God" was delivered to a large congregation and was well worth hearing.

Twenty-two of our people were present at the School of Evangelism in Suffolk on September 22.

Again we pay tribute to our choirs, directors, accompanists and to those who just make them the "best choirs" available. This past Sunday, October 13, a dedication service of the choir robes was held. This is the first time that all three choirs had robes to match and it was a wonderful sight to see the large number of members in the choirs assembling in front of the sanctuary during the service. This was the first appearance of the cherub choir robes, which were presented in memory of Mr. and Mrs. H. L. Bondurant. We are most grateful for the service and inspiration these adults, young people and children render to their church through music. The choir directors are: Mrs. Royal Gallup, Mrs. Tama Evans, Mrs. Bill O'Neil with Mrs. Elizabeth Goforth at the organ and Mrs. Carol Kent at the piano.

The Maude Hedley Bible Class and their husbands enjoyed a nice ride up on the Little Creek Ferry during August and the **Philathea Class** had quite an enjoyable picnic at Lakeside Park during the latter part of August.

At the regular quarterly Church conference which met Monday night, October 14, the **following delegates were elected to the Eastern Virginia Conference** which meets at Eure, N. C. on October 31: Mr. and Mrs. W. H. Bradshaw, Mrs. Ruth Herbert and Mrs. Julia Sparkman. Also the following were elected to serve on the Nominating Committee for the 1963-64 year: Mrs. Salley Richardson, Mrs. J. B. Gibson, Sr., Clyde Fentress, Hubie Dunnagan and Mack Miller. From reports given at the conference, Rosemont has had thus far a very successful year and with future plans, visions and with spiritual guidance we should continue to do even greater work.

"What Do Protestants Believe?" was the subject for Dr. W. E. Wisseman on Reformation Sunday. The anthem by the Youth Choir, "Glory to God On High," was accompanied by G. H. Sharp, violin; Martha Fenn, 1st clarinet; and Eric Powell, 2nd clarinet.

The Wake Chapel Christian Church has recently repainted its sanctuary. The congregation is grateful to its Board of Trustees for a lovely job. During the first half of the year, redecoration of the parsonage was completed, and it has been completely air-conditioned.

The important thing is not so much that every child should be taught, as they every child should be given the wish to learn.

—John Lubbock

NEW ELAM CELEBRATES CENTENNIAL

New Elam Christian church at New Hill, N. C., where Rev. Rex Thomas is pastor, observed the 100th anniversary of its founding in special all day services Sunday, October 20.

Dr. William Scott of Elon College was featured speaker at the morning service. Special music included the anthem, "God of Our Fathers, Whose Almighty Hand," by the senior choir.

Following the morning service a picnic dinner was served on the church grounds.

In the afternoon a program of singing was held with a number of visiting musical groups participating.

New Elam Christian church was organized September 10, 1863 in a shelter on the Haywood road by Elders John R. Holt and J. N. Farrell. A small church was built that same year and stood a few yards south of the present edifice.

In 1892 the church voted to build a new church, which was dedicated August 30, 1896. The south wing of the church was added in 1920-21 and in 1952 four Sunday school rooms were constructed.

The church voted in 1957 to erect a fellowship building adjacent to the church.

New Elam church now has a membership of 241 and boasts an active and growing Sunday school, Pilgrim Fellowship, women's organizations and senior and junior choirs.

Worship services are held the first and third Sundays in each month.

* * * *

The Sanford Herald said on October 19: **Mrs. Julia Ellis,** one of the oldest members of New Elam Christian church, New Hill, will not be able to attend the church's centennial celebration Sunday. She is in an Apex hospital.

Mrs. Ellis lacks just 10 years being as old as the church. She joined New Elam 76 years ago.

G. L. Mann, who is in his late 80's is the second oldest member and he is planning on attending the all-day service which will mark the occasion. He united with the church 74 years ago and is the oldest continuous member, as Mrs. Ellis transferred her membership to Christian Chapel for a time after her marriage.

Cathy Jones, 11-year-old is the youngest member, having joined the church this past June.

The Women's Fellowship of First, Burlington is sponsoring a Bible study group which held its first meeting at the parsonage Thursday morning, September 26, for one hour. The Book of James is being studied.

LAYMEN LEAD AT HUNTERDALE

Steve Hornok, Reporter

October 20 was observed as Laymen's Sunday at Hunterdale, Franklin, where Rev. Harold W. Tribble, Jr., is pastor.

Stanley Johnson brought the morning message on the topic, "Deny Yourself, Take Up Your Cross." Others sharing in the service included Steve Hornok (invocation), Vivian Harrell (song leader), James Campbell (announcements), Chester Burgess (responsive reading), Clyde Burgess (scripture), R. H. Joyner, Jr. (morning prayer), Lee Roy Allen (offering), Harry Gullette (solo), and S. M. Joyner (benediction).

Ushers were: Arthur Smith, Thomas Barnes, L. B. Battle and V. R. Scott.

WARWICK "GOING TO TOWN"

Warwick church reports its best attendance on record for the month of September, with attendance being above the 150 mark for each of the five Sundays.

On a recent Sunday they had 4 "crib babies," 18 nursery children (2 and 3 years old), and 16 kindergarten children in their respective rooms during morning worship, with 20 primary and junior children who shared in the first part of the service and then had their own "sermon" under the leadership of Jim Spielberger.

Fourteen members of the Children's Choir (first through third grades) sang for the first time this fall October 20 under the leadership of Mrs. Judy Bryant and Mrs. Shirley Highsmith. The youth choir (also 14 members) under the direction of Mrs. Kathleen Lisagore sang October 27. A Junior Choir is being trained by Mrs. Barbara Burger.

This church, organized in 1954 by Rev. A. L. Granger, Jr., is continuing to progress under the leadership of Rev. Victor Hayes.

Last Sunday evening First, Portsmouth, honored their new minister, Rev. Robert C. Hultman, and Mrs. Hultman and daughter, Tami, with a reception.

Revival services were held in Eure Christian Church the week of September 1 through 7. Rev. Thomas Madren, pastor of Hine's Chapel church near Greensboro, N. C., was the visiting preacher. There were eight received into the church on profession of faith, and many rededicated their lives to the service of God.

Behold how good and how pleasant it is for brethren to dwell together in unity.
—Psalms 133:1

FINE REVIVAL AT LEAKSVILLE

Mrs. N. F. Painter, Reporter

The Leaksville church, near Luray, Virginia, has had the blessing of having Rev. Robert Hultman as guest speaker for a revival just closed. He is a very dedicated young man with many talents and an excellent, forceful preacher. The church has been greatly enriched and five additions to the membership resulted, for which we are truly grateful. Our pastor, Rev. Thomas Sutton, is a fine leader and dedicated pastor.

In the summer we had a very successful Bible School under the leadership of Miss Dorothy Rothgeb. Our Sunday school (though small) is very much alive and doing good work. We are unfortunate in not having many young people in our neighborhood, but what we have are faithful workers, and we have many dedicated older workers.

Our desire and prayer is that we may be used of God to help bring peace and joy where it is so badly needed.

HULTMAN TO BE MISSED

Mrs. P. C. Farrell

The Rev. Robert Hultman has accepted a call from the First Congregational Christian Church, Portsmouth, Virginia. He preached his last sermon at Hanks Chapel (Pittsboro) October 20, at which time the Church presented him with a very useful gift. He will certainly be missed by all who had the good fortune of knowing him. Our great loss is Portsmouth's spiritual gain.

During his pastorate we have all been spiritually blessed, and many improvements have taken place, the main one being the remodeling of the church and the addition of four new church school class rooms.

He was always available to anyone who needed help and his ministry extended far beyond the limits of his congregation. He was known as the "Little Preacher" who visited the sick and shut-ins for the entire town of Pittsboro and surrounding communities.

Mr. Hultman's wonderful personality, his concern for others, his good clean Christian life we will always remember, for he leaves with us his good influence. I can best describe him with the little three letter word "Joy" — Jesus first, others second, you last, as this is the way he lives his life. His favorite hymn is a fitting one, "It is Well With My Soul."

I join a multitude of friends in wishing for the Hultman family health, happiness, and success in Virginia, or wherever the providence of God may call.

A Page for Young People Edited by Sheila Hughes

Sheila Hughes

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

GOALS OF EASTERN VIRGINIA SENIOR HIGH PILGRIM FELLOWSHIP

The Youth Ministry

1. Study the Youth Ministry Plan — background, purpose, major emphasis, and covenant.
2. Have a Planning Retreat of local group for long-range program planning.
3. Make annual goals report to Eastern, Virginia president.
4. Send at least two news articles to the Christian Sun (Youth Week, UNICEF, Workday for Christ).
5. Design program introducing adults to the Youth Ministry.

Christian Faith

1. Use film strips and High Fellowship Helps as program resources.
2. Use the interdenominational Mission Study books.
3. Have program or discussion on Christian Vocation.

Christian Action

1. Contribute to Friendly Service Projects.
2. Contribute to Workday for Christ.
3. Contribute to UNICEF.
4. Pay apportionment in full. Year ends June 16, 1963. Pay to Russell Turner, Holland, Virginia.
5. Observe Youth Week in your own church and in cooperation with youth of other nations.

Christian Fellowship

1. Be present at Eastern Virginia Rallies.
2. Encourage recreation for at least one-third of local meetings.
3. Work closely with other Youth Fellowships in area.

Three Elon College freshmen, who were Southern Convention P. F. officers last year, shared with Ann Kernodle in presenting a program on "The Youth Ministry in the Church" at First, Burlington P. F. October 13. The guests were: Mary Ann Barnes, Jessie Weaver, and Alec Oliver.

S. C. OFFICERS' ADDRESSES AND PHONE NUMBERS

President, Betsy Jones, 124 Lynch Street, Durham, N. C., 27701; 919-383-7731.

Vice President, Sheila Hughes, 1604 Sunset Drive, Norfolk, Va., 23503; 703-588-1157.

Secretary, Ann Kernodle, 2465 Edgewood Avenue, Burlington, N. C., 27217; 919-584-7075.

Treasurer, David Grimes, 2105 Mimosa Drive, Greensboro, N. C., 27400; 919-299-9167.

Action Chairman, Donald Miller, 1308 Freeman Avenue, Chesapeake, Va., 23320; 703-545-8808.

Faith Commission, Betty Lou Mizelle, Route 3, Box 708, Suffolk, Va., 23434; 703-539-5923.

Fellowship Commission, Penny Dollar, Holland, Va., 23391; 2511.

Staff Advisor, Rev. Richard N. Rinker, Box 336, Elon College, N. C., 27244; 919-584-3611 (office); 919-584-6450 (home).

* * * *

I AM BUT ONE

I am only one — but I am one.
I can count—
As much as one can count.
No one can count more.
I can cast one vote,
. . . can set one example
. . . fill one seat
. . . add support,
encouragement, effort.
I can deposit one life
And bear dividends for God.
And by the divine arithmetic
Of God's purpose and plan
My life joined to other lives,
Invested by God in His Work,
Brings rich returns
. . . a hundred-fold.
Here is my life, O God—
Add it to other lives
Multiply it by Thy power,
. . . Make it count.

Oliver deW. Cummings
Youth Magazine

THE FUTURE WON'T WAIT

Last night you didn't sleep. Today you staggered through your usual schedule despite your drowsy hangover. The day seemed long and endless. You thought that time was dragging, but actually you were the one who was doing all the dragging. Time is a discipline which the Creator has placed upon us. Like all good discipline from a loving father, sometimes it is a burden, sometimes a joy, but always time is a blessing. It keeps us moving. We can always be sure of a tomorrow. We know it's coming. And although we know we ought to get ready for it, we're not always sure just how. For high school youth, tomorrow looms large. The future seems closer. The world seems to be demanding more. Big decisions need to be made. Life is suddenly full of exciting expectation . . . and confusion. Often the future comes so fast upon us that it seems to be here today. In fact, what we are today shapes our tomorrow. The honesty we practice today will be our business procedures tomorrow. The respect we have today for fellow human beings will be the key to the success of our marriage. The life philosophy which we're shaping today will be the foundation of our future. We dare not underestimate the importance of today's decision as we look to the future. Some things, of course, need more time and maturity. So don't let the adult world rush you into the future before you're ready. On the other hand, don't sell yourself short on what you're capable of doing today. Today's youth dare not wait until the future to "go out into the hard, cruel world." We're living in the world today. And tomorrow we simply keep on living in the world. As modern, young Christians, we must make our witness today before it is too late — the future won't wait!

—Youth Magazine

Liberty will not descend to a people; a people must raise themselves to liberty; it is a blessing that must be earned before it is enjoyed. — Colton

Resources For Youth Work

Richard N. Rinker

Recently a mailing went out from the office of the Southern Convention to the ministers and youth group advisors of the Convention. It included information about Youth Week (Jan. 25 — Feb. 2, 1964), about the Pilgrim Fellowship project for 1963-64 (Remake-a-Lake), two events at Moonelon Center of particular value to local youth groups, and a mimeographed outline of suggested program concerns for a ten month period.

Already several individuals have indicated they have not seen this, or any other, material. The reason is quite simple. Our regular mailing list depends on regular revision by the local churches. If new advisors are appointed and the office does not receive their names and addresses, they will not get any of the mailings. Some may feel they have suffered no great loss, but many have come to find the materials of value in their planning for the ministry to young people in their church.

Take for example the PILGRIM FELLOWSHIP PROGRAMMING GUIDE for 1963-64. It contains not only topics of concern for every week's meeting from October through June . . . it suggests resources easily obtained for each topic, methods which could be used in presenting the theme, purposes of each session, as well as brief summaries of some of the most usable methods for young people and addresses for securing materials to help plan. Some 275 were sent out. Others should have been, and would have had we the addresses of leaders in local youth groups.

Something else that is sent out . . . every four months the HIGH FELLOWSHIP HELPS booklet is published by the national office and sent in bulk to our office at Elon College. From there it is sent to concerned individuals in local churches. These HELPS (there have been 17 of them to date) deal with such things as recreation, worship, vocations, officers' responsibilities, church membership, missions, Bible study, and finding and using program resources. They are sent out free to local church youth groups if we have a mailing address for a concerned leader.

The time is approaching when publicity and information for the 1964 summer program at Moonelon Center will be going out. Some already has. There are local youth groups who never hear about the tremendous possibilities of this program because no one in their church is on our mailing list and has anything to do with what they are doing in their group. The wrong people often get the material and it never gets to where it will do the most good.

In addition to these items of concern to every local group of young people, there are retreats and rallies and programs of real interest which are never a matter for consideration. Again, because no one is getting information about these things to the young people. It would be a simple matter for a local youth group to pick someone to serve as their key person to receive the mailings of helpful material which come from the Southern Convention office at regular intervals. Just jot down the name, address, and the fact that he or she is the youth group's key person for correspondance. Then make certain that what is sent also is brought to the whole fellowship by this person.

There are few youth fellowships which would not benefit from additional resource materials, new ideas, a share in the wider fellowship of their denomination, and an active part in what the Convention P. F. is doing. Please send your key person's name and ardress to Rev. Richard N. Rinker, Box 336, Elon College, N. C. right away. Remember, too, that Miss Sheila Hughes, vice president of the Convention P. F. is always interested in knowing what is happening in your youth group. Write down a few lines about your group and send them to her so she can let others know about you in the Christian Sun. Her address is 1604 Sunset Drive, Norfolk 3, Virginia.

COULD THIS BE YOU?

Do you need Jesus
In just one small way?
Or do you need him constantly
Each and every day?

Do troubles and cares seem
To burden your soul?
Do trials and tribulations
On you take their toll?

Do heartaches and grief
To your heart seem to cling?
Then you **do** need Jesus
And the saving grace he will bring!

But everyday we need Jesus,
Not just when we're in need,
And every waking moment
On his love we must feed.

If you've already found just how much
We need him everyday,
Then you know the only way
To receive his blessing
Is to kneel at the cross and pray!

By Gayle Green, Elon College

INSTALLATION OF OFFICERS

Carolyn Beale

On September 10, the Pilgrim Fellowship of the Franklin Congregational Christian Church met at the home of Mr. and Mrs. James Irving Beale, III, for a swim party and picnic. We all enjoyed the swim and then some of the boys played ball while the girls assisted with the supper, which consisted of baked beans, salad, Coca Cola, cake and cookies.

After dinner we had the installation of officers and a short devotion given by Mrs. Beale.

The installation of officers was a ceremony done in candlelight and reverence. Rev. Mr. Nauman, our minister, called out the officers, president, vice president, secretary, treasurer, faith chairman, and fellowship chairman. We formed an arc around the table. He then told us our duties for the following year. We promised to fulfill our jobs as officers to the best of our ability.

Rev. Mr. Nauman led us in prayer and then the entire Pilgrim Fellowship closed our first meeting by singing "Blest Be The Tie That Binds."

WORKDAY FOR CHRIST AT ALBEMARLE

The Senior P.F. at the Albemarle church, under the direction of their able counsellors, has had many "Workdays For Christ" during the past year and the compensation they have received has been directed toward the building fund of the church. On October 19, however, they wanted to do something for their church as an "Extra Gift of Self." Thus, they met at 3:00 o'clock in the afternoon and worked until dark, cutting and cleaning out the underbrush on the lot at the rear of the church so that additional parking area would be available next spring when the new educational building is constructed. When the work was completed, they met at the outside furnace on the parsonage back-lawn and had a hot-dog roast. The counsellors for this group are Mr. A. J. Harkey, Mr. Mallie Smith, Mr. and Mrs. O. D. Hatley.

Recent Events At Elon College

Luther H. Byrd

ELON COLLEGE — The formal opening of the new president's home at Elon College, the unveiling of a memorial plaque in the foyer of the Whitley Auditorium and a report from President J. E. Danieley on the recent developments and program of Elon College were the outstanding features on Wednesday, October 16, at the annual fall meeting of Elon College trustees.

The wives of the Elon College trustees were campus guests along with their husbands yesterday, and both the trustees and their wives were guests at an open house and coffee hour at 10 o'clock in the morning at the new president's home, which is a beautiful white-columned structure at the northeast corner of the walled campus.

The Trustees and their wives were also guests of the college, along with members of the Elon faculty, at a luncheon held in the banquet room of the McEwen Memorial Dining Hall at 12:45. Trustee business sessions were held in both the morning and afternoon.

Immediately following the luncheon, unveiling ceremonies were held in the south entrance foyer of Whitley Memorial Auditorium of a memorial plaque, which honors the late Mrs. Virginia Beale Kernodle, of Richmond, Virginia, who was a member of the college's Class of 1913 and who was a niece of the late Leonard H. Whitley, for whom the campus auditorium was named.

The unveiling was attended by John T. Kernodle, who was a member of Elon's Class of 1908 and who established recently in memory of his wife an endowment fund which provides for the future maintenance and upkeep of the Whitley Auditorium. Mr. Kernodle himself has long been identified with the college and was for many years managing editor and publisher of "The Christian Sun," official organ of the Southern Convention of Congregational Christian Churches.

President's Home Viewed

The first public viewing of the new Elon College president's home was when Dr. and Mrs. Danieley entertained the trustees and trustee wives at the open house and coffee hours October 16th. They then entertained the members of the Elon College faculty and staff at an open house event that night.

Members of the Faculty Women's Club received the trustee guests in various portions of the new presidential home at morning reception. At the night event members of the college staff were hostesses for the faculty guests in various rooms of the new home.

Those receiving at the morning event included Mrs. A. L. Hook in the living room hall, Mrs. Voight Morgan in the guest bed room, Mrs. W. J. Berry, Jr., at the bottom of the front stairs, Mrs. Paul Cheek at the entrance to the TV room, Mrs. Jack O. White in the boys' room, Mrs. Gilbert Latham in the upstairs hall, Mrs. W. E. Butler at the bottom of the back stairs, Mrs. Alfred Hassell in the kitchen, Miss Lila Newman in the family room, and Mrs. John D. Sanford on the porch. Mrs. W. T. Scott poured and Miss Edith Brannock served delicious refreshments.

Among the hostesses receiving at the faculty gathering in the evening were Mrs. Emma Lewis in the living room hall, Mrs. Carey Matlock at the bottom of the front stairs, Mrs. Judy Brigman in the upstairs hall, Mrs. Isobel Parris in the upper hall at the back stairs, Miss Faye Danieley at the bottom of the back stairs, and Mrs. Mary Thomas in the family room. Mrs. W. E. Butler poured, and Miss Edith Brannock again served refreshments.

President Danieley Reports

Dr. J. E. Danieley, Elon's president, spoke briefly at the luncheon but made his official report to the board of trustees in its executive sessions, discussing the recent developments and problems in connection with college enrollment and stressing the financial progress and the future needs of the college.

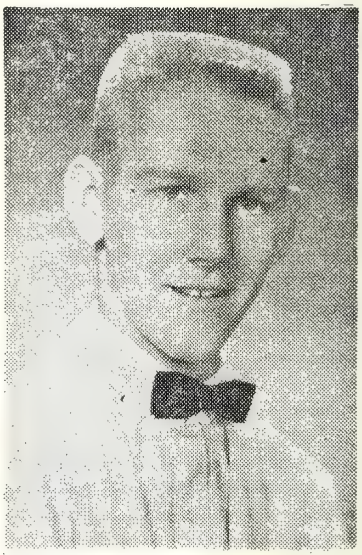
In stressing the improving academic standards of Elon College, Dr. Danieley stated that there were 942 applications for new students at Elon College at the opening of the current term this September, of which 227 were rejected for academic reasons. He also stated that the college has 1,017 enrollment in day-time classes this fall.

He pointed out that the college now has 55 full-time and 12 part-time faculty members, and cited the fact that this group has had graduate training at 29 different institutions of higher learning, giving a cosmopolitan quality to the instruction that is offered to Elon students.

In discussing the financial progress of the college, he listed contributions to the college within the past ten years totalling $1,321,600.52, of which $219,064.58 was given within the past year.

There has been great financial growth within the decade, with the college endowment increasing from $522,833.62 in 1964 to $1,233,327.73 in 1963. Total assets of the college had risen from $2,775,228.31 in 1954 to $5,366,124.66 in 1963.

Speaking of present and future needs, he listed college needs totalling more than $2,000,000 for physical plant and increased endowment, and he pointed out that a capital funds campaign for $600,000.00 is planned for the present Seventy-Fifth Anniversary Year.



Don King

CLASS OFFICERS NAMED AT ELON

Don King, Elon College freshman from West Hollywood, Florida, who formerly lived in Burlington, has been named president of the freshman class at Elon in the first election held by the college's Class of 1967.

Young King, who is the son of the late Otis E. King, of Burlington, and of Mrs. Margaret Jordon, now of West Hollywood, is the grandson of Ed Thomas of Burlington, well known for his long service with the city water department.

Other freshman officers named in the balloting are Alfred Fogleman, of Burlington, vice-president; and Alenia Yasinski, of Springfield, Vermont, secretary-treasurer.

Five freshman members of the Student Senate, campus legislative body, are David Dowdy, Spring Lake; Sherry Lam, Arlington Heights, Illinois; John Nicks, Wilmington; Wayne Smart, Virgilina, Virginia; and Jesse Weaver, Suffolk, Virginia.

Special elections to fill junior and senior vacancies in the Student Senate saw Mike Morris, of Uncasville, Connecticut, named to represent the Elon junior class; while David Williams, of Franklin, Virginia, was chosen to represent the senior group.

The Ministry Of Reconciliation

Background Scripture: II Corinthians 5-7.

Devotional Reading: II Corinthians 5:1-10.

Memory Selection: **God was in Christ, reconciling the world unto himself . . . entrusting to us the message of reconciliation.** II Corinthians 5:10 (RSV).

Paul is refuting some of the charges which his enemies have made against him. And in doing this, he writes some great truths which overshadow the personal element involved.

The Terror of the Lord

"Knowing therefore the terror of the Lord we persuade men. . . " There is, of course, the divine wrath. It is a fearful thing to fall into the hands of the living God. And a man might well prepare to meet his God. Every one of us must stand before the judgment seat of Christ and give an account of himself to God.

But Paul is also thinking of awe and reverence and godly fear, when he uses the term "Terror." It is the reverence which keeps a man from desecrating a holy place. It is that which keeps a man from doing things which would break the heart of someone who loves him. The fear of the Lord is clean, wrote the Psalmist. There is a cleansing fear without which a man cannot live life as he ought.

A Little Looney

Paul's enemies suggested that he was a little looney, a little cracked, indeed a little crazy. He was so enthusiastic that he did seem crazy to lukewarm people. He suffered from the same charge that was made against Jesus — people said "He was beside himself." Well, we need more looney people today. There are too many lukewarm, lackadaisical, lazy Christians. There are too few of us who show much enthusiasm for the work of the Kingdom. The story is told of how Kipling was somewhat shocked and upset by the tambourine-beating Salvation Army folks who saw General Booth off when he boarded a ship on which Kipling was a passenger, at a certain port. He told Booth how much he disapproved of the whole thing. To which General Booth replied "Young man, if I thought I could win one more soul for Christ by standing on my hands and beating a tambourine with my feet I would learn to do it." If a man follows the Christian way of generosity, of forgiveness, of utter loyalty to Christ, there will always be worldy-wise people who will frankly think and bluntly call him crazy.

The Christian Motive

"For the love of Christ constraineth us" or as Barclay puts it "For it is the love of Christ which controls us." Here is the moving motive of the whole Christian life. Not gain, not fame, not wealth or worldly success, but the love of Christ — not our love for Christ so much as his love for us, is the controlling motive of this man's life, as it should be of our lives.

The New Creature or Creation

Paul is convinced that Christ in a man's heart makes a difference, a great difference, indeed all the difference in the world. It really makes a new creature or a new creation of a man. He has a new motive, a new outlook, a new power, a new character, a new purpose, a new peace, a new personality, a new set of standards. Christ can make a man over again, make him a new man. The power of the gospel not only reforms, it transforms. Newness of life in Christ is one of the watchwords of the New Testament. And of course this conviction came out of Paul's experience. Christ had made him a new creature.

Christ Died for All

The apostle sounds a note that needs to be sounded again and again — "Christ died for all." Not just for the white man, but for all men — men of all colors and creeds and classes and cultures. No race or religion has a monopoly on Christ's redemptive grace. Saint and sinner alike, for a saint is simply a sinner saved by grace, are objects of Christ's divine love and sacrificial death. The story is told of an occasion when two surgeons were about to operate on a human derelict, and referred to him as a poor wretch. They thought the man was unconscious, but he heard them, and he said "How dare you call any man a wretch for whom Christ died."

Reconciliation

"God was in Christ, reconciling the world unto himself." This should be said. Christ's redemptive work was not done to reconcile God to men. God needed no reconciliation. He had always loved men with an everlasting love. But men were enstranged from God and they needed to be reconciled to God. The word "Atonement" really means at one with. In Christ Jesus, God was trying to reconcile men unto himself, to restore the broken relationship. Any other theory is blasphemy against God.

Ambassadors and Ministers of Reconciliation

"And hath committed unto us the word of reconciliation . . . now we are ambassadors for Christ." An ambassador is a man who in that day had a direct commission from the Emperor. Today he is a personal representative of a government. He represents his government, speaks for his government. The honour of his country is in his hands. In like manner the honour of Christ and the Church are in our hands. And our business is that of reconciliation. How desperately we need to work at our assignment in today's world. For instance one of the most pressing problems in our country today is that of reconciliation between races. And religions. And classes.

SUNDAY SCHOOL LESSON

NOVEMBER 24, 1963

By Rev. H. S. Hardcastle, D.D.

A Retired Minister

United Church of Christ

Portsmouth, Virginia

DR. BILLY GRAHAM ON "RACE RELATIONS"

". . . the Christian looks through the eyes of Christ at the race question and admits that the church has failed in solving this great human problem. We have let the sports world, the entertainment field, politics, the armed forces, education and industry outstrip us.

"The Church should **voluntarily** be doing what the federal courts are doing by pressure and compulsion. But in the final analysis the only real solution will be found at the foot of the Cross where we come together in brotherly love. . .

"When Christ opens our spiritual eyes we behold not color, nor class, nor condition, but simply human beings with the same longings, fears, needs and aspirations as our own. We begin to see people through the Master's eyes."

—Warwick Newsletter

A family that does not know from where its next meal is coming will suffer anxiety and must direct all its energies toward the next meal, thereby forfeiting all other activities that make a family. The same is true of a church; it will lose the vision of its mission to the world if it must worry about its next dollar.

—Mt. Zion Bulletin

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Thanks For Help During Last Three Years

Dear Friends:

On August 1 of this year, I began my fourth year as superintendent of our Home for Children. The time spent here has been enjoyed greatly, and much satisfaction has come from working with the boys and girls. There also have been periods of distress, disappointment, and difficulty.

Much of the anxiety has come from trying to conduct our program with the limited budget we have. In this, of course, we are not unlike other church-related organizations for which the matter of an adequate budget always is a problem. However, we have been able to move along and to reach some of the goals we hoped for when I became superintendent.

I want to thank each of you for the support you have given the Home. I hope and trust you will continue to support us and will encourage others to join in helping. Many of you, as individuals, have been most generous. Many of you as Sunday School classes, various church-related organizations, and churches have supported us in a very fine way. There have been times when we wondered what we would do to meet some financial problem, and then some of you would come through for us. Words cannot express our appreciation of your help at such times.

We need your support for our general fund and we need it desperately. We hope the time will come when the Home has an endowment fund, and we urge our friends to consider the Home in this respect. There certainly could be no finer way to have one's possessions live on after he has gone than to have them providing care for homeless and needy children. Until the day comes when we have an endowment fund, we must depend entirely on donations directly from individuals and organizations — in churches, business, and industry.

We count on your support not only through the Thanksgiving-Christmas season but also throughout the year as you are able to share your blessings with our Home for Children.

REPORT FOR OCTOBER 28, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 288.00	
Eastern North Carolina Conference	17.83	
Western North Carolina Conference	135.00	
North Carolina and Virginia Conference	129.00	
Total		$ 569.83

SPECIAL OFFERINGS

Women's Fellowship, Spring Hill Christian Church, Waverly, Virginia	5.00	
Women's Fellowship, Kent Congregational Church, New Milford, Conn.	25.00	
Leonard Crumpler, Raleigh, N. C.	5.00	
Class 15, Congregational Christian Church, Reidsville, N. C.	15.00	
The Women's Association, Bethlehem Federated Church, Waterbury, Conn.	25.00	
Memorial Gifts:		
In memory of Mrs. Sallie A. Pruden (2 Memorials)		
In memory of Mrs. Morris W. Pierce		
Total Memorial Gifts	17.50	
Special Gifts	318.48	
Total		$ 410.98
Total For The Week		$ 980.81

Home for Children
Elon College, N. C.

MEMORIAL GIFTS

Dear Mr. Snyder:

Please accept the enclosed $__________ as a memorial gift to the Congregational Christian Home for Children in memory of:

____
(Name of Deceased) (City) (Date of Death)

____
(Survivor to Be Written) (Address)

Name ____________________

Address ____________________

Remember Your Thanksgiving Offering For The Congregational Christian Home For Children!

Church Center For U. N.

More than 2,000 people witnessed the consecration on Sunday, September 22, of the new Church Center for the United Nations in New York City. Massed in the Plaza in the shadow of the sparkling UN Secretariat, they faced the new building and the distinguished speakers who were introduced from the balcony by the president of the National Council of Churches, J. Irwin Miller.

Greeting the opening of the Center on the part of the United Nations, Ambassador Adlai E. Stevenson called it a "palace of peace welcomed by those of us who toil across the street." The churches, he said, have already done much to increase understanding of the United Nations and added that the seminars and training courses planned at the Center will broaden their efforts. Calling the United Nations "a mighty fortress of safety and sanity," Ambassador Stevenson reminded its critics that the UN is "a mirror of the world. If we don't like what we see in it," he said, "we should not blame the mirror."

In his address, UN Secretary General U Thant declared that the UN Charter was drawn up on principles basic to all the world's religions. The new Center on the UN Plaza, he said will be a reminder to all of "the need to strive for spiritual values."

Secretary of State Dean Rusk declared that the new Center is "a symbol of morality at work and democracy in action," and also welcomed the training programs it will provide for church people from all over the nation.

"The causes of war seem to be diminishing," he declared, but warned that they may become larger unless "small steps toward peace" are taken. He also stressed the need for informed public opinion in guiding the nation's foreign policy.

Representatives of the Roman Catholic and Jewish communities in New York also stressed the concern of people of all faiths to work for world peace.

The choir of the Church of The Master in Harlem sang special music for the event, directed by Dr. Theodore R. Stent.

Built by The Methodist Church, represented by Bishop F. Gerald Ensley and Mrs. J. Fount Tillman, an NCC vice-president, the $3 million Church Center houses National Council, World Council and denominational offices (including United Church of Christ) concerned with international affairs.

The object of teaching a child is to enable him to get along without his teacher.

—Elbert Hubbard

Give Your Patronage To

RESORT HOTEL WITHOUT LIQUOR

Appointment of Dr. Ralph W. Mitchell as president of the Biltmore Terrace Hotel at 87th Street and Collins Avenue, Miami Beach, was announced recently by the hotel owners, A. Harold Anderson and Paul W. Brandel of Chicago. Dr. Mitchell has been serving as chaplain and program director of the hotel.

Mr. Anderson, president of the J. Emil Anderson & Son firm of Chicago, and his partner acquired the Biltmore Terrace to "offer the public a first-rate hotel that doesn't depend on its bar to show a profit." The hotel does not serve liquor and its former night club has been transformed into a small concert hall where programs are presented that Mr. Anderson describes as "nothing flashy or smutty, but not stuffy either." A chapel has been dedicated and a full-time chaplain is available for counseling. Dr. Mitchell also conducts daily, non-denominational services in the "Meditation Chapel."

George W. Anderson will continue as manager of the hotel, the owners said. Dr. Mitchell will continue the daily chapel services. Dr. Mitchell was an associate of Dr. Billy Graham for nine years before he became chaplain of the Biltmore Terrace last December.

GERMAN MINISTERS GUESTS OF UNITED CHURCH

Ten German Protestant theologians arrived in New York October 11 as guests of the United Church of Christ to take a look at church life in America.

On a month's leave from their pulpits and classrooms back home the clergymen of the Evangelical Church of the Union will preach here in city, country, and suburban churches; spend the typical day of a student at several theological schools; visit a Negro college in Jackson, Mississippi, and tour colleges, hospitals and prisons.

Meeting the American "man in the pew" — members of church congregations — is one of the main purposes of the German ministers' visit. They will tour north and south from Maine to New Orleans and east and west from Boston to Minneapolis, covering 15 states and Washington, D. C.

Acting as host to the visiting ministers is the United Church of Christ Council for Church and Ministry headed by the Rev. Dr. Harold H. Wilke of New York City. Next summer 10 United Church of Christ ministers from this country will visit Germany on a similar tour.

The idea for the exchange of German and American ministers began at the World Council of Churches meeting in New Delhi, India, two years ago when the Rev. Dr. Ben Mohr Herbster, president of the United Church, suggested it in conversations with an official of the Evangelical Church of the Union.

The Evangelical Church of the Union is a major Protestant church in Germany. It is one of the "spiritual ancestors" of the United Church of Christ, which is a union of the Evangelical and Reformed Church and Congregational Christian churches.

Three of the German clergymen are from West Berlin. The others are from Bonn, Cologne, Dortmund, Quelle, Monchengladbach, Moers, and Lubbecke. Eight are ministers of churches, one directs a seminary, and another is in administrative work.

We read with sadness about bombings in Birmingham, but the feeling is impersonal because we do not know the people involved. However, in August and September the home of Arthur D. Shores was bombed. Mr. Shores, an attorney, is a member of our denomination and on the executive committee of our Council for Christian Social Action. This brings "man's inhumanity to man" home to members of the United Church of Christ.

In Memoriam

EARMAN

A short time ago Luther J. Earman of Luray, Virginia, husband of Theresa Keyser Earman, was called to his reward.

He was a fine Christian man, well respected and loved by a host of friends and neighbors. He was a member of Linville United Church of Christ, near Harrisonburg, but had lived in Luray since his retirement some years ago. He will be sadly missed by his loved ones and friends, but their loss is his eternal gain, and they can take comfort in the thought that soon will come reunion in a better world.

A Friend

MISE

On June 28, 1963, Lebanon Congregational Christian Church lost a loyal member. Andrew Troy Mise passed to his reward. For a number of years he grew, gave and arranged the altar flowers. He gave and planted the shrubbery that landscapes our grounds.

He lived and the fruits of his labors live after him. May we, his co-workers, continually inspired by his example, labor in his devoted way for this church.

Resolved: That we express our sympathy to the family and that a copy be sent his wife and to The Christian Sun for publication.

Committee:
Mrs. T. J. Earp
Mrs. Walter Scott
Mrs. Clifford Taylor
Miss Rennie Taylor

Mary's Musings

Mary H. Booth

The other day I received a note from a friend in Minnesota who had read in The Christian Sun about my broken hip. She said: "I do hope your enforced period of idleness has not been too painful and has had some compensations."

Misfortunes do have their compensations! It helps much when we take time to think on them. The thoughtfulness of friends who send cards and notes, the personal visits, the little gifts, the pots of flowers, telephone calls and personal services rendered by relatives and friends — these have I known and there is gratitude in my heart for all of them.

Another compensation I would mention is the additional time it gives one for reflection and meditation. Just now I have been looking through a number of items I have collected through the years. I would like to share a few of these thoughts with you in the hope that you may find a little time to contemplate upon them.

** We cannot change Yesterday, that is quite clear,
Nor begin Tomorrow until it is here—
So all that is left for you and me
Is to make Today as sweet as can be!

** People are lonely because they build walls instead of bridges.

** ALL THAT IS NECESSARY FOR THE TRIUMPH OF EVIL IS THAT GOOD MEN DO NOTHING.

** DON'T BE AFRAID OF WASTING TIME BY LEARNING SOMETHING YOU ARE NOT REQUIRED TO KNOW.

** IT ISN'T NECESSARY
to blow out
the other person's light
to let your own light shine.

** If you have succeeded
in putting one truth into
circulation
or demolishing
one falsehood,
you have done a good day's
work.

** THE SMALLEST DEED IS BETTER THAN THE GRANDEST INTENTION.

** The tiniest dewdrop hanging from a grass blade early in the morning is big enough to reflect the sunshine and the blue of the sky.

** The deepest relationship of life is not merely a blood relationship; it is the relationship of mind to mind and heart to heart. All whose one aim in life is to make God's will their will are the true kindred of Jesus. See Matthew 12:50.

** THE TRIUMPH SONG OF LIFE
WOULD LOSE ITS MELODY
WITHOUT ITS MINOR KEYS.

** HOW BEAUTIFUL A DAY CAN BE WHEN KINDNESS TOUCHES IT!

The
CHRISTIAN SUN

Elon College Library

Elon College Library X

Vol. 115 November 19, 1963 No. 46

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Thanksgiving

Were thanks with every gift
expressed,
Each day would be Thanksgiving;
Were gratitude its very best,
Each life would be thanksliving.

Chauncey R. Piety

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

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Prince George Church Dedicated

Mrs. Lillian Cibula

The Prince George Congregational Christian Church, organized September 21, 1958, under the leadership of Rev. Morris E. Taylor, was dedicated October 6, 1963.

The Church School at 10:00 a.m. observed Rally Day with a very interesting program. Our record attendance was reached that day. The morning worship services at 11:15 a.m. had a World-Wide Communion, consecration service of children, and new members were received into the fellowship. At 12:30 members and friends gathered for buffet lunch in the fellowship hall, and then joined for the Service of Dedication for their lovely new building at 3:00 p.m.

This new church sanctuary, costing some $55,000, is a tribute to the unselfish efforts of members and friends who have shared a dream of a new church sanctuary for some time. Construction of the church began in April, and was completed July 31. The seating capacity is for 175 for worship services, and facilities for Church School classes for all ages.

The Service of Dedication was led by the pastor, assisted by Mrs. Virginia Moncol and Mrs. Patricia Balint, pianist, and the church choir. Greetings from Eastern Virginia Conference were given by Mr. W. H. Baker, president. The chairman of the building committee, Mr. John W. Balint presented the keys of the building to Mr. W. G. Vargo, member of the board of trustees. Mrs. Patricia Balint sang a solo "Open The Gates of the Temple." Superintendent Dr. Clyde L. Fields, preached the sermon of dedication for the new church. After the dedication service a fellowship hour was held in the social room.

The building committee was composed of Mr. John W. Balint, Mr. W. G. Cibula, Mr. W. G. Vargo, Mr. Alfred Sipos and Mr. E. Paul Moncol.

The committee on planning the dedication were, Mr. C. C. Dunn, Mr. W. G. Vargo and Mrs. Lillian Cibula.

"I Sat Where They Sat"

Ezekiel is not my favorite book of the Bible. Its pictures are not clear to me, and its language is sometimes crude. The conditions under which this Jewish priest lived in Babylon as a prisoner of war were not conducive to elegance. Psalm 137 says that the prisoners hung their harps on the willow trees, for they could not sing in a foreign land.

However, there are passages that burn like a flame in darkness. Such is the one in chapter three, verse 15, which furnishes the topic for this article. By the river Chebar the priest sat with prisoners from Jerusalem for seven days, and was amazed.

During recent weeks this editor has traveled a bit, not just to see the beauties of nature (although that show would have been worth the effort), but to sit where other people sit, to get a new sense of what people are thinking, and feeling, and planning. Come with me.

The five Conferences in Virginia and North Carolina brought me back among friends of many years. The programs were familiar, but with enough change to make them interesting. The churches are still in business — the business of holding religious services, of Christian education through Sunday school, camps and college, of the care of children and youth, of evangelism, of training for the ministry and granting standing to those who are found worthy, and of missionary activity that girdles the globe. There were moments of spiritual uplift, and glimpses of goals far ahead. And yet — let's hope that this prophet failed to understand — people, plans and programs were a bit too familiar. Where is the younger generation that should be in Conference? Is this a new day bristling with challenges? Are there prophets among us whose souls are on fire? Or have we hung our harps on willow trees while we sit in fear? Combining two great Christian traditions and two races in one Conference should thrill us. Does it? The baffling problems of racial justice should challenge to best thought and greatest courage. Sitting by the gently flowing Conference it was difficult to hear the voice of Amos calling for justice to roll down like mighty streams. It was good to be there, and no criticism is offered to anyone except this writer who acted as secretary for one of the Conferences.

Now let's go to Savannah, Georgia, where we have only one church, located in the inner-city with all the problems that entails. It is a product of an American Missionary Association school. The school is gone, but the college and university graduates are there. While the laity discuss mutual problems under the leadership of my good wife, go with me to the home of an aged minister to sit and chat a while. He was dean and teacher in the state college for Negroes for many years, and has served as minister for twenty years. He is a respected leader in the city, and has done much to keep peace in a time of racial disturbance. He believes in building bridges of communication and understanding between races and groups. He believes that every person should develop to the limit of his ability, and that every person should be respected for his worth regardless of race. Recuperating from a long illness in which his doctor told him that he went down into the river but came back out, this Christian gentleman talks freely of his hopes for his race, hopes that they will be worthy of a place among all peoples. He is keenly aware of differences and difficulties, but he believes ardently in the goodness of God that is available to all.

Dr. and Mrs. L. E. Smith, the honored and beloved of many, are now in New Smyrna, Florida, the birthplace of my wife. With the charm and grace manifest in a brilliant pastorate at The Christian Temple in Norfolk, Virginia, and a quarter of a century as President of Elon College, Dr. Smith welcomed friends to the loneliness of a hotel where he sleeps and to a hospital where his "Lady" is a patient. Ever so slowly she is climbing back to normal from what must have been a slight stroke. Patiently the good Doctor waits, prays and hopes. It is a benediction to sit where he sits and to share a fellowship that is mellow with the years.

Winter Park was the home of the Carletons whose daughter became my bride and joyous companion of the years, and it is the home of Rollins College where our youngest is enrolled as a Freshman. We wanted to sit where the boy sits and see through the eyes of a student. The commodious dormitory is a good place to live, and the college courses are challenging. Some of the things he studies were unknown in my college days, and if there is difficulty in understanding certain modern writings he is not alone. (Age makes it unnecessary to learn everything.)

In Miami a goodly portion of the 225 members of the Board for Overseas Ministries met to report, to plan, to pray, and to renew their strength for the years ahead. They gathered with workers from around the earth — representatives of the more than 500 missionaries of our Church. It was good to sit where they sat, to hear what they said, and to sense what was in their minds and hearts. They dodged no issues. They know we do not give enough to maintain the work as it should be done, and try to divide what is available to best advantage. They are aware that more people are being born than are being reborn, that the percentage of Christians is deminishing. They hear the cry of the hungry, and feed all our gifts will supply. They are building bridges of understanding and friendship, and their harps are playing sweet music heard around the world. Mankind is not yet won to Christ, but our Church is busy trying, and all of us are challenged to offer our best.

A CORRECTION

The Whitley Auditorium on the Elon College campus was named in honor of the grandfather, not the uncle, of Mrs. John T. Kernodle. We apologize for the error that appeared last week.

DISTINGUISHED LEADER AT TEMPLE

Dr. Elfan Rees, permanent secretary of the World Council of Churches' Commission on International Affairs in Europe and advisor for refugee affairs, was the guest preacher at Christian Temple, Norfolk, November 10, as well as the speaker for a Union Service of Protestants that afternoon sponsored by the Norfolk Ministers' Association.

Dr. Rees is a Welshman, and president of the Congregational Union of England and Wales. His work with world relief agencies began in 1944, when he was senior specialist for the Balkan Mission of UNNRRA. He has been a leader in refugee work under the World Council.

Congratulations go across the sea to Chaplain and Mrs. John G. Truitt, Jr., upon the birth of a daughter, Melinda Leigh, born August 3 in Stuttgart, Germany.

Dr. Erston Butterfield, who once served as superintendent of the Southeast Convention and has more recently been serving in that capacity in the Ohio Conference, has been elected president and principal executive officer of the newly organized Ohio Conference of the United Church of Christ.

The Liberty Vance United Church of Christ cordially invites all former pastors, members and friends to attend a Home Coming Day Service, Sunday, Nov. 24, 1963. Following the morning service, lunch will be served in the Assembly Hall of the new Educational Building, followed by a fellowship hour.

Margaret Alston, Church Clerk

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
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A NURSERY RECORD!

What a record — Mrs. J. T. Herring has been in charge of the nursery of the Suffolk Christian Church for 25 years, and has been assisted by Mrs. J. E. Babb for 18 years, Mrs. David Holland for 16 years, Mrs. Sidney Harrell for 10 years, and Mrs. J. D. Parr for 4 years!

They look after the nursery 52 Sundays a year from 9:30-12:30, caring for infants the entire time, with older children coming in for the church hour — 970 children were cared for during the past year.

Until three years ago, when the Women's Fellowship began sharing, these ladies also provided the "tea party" for the group each Sunday.

A service commemorating the 50th anniversary of the National Council of Congregational Churches was held at First Congregational, Kansas City, Sunday afternoon, November 10, with Dr. Stanley U. North, Dr. Raymond Calkins and Dr. Rockwell Harmon Potter speaking. The two latter are the only surviving members of the "Commission of Nineteen," which drafted the 1913 constitution and statement of faith, which came to be known as the "Kansas City Creed."

Choirs of First, Newport News and Warwick will combine with the choir of Fox Hill Methodist Church to give Handel's "Messiah." Members of the Buckroe Junior High Band will accompany some of the numbers, and Mrs. Jewel Mae Winn will be the organist. A concert will be given in each church.

Third and fourth graders of the Suffolk Christian Church entertained 90 parents and friends Sunday afternoon, September 30, with a program entitled "Home and Family Working Together." Mrs. W. H. Andrews is superintendent of this Beginner's Department.

"Surprised by Joy" was the topic for Rev. Philip Kahal at Mt. Zion (Mebane) November 3. This church will observe ingathering for the Family Thank Offering November 24 during the morning worship service.

Rev. Elmore M. Powell preached at First, Henderson, November 3 in the absence of the pastor, Rev. Joe A. French, who was ill. The service was broadcast over WHNC.

Thank Offering Service was held at First, Portsmouth, at the worship service November 3. "In Remembrance of Me" was the communion meditation topic for the new minister, Rev. Robert Hultman.

THANK OFFERING AT LIBERTY SPRING

The Thank Offering service for Liberty Spring church was held November 3 at the morning worship service, which was planned by Mrs. Luther Wilkins, organist, who is stewardship chairman for the Women's Fellowship.

Presiding was Mrs. Edward Harrell, president of the Women's Fellowship. "Some Reasons for Christian Missions" was the subject of Rev. H. Raymond Phelts. Sharing in the service were Mrs. Leon Brinkley, who led the responsive reading; Mrs. W. P. Tucker, who read the scripture and led the morning prayer; Mrs. Joe Savage, who sang a solo; and Mrs. Edward Harrell, who had charge of the thank offering service. The youth choir furnished special music.

PERFECT ATTENDANCE AT BURLINGTON

The following persons received pins for perfect attendance at Church School this past year at First, Burlington: Leigh Bolick, Kent Bolick, Steve Bolick, Mr. R. H. Wellons, Mr. Herman Truitt, Mr. Allen Miles, one year perfect attendance.

Johnny Braxton, Scott Pollard, Mr. Luther Hearne, three year perfect attendance.

Judy Walker, four year perfect attendance.

Tony Simpson, Donald Walker, Harold Pollard, 5 year perfect attendance.

Mr. W. B. Simpson, 7 year perfect attendance.

Congratulations to all these members of our Church School for their faithfulness. They have set a good example for the rest of us.

"Our Protestant Faith" was the subject for Rev. Collie Seymour at Apple's Chapel on Reformation Sunday. That same day a layman from the church, E. H. Thompson, was the speaker at Bethlehem, Altamahaw.

First United Church of Christ, Newport News, where Dr. Jesse H. Dollar is pastor, has sold its property and is preparing to build on a new site on Todds Lane. In the meantime, they will continue to use the present buildings.

A series of special services in connection with stewardship are being held in November at First, Newport News. Dr. H. S. Hardcastle, former pastor, spoke at a family night supper; Herman Capps, chairman of the board of finance at the Christian Temple spoke at a stewardship institute; there was a "Church Loyalty Sunday" and an "Every Member Canvass" Sunday; reports will be given November 25.

The Annual Conferences — An Appreciation

Clyde L. Fields, Superintendent

The annual fall session of each of our five Conferences was well attended this year. Both the day and evening sessions indicated that there is great interest and activity in the life and work of the Southern Convention during these days. Good reports, lively business sessions, excellent leadership displayed by conference presidents, secretaries, and officers, good reports from local churches, and honest facing of difficult matters, as well as committed seriousness on the part of delegates all indicated progress and health.

Rev. Karlton Johnson lifted our horizons in the matter of stewardship and mission. We were made to feel that mission is personal. We all had a better glimpse of the meaning of the church around the world. The contribution of panel members in the field of Christian stewardship and the problem of realignment seemed to be well received and ample to delegates present. The superintendent expresses appreciation to the two panels in the various Conferences.

Appreciation is hereby expressed to the loyal delegates from local churches who took a day out of their busy schedule to attend the work of the Conference in session. It is to be hoped that each local church will be sufficiently concerned about the wider work to elect and send to the Annual Conferences able delegates and interested visitors. The work of the Conference is important.

THANKSGIVING — A TIME TO REMEMBER

Thanksgiving brings to our memories gratitude for the contribution of our ancient forbears who paused to thank God for his mercy and providential care following the near disaster of the first winter in rocky New England. Thanksgiving is a time to remember early settlers, ideas moving westward, great and honored political leaders, the honored dead, who gave their lives as the price for freedom, and the role of Christ and his church in the fashioning of democracy in our beloved country. Thanksgiving is also the time to remember the political refugees, the iron curtain, the bamboo curtain, the minority peoples of the world, the hungry, the cold, the oppressed — in a word, all those people less fortunate than we. It is a time to remember the 10,000 human beings who are dying of starvation every day. It is a time to remember that malnutrition is the world' number one problem. It is a time to remember that while we have plenty, so many of God's little people have so little or nothing.

Thanksgiving is an especially appropriate time to remember the Congregational Christian Home for Children. Our Home for Children for more than 50 years has provided a home for children who needed a home. Jesus said, "Permit little children to come unto me, and forbid them not." Our Congregational Christian Home for Children takes this word of Jesus as a mandate, throwing wide the arms of love and compassion. Our Congregational Christian Home for Children welcomes children from broken homes and other unhappy social conditions to a place of love and Christian concern.

As long as I can remember, the Thanksgiving Offering for the children at our Congregational Christian Home has been an opportunity for all of us to share a little extra in this beloved work. As your local church affords you the opportunity to participate in the Thanksgiving Offering for the Congregational Christian Home for Children, welcome it as an opportunity to show Christian compassion. Perhaps your local church has arranged for an extra "over and above" gift for the Congregational Christian Home for Children through its regular budget. In any case, Thanksgiving is a time to remember that at our Congregational Christian Home for Children there is opportunity to express our gratitude to almighty God for his abundant blessings through the sharing of a gift for this work of caring for children.

REFORMATION SERVICE

Carl F. Dunker

Last Sunday evening, October 27, I attended the Raleigh Reformation Celebration which was observed at the Edenton Street Methodist Church.

Several ministers from the Raleigh Ministerial Association conducted the service, and Dr. Ben Rose, Professor of Pastoral Leadership and Homiletics at Union Theological Seminary, preached a stirring message concerning the positive principles of the Reformation.

One aspect of the service which tugged at my heart was when the large Chancel Choir sang "Beautiful Savior," and "Once to Every Man and Nation."

Let me share with you a verse from the last anthem; this verse which drew tears from my eyes:

Yet the scafford sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own.

In these evil days when men's hearts are failing them because they fear the future, we, as God's children, need not be afraid, for our God who is with us today will be with us in the tomorrow.

Dwight Moore Moving To Oakland

Reverend Dwight W. Moore, minister of the Center United Church of Christ, South Boston, Virginia, has accepted a call to become pastor of the Oakland Christian Church at Chuckatuck, Virginia, succeeding Dr. William T. Scott, who recently resigned to assume the position of Director of Church Relations at Elon College.

Mills E. Godwin, Jr., chairman of the Board of Deacons at the Oakland Christian Church, said that a unanimous call was extended Mr. Moore and he has accepted the call and plans to move in the parsonage November 26. He will conduct his first worship service at Oakland Christian Church December 1. Mr. Godwin added that the members at Oakland were delighted at the acceptance by Mr. Moore of their call and they look forward to his coming.

It was noted by Mr. Godwin that Mr. Moore was perhaps the youngest minister to ever serve the Oakland Christian Church and is one of the youngest ministers now serving in the Southern Convention. Oakland has a large and active group of young people in the church and its many organizations. The Sunday school has a membership of 325 and the church has a membership of nearly 400.

Mr. Moore was born in Reidsville, North Carolina, and graduated from the public schools there. He is the son of Mr. and Mrs. R. L. Moore, who are still residents of Reidsville. He is twenty-nine years of age and is married to the former Lorene Pim of Salem, Ohio. They have two children, a son, Douglas, age 4; and a daughter, Deborah, age 1.

Mr. Moore graduated from Elon College in 1958 and is also a graduate of the Divinity School of Duke University. He was a member of Pi Gamma Mu Honor Society at Elon and was listed in Who's Who in American Universities and Colleges and graduated from Elon College cum laude.

Mrs. Moore also graduated from Elon College in 1959 after majoring in public school music. She has had several years experience in teaching music in the public schools of North Carolina and Virginia.

Laymen's Sunday was observed at our Suffolk church October 27, with Dr. J. E. Danieley, chairman of the Council for Lay Life and Work of our denomination, bringing the message, and men of the church assisting the pastor in the worship service. A reception honoring Dr. Danieley followed the service.

Don't Be Such A Cold Person!

S. L. Morgan, Sr., Wake Forest, N. C.

Have you ever felt chilled and rebuffed simply by the coldness of someone? I have, even a minister. In a town of fine churches and able pastors, too. I was a stranger in a lovely town, and needed information. I left my companion in the car, and rang a pastor's doorbell. She had told me to beware: "He's very cold and hard," she said, "and may rebuff you." "I'd rather relish that," I said, "He'd be an interesting human specimen to study."

Above all other people, I think, a minister ought to be approachable and friendly — even to a tramp; maybe most of all to a child, or one very old.

In my 70 years as a minister, I had weathered many cold greetings, but never, I think, another as cold as this. By a look and a tone he instantly froze me. At once he made me feel he regarded me as a tramp come for a lift. My hearing poor, I asked to sit near him a minute, just to ask for an address. This he seemed to grant reluctantly. Even my brain seemed to freeze. I fumbled giving the name of my cousin in the car.

I made a quick pass at ingratiating myself. I said, "I think your church is very fine, and they tell me you are a good preacher." It coaxed a very slight smile. Yet obviously he was a young man of unusual ability. A minister ought to be at least kindly.

Then I dropped in to meet the local editor — a member of the same minister's church. What a contrast! His every word and look warmed my heart. I said to my cousin, "If only the pastor had the human warmth of the editor, he'd be worth fifty per cent more to the church and community." She agreed heartily. She knew both well.

The impression haunted me. What might this layman — a church officer in the same church do to warm up his pastor — and maybe almost double his value to his church and community! The idea intrigued me. It took me captive. I went home and wrote the editor . . .

"My apology for writing you the strangest letter of my life. It is my dream of a great mission for you maybe to double the value of your pastor." And told him how I had been chilled by him. "And you are the kind of officer that could make your pastor a new pastor with a warm heart — like yours! If he were warm like yourself, he'd be worth maybe twice as much to your church and community. I'm going to pray for you to make him over. You needn't write me — unless sometime you can report this happy result."

I'm awaiting the reply with some hope. Why might not such a deacon get next to his pastor and transform him by his love into a pastor with a warm heart? For don't we see, indeed, every true pastor's heart grow warmer as he loves and suffers with his people?

A BROKEN CIRCLE

One of the most frequent charges laid to churches is that too frequently there are tight circles or cliques within the membership. Surely the fellowship of the Church ought to be large enough to include any and all who seek to find a meaningful relationship within it. If we were to have a symbol of Back Bay Mission, it might well be a broken circle, indicating its ability to expand when the opportunity arises.

Some weeks ago, Miss Berit Thelander (volunteer staff worker) was engaged in conversation with several young men from Keesler Air Force Base while in the laundromat. From this chance conversation, we have gained four Sunday school teachers. By way of the broken circle, we have added to our fellowship nearly a dozen young men from Keesler, who find a meaningful relationship with Back Bay Mission. Each one of these young men have contributed in one way or another to the work of the Mission.

Last Sunday, while our staff was out to dinner, they met a young man from Los Angeles, enroute to Florida with a vanload of furniture. Mr. Steve, in the course of the conversation, invited him to our evening fellowship. It was the first time in his travels that he had had the opportunity to speak with young people his own age, except for his fellow truck drivers. He added to our pleasure as well as being able to enjoy a pleasant evening.

The highways and by-ways are filled with people seeking a moment or moments of meaningful fellowship, and we are pleased to enlarge the circle to draw them in for we profit from their presence. Each individual, each child of God, has need for a broken circle, and we pray that ours shall always be open to them.

—The Changing Tides
Back Bay Mission

Unseen Care In Our Church

Anyone who stays around the church very much will observe members coming and going, caring for the church in ways that the larger body never knows. For example, one might see:

Members of the Board of Trustees mowing the lawn weekly, or putting in light bulbs, or repairing the furnace blower.

Teachers on Saturdays readying their classes for Sunday.

Ladies setting out flowers, as the petunias outside the sanctuary window, or in the planter in front of the church.

A lady defrosting the refrigerator.

Ladies who took it on themselves to give the floors a sweep-down prior to a funeral.

Ladies taking it on themselves to take the crib linens, or the kitchen linens home to wash and iron.

Ladies gathering up the choir robes to take them to the dry-cleaners, and pinning the collars back in them again.

On a work day, men, women, boys and girls sowing grass, raking leaves, picking up sticks and stones.

A mother bringing in hot dogs and potato chips and cokes on a Sunday evening for the P. F.'ers.

A superintendent buying supplies in Hinkle's Book Store.

And on it goes endlessly — a multitude of little services rendered by people who love their church, services which are taken for granted or not even noticed by the many. Without such loving care of the church by some, the church could not be maintained for the many.

Overseas News

A WHISPER ON A BUS

A missionary was traveling in rural Paraguay, distributing Bible portions. At one place he gave the Gospel of Luke to a man who thrust it back into his hand, saying, "Take this quick and get out before I slap you in the face with it."

Shortly afterwards, the missionary got on the bus to go on his way, wondering whether he had the courage to pass out one more Gospel that day. He noticed a man on the bus reading a Spanish translation of a magazine from the United States. "He must be a man with an open mind," he thought.

The missionary handed the man the Gospel of Luke, saying quietly, "Here is the story of Jesus, written by a doctor." The man took it and a little later came to the missionary and whispered, "Where could I get a Bible?"

An acquaintance began from that meeting that resulted in the man and his family becoming evangelical Christians. The man is now a lay leader in his church and has helped to start a much-needed school.

TEAMS OF TESTIMONY

Eight outstanding American ministers and two of their wives were members of the 1963 Fil-American Teams of Testimony this summer. They spent eight weeks of full schedule in several of the Annual Conferences of the United Church of Christ in the Philippines, holding institutes and seminars, delivering lectures, and participating in various meetings and conferences, to develop leaders and assist in the many aspects of the United Church of Christ in the Philippines.

The Rev. and Mrs. Paul S. McElroy of St. Louis and Dr. Howard C. Goeringer, of Philadelphia, were United Church of Christ participants.

JAPANESE TO CHINA

The Japan Christian Medical Association sent twelve medical workers to Formosa this summer to give medical treatment to the people of the mountainous areas in east Formosa.

Three doctors, four interns, three medical students, one woman health nurse and one woman nurse formed the team which cooperated with an equal number of medical workers of Formosa.

Working from a tent camp base in the mountains, instruction in public sanitation and health was given as well as needed medical treatment.

The association has sent doctors and nurses to Indonesia, Nepal and Formosa and is sending another doctor and his family to Indonesia in August.

"We are all willing to change, providing we don't have to give up anything. We forget that "change" comes from a word meaning "exchange."

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Angola (Africa)

BUNJEI

Mission station. Related institutions: Station school and Willis F. Pierce Memorial Hospital.

November

24—**Rev. and Mrs. Lawrence Wallace Henderson** were transferred in 1960 to Bunjei which is known as the gateway to the largest unevangelized area in Angola. Mr. Henderson was elected General Secretary of the Angola Evangelical Alliance which serves all Protestant missions in Angola. The Hendersons were in Lobito for 11 years.

CAMUNDONGO

Mission station, 50 miles northeast of Dondi. Related institutions: Rural Life School; Escola Domestica; Leprosy and Tuberculosis Camp; Medical Dispensary.

CHILESSO

Mission station, population 500. Related institutions: Escola Domestica; Ida E. Swanson Memorial School; Hospital and Medical Dispensary.

25—**Rev. and Mrs. Duane V. Waln** of the Angola Mission were made retired missionaries of the United Church Board in August, 1963 after 35 years of devoted service. During the whole of their service in Angola, the Walns lived in a difficult colonial atmosphere resulting in the present revolution. Under continual nervous strain and apprehension, they bore themselves well and made a continuingly significant contribution. Their early retirement, because of ill health, brought on in large part by the strains and stresses of revolution, is much regretted by all.

DONDI

Mission station. Currie Institute; Means School; Emanuel Theological Seminary School for Missionaries Children; Sara Hurd Scott Memorial Hospital; Nursing School; Elavoko (leprosy unit of hospital) Tuberculosis Sanatorium; Bates Press; and Publication Center.

26—**Miss Edith Marie Crosby** came to Angola in 1927 and has spent most of her years of service at the Central Institutions. She is presently in charge of the Press and Publications Center, is secretary-treasurer of the Angola Mission and assistant to Dr. Allen Knight, the general treasurer of the Council of Churches, Central Angola.

27—**Rev. and Mrs. Carl Dille** are presently with the Emanuel Theological Seminary, Dondi, a union institution of the Methodists, United Church of Canada and United Church of Christ. After almost a quarter of a century working with the African Church at the village level and in training catechists and under village leaders, the Dilles now leave their first love, village church work, to take part in the training of future ministers and their wives.

28—**Mr. and Mrs. Robin Leroy Markham,** presently on furlough, are missionaries assigned to the Currie Institute, Dondi, although Mrs. Markham works part time. She is a missionary nurse and trained teacher. Mr. Markham is in charge of industrial and trade work and his students come from all over Angola.

29—**Miss Alice Moreira** first went to Angola as a Baptist Missionary in 1939. She has worked at several stations, teaching and doing dispensary work. She is a graduate nurse, has engaged in public health work, maternity, health education and general hospital work.

30—**Miss Margaret Neumann** began her missionary career after 24 years as an elementary school teacher in California. She taught in the School for Missionaries Children in Dondi, but as missionary wives and children returned to the U. S. and Canada during 1961-62, she began work at the Sarah Hurd Scott Memorial Hospital.

A LAYMAN REPORTS

General Synod As I Saw It

By Rex G. Powell, Delegate

Ten delegates, one associate delegate and four visitors consituted the delegation from the Southern Convention to the National meeting of the General Synod. I happened to be an alternate away down the list; and delegates kept dropping out and I was asked to go as a layman. One-half of our delegation were ministers and one-half were lay people. This was my second visit to a national Synod meeting, for I attended the meeting in Oberlin, Ohio, in 1959, and both of these meetings were great experiences for me. There were over 700 delegates from all over the United States, and our small delegation was just about lost in the crowd. We did, however, have opportunities to gather in committees among small groups where a great deal of the work was done. I was impressed by the calibre of our leadership, the dedication of our delegates and officers and the Christian atmosphere that prevailed. We did not always agree on all resolutions and actions taken at the General Synod, but I sincerely believe that the people who supported actions that were contrary to the **southern viewpoint** were people who were sincere and are Christian.

The highlights of this meeting are as follows:

1. The Synod voted to establish National Headquarters at New York. There was competition between Philadelphia and New York for this location but it was voted to locate in New York.

2. It was voted to have a budget of $14,300,000 for 1964-65, which is the same amount as 1962-63.

3. The committee on realignment reported that all conferences west of the Mississippi had completed their realignment program, and urged all other conferences to do likewise. I would like to add that our realignment is one of the big problems facing the Southern Convention today; it is a problem for **this group** of churches which will be called an association in the new set-up, and the Southern Convention will be called a Conference.

4. The Commission on Christian Unity has been encouraged to continue its talks with other denominations for the purpose of union. Exploratory conversations with the National Baptist Convention U.S.A.. and the Council of Community Churches are being held. Meetings are continuing with The International Convention of Christian Churches, (Disciples of Christ); The United Presbyterian, Protestant Episcopal and Methodist Churches.

5. The Board for World Ministries painted a bright picture of their participation in the life and mission of the Church in 63 countries abroad where more than 500 missionaries labor in the service of the United Church of Christ in the service of our Lord.

6. The Board of Homeland Ministries reported much progress in the mission to the homeland. This ministry covers a wide territory.

7. There were two items which were enacted by this synod which did not set very well with the Southern Convention delegates, and which have been widely discussed among individuals, churches and The Christian Sun. If you have read our church paper, and you should have, you are hearing again now what was printed there.

(a) The first of these items is that is was voted to have A CRASH PROGRAM FOR RACIAL JUSTICE NOW CAMPAIGN to raise $1,000,000.00 through Special Offerings and private contributions to help fight the battle of racial inequality. It must be definitely understood that this program is an extra program, a voluntary program, over and beyond your apportionments, and not one cent of your opportionment money will go toward this campaign. Since there were some churches who would like to contribute to this campaign (believe it or not), The Executive Committee, of the S. C. felt that since this was purely a voluntary move, it would make no recommendation to churches about participation, other than to ask each church to use its own judgment which is what your church does anyway.

(b) This brings me to the second item which was very distasteful to Southern Convention Delegates and we even heard a loud yell from the editor of The Christian Sun about this. Most of our delegates thought surely the world was coming to an end, because we never expected this reaction from him. If you have been reading The Christian Sun, you know how he feels, and the officers of the Synod know how he feels; and we admire him for this position of boldness while in the line of fire. In order to further desegregate churches, institutions and instrumentalities of the United Church of Christ, the Synod voted not to contribute funds to churches, institutions and instrumentalities unless they had a policy of openess with respect to race, national background or ethnic origin and requested or urged the instrumentalities, conference and churches to persue such a policy in respect to their contributions. The delegates fought this on the basis that it is sub-Christian, and morally wrong, but were defeated, and it will be in force after July 1, 1964.

I am sure that in every church body that is as large and geographically scattered as the United Church of Christ is, there will always be major differences of opinion between different sections of the country on controversial issues, and we should not be disturbed about these to the extent that they would cause any individual or church to separate from the United Church of Christ. In this circle there is room for people with different convictions; because the constitution of the United Church gives to every local church the power and authority to think and do exactly like you want to do. You, as a church, are an autonomous body. Just as this E. N. C. Conference is an autonomous body, and this group of churches who make up this conference determine the policy of this conference. In the same way our Southern Convention is an autonomous body, and policies are controlled by the delegates who represent the churches at its meeting every two years.

So since we are democratic bodies, we are not nor will be affected by either of these measures unless we allow ourselves by the democratic rule to be affected, so let's not worry about it. There are other things more important.

Our Superintendent, Dr. Clyde Fields, is greatly concerned with the execution of these measures, because he, together with the Mission Board, direct church extension in the Southern Convention. Our thoughts, our prayers, and our support should hinge around helping him with his heavy load; and we can do this by continuing to support your church and the Southern Convention's enterprises. Be loyal to our denomination. This is the time for loyalty, not disloyalty. Our Superintendent will be encouraged by your prayers and support during a time of heavy burden. In closing, I would like to quote him, that is Dr. Fields: "You have been reminded in a hundred ways that these are days of social revolution. This mood of the time was felt at Denver. Daring and radical actions wers taken in the direction of Racial Justice Now. All of us seek justice for all men, but differ honestly on strategy and action rightly to be taken. In this closing paragraph, allow me a closing word. In whatever we say or do, it is my conviction that we will move with the same integrity and tradition that have made the Southern Convention my spiritual environment for all my years in the ministry. Each of you have played an important role in my spiritual growth. We need each other now as we seek God's will for our day."

Proposed Plan For New Conference

Out of the recent meeting of the Steering Committee, along with the 4 sub-committees, the following report has come and is herewith presented for study by the churches. Much work has gone into this matter of trying to formulate a plan for a new conference that will be acceptable to the 3 bodies involved. That this work has gone too slow for some is doubtless true. However, the committees have all worked on the assumption that the plans developed must have as many "kinks" worked out as possible before they ever come before the 3 bodies for approval. We feel very strongly that the better the plan, the better the chance of its approval; we feel further the need for careful and considerate study on the part of all involved with a view to looking for the good possibilities rather than looking only for points of disagreement. Much of the "give and take" exercised by the committees is now going to have to be exercised by the total 3 bodies in order that a new conference may be born with no more than the usual pains of birth!

I—JOINT MEETING OF 3 BODIES

In line with action requested by the Steering Committee and approved by the executive bodies of the 3 judicatories, the Southern Convention, Convention of the South and Southern Synod will meet together in Greensboro, N. C., April 30, 1964. The 3 judicatories will meet in separate sessions on April 28 and 29.

All of the recommendations of the Steering Committee that are ready for action by the 3 judicatories will be mimeographed and mailed out to all ministers and delegates prior to the meetings of each group — or distributed at the meeting if time does not permit distribution of all actions beforehand. Each group will then take action on these recommendations, some of which appear in this report. During the afternoon of April 30, when the 3 groups meet together, a report will be given on those items which will have received a favorable vote from all 3 bodies. Items not unanimously approved will receive further work with hopes that they can be put in agreeable form in short order. Among other things, we hope to have a timetable ready for approval at that time. THIS WILL NOT, HOWEVER, BE A LEGISLATIVE MEETING, as all voting on recommendations ready at that time will have taken place within the 3 groups separately. Those who are to attend this joint afternoon meeting are the regularly elected delegates to each of the 3 groups.

On the evening of April 30th, a service of worship, including preaching, massed choir and singing, will be held in a church in Greensboro. Everyone is invited to this service.

II—BOUNDARY LINE OF NEW CONFERENCE

A recent meeting in Washington, D. C., produced an agreement for the North Carolina-Virginia Conference to be formed along county lines rather than on a parallel line. This means that the proposed new Conference will include all churches in North Carolina and those churches in Virginia to the northern boundaries of the following counties: Accomack, Matthews, Gloucester, James City, Charles City, Chesterfield, Powhatan, Cumberland, Buckingham, Amherst, Boutetourt, and Craig, to the West Virginia line. CHURCHES IN THE CITY OF RICHMOND WILL BE GIVEN LOCAL OPTION TO AFFILIATE WITH THE CONFERENCE EITHER TO THE SOUTH OR TO THE NORTH.

All present at the meeting voted in favor of the foregoing action with two abstaining. Representatives were present from all judicatories involved. The Committee of Nine has approved this agreement.

III—ITEMS READY FOR CONSIDERATION

The following recommendations have been approved by the Steering Committee and are here presented for your thought and study.

A. FROM THE SUB-COMMITTEE ON ADMINISTRATION

1. That the central office of the new conference be located in Burlington, North Carolina, with space being rented until such time as it seems wise to build an office building, or in case this location does not prove completely satisfactory.
2. That the plan of organization be as illustrated.
3. THE BOARD OF DIRECTORS will be elected by the Conference and Associations

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PLAN OF ORGANIZATION

CONFERENCE

31 Member Board of Directors
President (lay or minister)
FTP Conference Minister &
Executive V. P.
FTP Director-Editor (Christian Ed. (Layman) and newspaper)
Secretary
Treasurer
FTC Office Manager & Asst. Treas.
FTC Secretary
12—Committee Coordinators
1—Committee on Christian Ed.

Western N. C. Administrative Area

President (Lay or Minister)
Executive Vice President (FTP)
Secretary
Treasurer
1—Clerical (FTC)
Lay Member
13—Committees

Virginia Administrative Area

President (Lay or Minister)
Executive Vice President (FTP)
Secretary
Treasurer
1—Clerical (FTC)
Lay Member
13—Committees

Eastern N. C. Administrative Area

President (Lay or Minister)
Executive Vice President (FTP)
Secretary
Treasurer
1—Clerical (FTC)
Lay Member
Conference Field Associate in Far Eastern District (FTP)
13—Committees

FTP—Full-time Professional Employee

FTC—Full-time Clerical Employee

in accordance with provisions, and will be the governing body of the Conference for the Conference. The total Board of Directors shall meet semi-annually. The Executive Committee of the Board will meet quarterly. The Conference Personnel is responsible to the Board of Directors and through them to the Conference.

4. THE BOARD OF DIRECTORS shall be composed of the Conference President, the Conference Minister, the Director-Editor, the Secretary, the Treasurer, 12 Conference Coordinators, 9 laymen (3 from each Association, elected by the Association, one of which shall be the Lay Member in the Association), the 3 Associational Executive Vice-Presidents, the Conference Association in the Far Eastern District, and the Office Manager and Assistant Treasurer (voice with no vote). THE EXECUTIVE COMMITTEE OF THE BOARD OF DIRECTORS shall be composed of the President of the Conference, the Secretary, the Treasurer and the 3 lay representatives from the Associations. The following shall attend these meetings with voice but no vote: Conference Minister, Director-Editor, Manager and Assistant Treasurer, the Conference Field Associate, and the 3 Associational Executive Vice-Presidents.

The following comments may be of help in interpreting this proposed plan of organization.

1. The philosophy behind the plan is that it should provide for strong Associations undergirding a strong Conference. Every effort is being made to keep the total cost of operation within the amounts expended by the 3 separate bodies.

2. The 3 bodies now have a total of 10 full-time employees, and 2 part-time. Five of the full-time are professional; 4 clerical; the 2 part-time are professional and clerical, the professional being the Editor of THE CHRISTIAN SUN. Under the new plan, the Editor of the newspaper will be a full-time employee with responsibilities in the area of Christian Education, particularly the summer programs. The total of the new conference is 11, 6 of which would be considered professional and 5 as clerical.

3. The line dividing Eastern and Western N. C. administrative areas (these will be made Associations) has not been determined. When it is, those conferences and churches in those areas will then be encouraged to join together to form the Association.

4. The Conference will have only a Committee on Christian Education, headed by the Director-Editor. All other committees will be on the Associational level with the Conference providing only a co-ordinator. The Conference co-ordinator and the Associational chairmen form essentially what might be termed the Conference committee.

5. The Conference Field Associate in the Far Eastern District will have primary responsibilities in that area, for there are many small churches which need the impetus of having someone work closely with them. However, he will also be available for work in other areas of the Conference.

FUTURE PLANS

The Steering committee and sub-committees will meet again February 11 and 12, 1964. In the meantime, the sub-committees will continue to meet and have as many items as possible ready for approval by the Steering Committee at that time. All such items, along with those here presented, will then go to the 3 judicatories for approval.

Richard A. Cheek,
Chairman
The Steering Committee

FIREWORKS FOR WATER SYSTEM

Gigantic fireworks, all-day feasts and visits from local and national dignitaries greeted the first water system for the villages surrounding Tunghai on April 16. Among those present on this momentous day was Mr. Mark Thelin, who proudly represented the James A. Hunters of Auburndale, Massachusetts, without whose selfless motivation and persistence for more than four years, the water system might not have come about.

When the Hunters went to Tunghai, they were anxious to help the University in its efforts to improve living conditions in the surrounding rural areas. And thus, when two students casually asked, "Why can't we do something about the water here?" Mr. Hunter literally took this on as his project. It was his effective liaison with many agencies of government that led to the solution of the problem by the World Health Organization (WHO).

Elon College 75th Anniversary Campaign Resolution

WHEREAS, Elon College was founded seventy-five years ago by the churches of the Southern Convention "for the purpose of promoting education, morality and religion"; and

WHEREAS, Elon College, faithful to its charter, has served well the youth of our churches and area, producing and inspiring ministerial and lay leadership for the churches and society; and

WHEREAS, the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ, in its 1962 biennial session, recognizing the valuable service of Elon College in the life of our churches and acknowledging the need of the College for improved physical facilities and for more adequate financial support, authorized the College to conduct a capital funds campaign in 1963-64, the amount, plans, and procedures of which were to be approved by the Convention Executive Board; and whereas the Executive Board approved the SEVENTY-FIFTH ANNIVERSARY CAMPAIGN to raise a minimum of $600,000 as a first step in a long-range program of development for Elon College, and approved $225,000 as a goal for the churches of the Convention in this campaign:

THEREFORE, BE IT RESOLVED:

1. That we acknowledge the wisdom, courage and financial sacrifices of the leaders and churches of the Southern Convention in founding Elon College seventy-five years ago;

2. That this Conference note with gratitude and pride the unique contribution and success of Elon College in its 75 years of service to youth in Christian Higher Education;

3. That this Conference approve the actions of the Convention in authorizing this much needed capital funds campaign, and that this Conference accept its share in raising the $225,000 needed to insure the success of the campaign; and

BE IT FURTHER RESOLVED:

1. That we urge each local church to accept and raise its suggested "Minimum" goal, and where possible to accept and raise the suggested "Challenge," or "Sacrificial" goal; and

2. That we call upon the churches and individual members of our churches to join in the observance of the Seventy-Fifth Anniversary of Elon College; and to support generously this Christian witness through Elon College.

(Adopted by All Five Conferences)

A Page for Young People Edited by Sheila Hughes

Sheila Hughes

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

"THE GIFT" AVAILABLE

There is "a unique, beautiful and imaginative film about Christian Stewardship" available at the Southern Convention Office (write Box 336, Elon College, North Carolina) for the use of the youth, or any group, of the church. It is called "The Gift" and is a 16mm motion picture which runs for 20 minutes, in color and with sound.

To quote what was so well said of "The Gift" in a pamphlet about it:

"THE GIFT is an exceptional film which is timely, relevant, and beautiful. A truly courageous work of art, it speaks of Christ, commitment and mission, using a unique style, fine music and unusual insight."

"The Gift" has a definite message, full of impact, for all. It shows stewardship to be a main mission for our whole life, in the giving of our very lives to the world. This can be and should be our gift. The film shows Christ to be God's greatest gift to man and he is the example for every steward. A new technique, called animated painting, is put to use in this film and it aids in the best ways possible to show occurances in history up to modern man, dramatize ones feelings and emotions, and to portray ideas. By this method the artist can relate the message of, and picture, Christian faith, transcending time and distance in a very short time.

This film was shown to a very responsive group of young people in an evening program at the Officer's Retreat at Moonelon this past summer. The film had a definitely good affect on the youth viewing "The Gift." In order to be both enjoyed and thoroughly understood, the film was shown twice as recommended. Following both viewings of the film, the young people divided up into groups of two's and three's to discuss questions put to them about the film and its theme of Christian Stewardship.

Pamphlets giving an explanation of the film as to the technique, contents and purpose may be obtained. Also a folder will be sent to the group ordering the film showing good ways to use the film as a program, recommending worship services to be given accompanying the showing, and giving further good suggestions in an attempt to make the most of the viewing of this very unique film.

For youth groups this would be a very good time to invite other youth groups, or invite parents and adults of the church and thus further the cause of the Youth Ministry, in an attempt at "mutuality." Or you can make a really big production of it and do both, besides inviting other groups of youth of all ages in your own church. It would be a shame for anyone to miss this really great movie on Christian Stewardship.

NOTE FROM YOUR EDITOR

P. F.'ers—

Please get the articles you want to go into the Sun to me at least three weeks before you want them to be out. If you send an article to me on Workday for Christ three days before the Workday there is no humanly way possible for me to get them in beforehand. I want your articles — and I want to hear more from all of you — I haven't been receiving half enough. But please get them to me soon enough. They will do no good if they show up three weeks after the event.

Also, reports on events which have already occurred should be sent in within a reasonable length of time after the event — before it is all old news. I want to do my job well, but as I've said before. this all depends on you and your cooperation.

I know you will agree I've got a good point there (and if I combed my hair a little different, it couldn't show!) and will now send in loads and loads of articles and get them in at the proper times!!! Yeah, yeah. . .

Hoping for a slight improvement—

Sheila Hughes, 1604 Sunset Drive,
Norfolk, Virginia — 23503

From Liberty Spring:

The Liberty Spring Sr. High Fellowship had its installation of officers with the retiring president, Miss Carolyn Byrd making her thank you for an excellent year of work. The following officers were installed by Rev. Raymond Phelps:

President, Linda Preseley; Vice President, Larry Perry, Secretary, Ellen Perry; Assistant Secretary and Treasurer, Carolyn Byrd; Faith Chairman, Betty Byrom; Action Chairman, Joel Harrell, III; Fellowship Chairman, Peggy Pierce; Reporter, Michael Brinkley; Song Leader, Kaye Savage; Advisors, Mr. and Mrs. Joe Savage.

Michael Brinkley,
Reporter

* * * *

GOD, I'M ALL OUT OF TUNE

Yesterday was a swelling anthem.
I heard the challenge of Christ;
I was in harmony with others.
But today I've gotten out of tune;
My words have been harsh.
My actions off key.
A teacher criticized me for being late to school.
You know that somehow my alarm didn't go off.
Friends ridiculed my low chem grade.
You know that's my roughest subject.
Betty was hurt when I mentioned my Saturday date with Bob.
You know I've wanted to go with him for months.
God, why don't they understand
And why am I so out of tune with myself and others?
Quiet me for a measure
That I may learn the melody you would have me live.
Oh Great Listening Heart,
Teach me to listen to the sour notes of others
Even as you listen to me.
Amen.

By Martha Williams
from **Classmate**

Christian Education In Action

The New Curriculum In The Convention

Richard N. Rinker

The United Church Curriculum has been available for churches, in its entirety, since the summer, for use beginning with the first Sunday in September. Two departments, nursery and kindergarten, have been available for two and three years. At the present time, with this first semester material, there are between thirty-five and forty churches of the Southern Convention digging in to some real study and learning with these materials.

Who Can Use It?

These churches range in size from town and country churches having less than 75 members up through urban churches with more than 500. The spread seems to include just about every size in between and in virtually all kinds of situations. This illustrates well the potentials inherent in the curriculum when used following adequate interpretive meetings and leadership training.

Some of these churches continue to take advantage of training sessions being offered. For example, at the Children's Workers Workshop held at Moonelon early in October, there were about 95 in attendance from the three judicatories of the United Church in this area; of these 42 came from Congregational Christian churches, of which 14 were represented. This was an all-day workshop. Those who attended almost unanimously agreed on the value of such fellowship and training.

Use Christian Education Associates

A large part of the acceptance of the curriculum in the Convention may be attributed to the extremely active Christian Education Associates. These individuals have met appointments for training sessions and interpretive meetings in more than 30 of our churches, either as individuals or in teams. They are still engaging in such activity and welcome requests from local churches or groups of churches to share in sessions planned to acquaint people with the opportunities latent in the new curriculum until it is used with understanding. They are also available for general help in Christian education. Requests for CEA help may be sent to: Rev. G. Harold Myers, 2121 Edgewood Avenue, Burlington, North Carolina, giving possible dates and just what is desired.

"Promotion Day would be a good time for adults to voluntarily promote themselves. Our youth are sometimes puzzled when they 'catch up with' their parents in the Sunday school class. Let's make room for our young people."

—**Shallow Well Messenger**

Opinion Poll

"What Do You Think Of The New Curriculum?"

Positive reactions to this question from five people telephoned this week. Four agreed to be quoted after they had spontaneously given their reactions. In each case, their opinions are based on two months experience with the new United Church Christian Education materials. Interesting reading!

Mrs. F. Gann (Adult Class): "It's excellent. A great challenge to anyone who uses it. To me it has been a challenge. It has certainly increased the interest and attendance. Before, the lessons were so cut and dried, the same thing over and over. But now we have a new approach. We thoroughly enjoy it. People concentrate through the whole session."

Mrs. S. A. Naff (Adult Class): "I like it fine. It brings out more discussion than the other materials did. Everybody I talked to seems to like it."

Mr. Jim Spielberger (Senior High Teacher): "The young people like it. It has more pupil interest than previous literature. **Becoming a Christian Person** (the present unit) has really taken them apart. . . I like it because it makes teaching more spontaneous, not like giving a set lecture each Sunday. There is pretty good discussion. They have to share. It's easier to teach because you don't feel that teaching this curriculum is a drudgery. It helps me."

Mrs. J. Bryant (Children's Division Superintendent): "I think it's excellent. But it really requires the teacher to prepare."

—**Contact,** Warwick Church

PARENT-TEACHER TRAINING IN GREENSBORO

Dorothy Ballinger

A series of meetings for parents of children in all classes from nursery through the senior high class is being held at the First Congregational Christian Church in Greensboro. These meetings, sponsored by the Board of Christian Education, include information about the United Church Curriculum for the particular age group, general information about the curriculum, distribution of the various age group charts, displays of books for teachers, parents and children.

For the nursery parents the filmstrip "First Steps in Religion" was used to begin the discussion. For the kindergarten parents the filmstrip "Teaching in the Kindergarten" was found to be helpful to parents as well as teachers. For the primary parents meeting the filmstrip "Next Steps in Religion" was shown. Miss Florence Vail, a field worker for the United Church of Christ, was the resource person for this meeting and answered many questions from the parents pertaining to primary children. For the lower junior parents meeting the Reverend Richard N. Rinker discussed the use of the Bible with lower junior children and answered questions from these parents regarding lower junior children and the curriculum for this age group. Meetings for parents of juniors, junior highs, middle highs and senior highs will be held in November.

This is another way that we can help to interpret the United Church Curriculum by giving all parents an opportunity to find out what is being taught in their children's classes on Sunday mornings.

NEW MOBILE CLASSROOM

On Sunday afternoon, September 15, the Rockingham County Council of Religious Education dedicated a new mobile classroom for use in the weekday church school program in Harrisonburg. The thirty-foot trailer which was designed especially for classroom instruction will be used for released time classes at three of the city's elementary schools. The beginning of the fall 1963-64 term will mark the 35th year of released time instruction for children of the city of Harrisonburg.

A different approach to church school scheduling is being tried by New Church in our North Dakota Conference — nursery, kindergarten, primary and adult classes meet on Sunday. Other age groups meet on week days.

The Grace Of Generosity

Background Scripture: II Corinthians 8-9.

Devotional Reading: II Corinthians 8:8-15.

Memory Selection: **Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.** II Corinthians 8:7.

Paul is writing about giving. He "makes no bones about it" makes no apology for it. It is an integral part of the Christian religion, **a duty.** Christians are under obligation to give. But beyond being a duty, giving is also **a privilege.** One who gives simply from a sense of duty misses the joy of giving. Let this be said once and for all: although the Kingdom of God will never come only by money, it will never come without money.

The Grace Also

"See that ye abound in this grace also." What grace is he referring to? Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, **see that ye abound in this grace also,** that is IN THE GRACE OF GIVING. Giving is as much a grace, and a means of grace as are faith, and love, and diligence, and knowledge, and other graces.

Some Principles of Giving

Paul does not list and discuss all the principles of giving here, but in these few verses he does set forth a few principles of Christian giving. They are timeless in their application.

GENEROUS. Taking an example from common life, the apostle says that as a man sows, he reaps. A few weeks ago I sowed some winter rye grass. I want a good stand of grass around our little home this winter. So I sowed the seed with a generous if heavy hand. I may not get a good stand — the fact is I already have a good stand — but I could not hope for a good stand if I had sowed with a stingy hand. Both the causes to which a man should give, and the needs of the man himself, demand that one give generously. Sparing sowing means sparse reaping; bountiful sowing means bountiful reaping.

SYSTEMATIC. In another place he says "upon the first day of the week." He thus urges systematic giving. One can give more if he gives systematically. He also links it up with worship — "upon the first day of the week." Receiving the offering in a service of worship on Sunday is just as important and just as much a part of the worship service as the morning prayer or the sermon or any other part of the service. The minister is on sound ground when he says **"Let us worship God with our morning offering."**

PURPOSEFUL. "Every man as he hath purposed in his own heart." Giving should be purposeful. People should commit themselves to giving. They should make a commitment or a kind of pledge. Strangely enough, people, some people at least, will make a pledge to every thing except the church. People who say they never make a pledge just aren't telling the truth. They mean they make a pledge to everything except the church. A man ought to think and pray and then make a commitment to give purposely and purposefully to the church and the charity. He should set aside the consecrated portion. Many people say that a tithe is the standard. I have for nearly fifty years given at least a tithe as a minimum and always more as the "separated portion," that which I purposed in my heart to give. This important matter should not be left to chance or fleeting feelings. Make a covenant with God, a commitment to God, give purposefully.

PROPORTIONATE. Giving should be proportionate. One should have a sense of proportion in his giving. For instance there are thousands of people who spend more for cigarettes and liquor than they give to the church!!! There are hundreds and thousands of people who spend more for pleasure than they give to the church! The sad fact is that people do not play fair with God — or with themselves — in the matter of giving. They give God the left-overs, they give him a small portion of their income, they cheat and chisel. Take a look at your own giving in terms of what you spend on some other things. Get a true perspective in this matter.

CHEERFULLY. "Let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." The word "cheerful" comes from the Greek word "hilaros." Even a casual look will disclose that this is the word from which we get our word "hilarity." God wants folks to give hilariously, gladly, cheerfully. Getting a pledge from some people, or a gift from some people is like pulling teeth or performing an operation without benefit of an anaesthetic! One should give cheerfully and he can give cheerfully if he remembers God has given so generously and freely to him. One suspects that God would rather not have some gifts because of the spirit in which they are given.

SUNDAY SCHOOL LESSON
DECEMBER 1, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

The Place to Begin

What is the secret of such giving as has been suggested above? Not great resources or big incomes. The people who give most gladly and generously and proportionately **are the people who have first given themselves to Christ.** If God gets our total lives he gets our pocketbooks. Paul was amazed at what the Corinthians gave, until he discovered that they had first of all given themselves.

Something to Think About— God's Arithmetic

The more a man gives, somehow or other, the more he has to give. I know that is not worldly business. But Paul was writing sober and stubborn truth when he wrote "And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound unto every good work. And he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. Being enriched in every thing to all bountifulness. . ."

The Springs of Giving

"Thanks be unto God for his unspeakable gift." We should give because God in Christ has given to us. The love of Christ should constrain us.

HONORARY DEGREE PRESENTED

Doshisha University presented an honorary doctor of divinity degree to Dr. Darley Downs of the UCBWM on June 28.

The degree was awarded for his distinguished service in the cause of Christianity in Japan. For years Dr. Downs held the post of English Secretary to the Council of Cooperation. His record shows more than 40 years of effort in the cause of Christianity in Japan, including many manifestations of goodwill to Doshisha University. One of his first appointments was at Doshisha Middle School; he and his wife were there from 1923 to 1929. Since Dr. Downs returned to the United States this fall the university took an unprecedented step in presenting the degree in June. Honorary degrees are normally given at graduation ceremonies in March or on the anniversary of the university's founding on November 29.

Lay People Lead Services

Excerpts From Laity Sunday Message

"FOLLOW ME"

W. E. Kube

Shelton Memorial Church, Portsmouth

Laity Sunday is a time when we can, as lay people, directly share in the leadership responsibilities of the church. It is a time when we are reminded that all of us have a part in the life of the church.

The title of my message is taken from a statement which we find Jesus using very often in the New Testament, "Follow me." I feel that Christ meant for lay people, as well as ministers, to follow in his steps. I believe he is continually saying to us, "Follow me."

When Christ called Peter and Andrew they were casting nets into the sea of Galilee. He said to them, "Follow me and I will make you fishers of men." They left and followed.

Jesus went about all Galilee, teaching in the synagogues and preaching the Gospel of the Kingdom and healing all manner of sickness. He called Matthew, a tax collector, to follow him although most "respectable" people would have nothing to do with such a person. Jesus Christ is interested in all kinds of people, and he is calling us to be concerned about all kinds of people in our own communities.

Now let us think about the meaning which Christ gave these words, "Follow me." The word "follow" means to attend, to go or come after, to imitate, and to practice. If we are a follower of Christ, we are an attendant or a disciple of his. This means that we are students under his guidance. At military airports I have seen airplanes guided onto the landing strip by jeeps which had signs on the back reading in big letters, FOLLOW ME. This is similar to the way Christ guides us.

Jesus is speaking to all of us when he says, "take up your cross daily and follow me." It is clear as we look around us in the church, in the community, and in the world that we are not doing our job as Christians as well as we might. We are too often following our own desires rather than Christ. We are too often seeking worldly goods rather than the will of God. Let us determine now and hereafter to be found walking in Christ's footsteps, praying in the words of the hymn: "O Master, let me walk with thee."

LAITY SUNDAY AT WINDSOR

Mrs. G. H. Pierce

Mr. E. R. Laine presided over Laity Sunday services, leading the call to worship, invocation and the Lord's Prayer; Mrs. G. Thomas Alphin served as organist. The responsive reading, "An Invitation to Worship" was lead by Mrs. Shelton Vaughan; Mr. Leroy Holland read the scripture lesson taken from Deut. 6:1-13; the choir sang "He Will Be There"; the "Family Thank Offering" and the regular church offering was taken up by Mr. and Mrs. H. T. Griffin, Mr. and Mrs. Victor Walker and Mr. and Mrs. Harry Young, ushers. The morning message was presented by Mrs. Dow Keeling on "Witnessing Effectively."

LAYMEN'S SERVICE AT OAK LEVEL

W. N. Hoyle

Sunday, October 20, the laymen of the Oak Level Congregational Christian Church, near Youngsville, N. C., had charge of the evening worship service. The program was interesting and enjoyed by all those who attended.

James Cash and Elton White brought the message. Others sharing in the service were: Albert Perry, call to worship; T. N. Daughtrey, song leader; Van Stroud, invocation; Kelton Grissom, greetings and announcements; E. G. Turner, offertory prayer; William H. Shearin and Norris Hoyle, offering; Dewey Wiggins, scripture lessons; Ivey White, evening prayer; George Stroud, benediction.

The men's choir sang "Faith of Our Fathers" as a special. Pianist was Dewey Wiggins, and Phil Stroud and Norris Hoyle served as ushers.

WOMEN'S FELLOWSHIP SUNDAY AT APPLE'S CHAPEL

"With Heart—With Mind" was the theme for Women's Fellowship Sunday at Apple's Chapel November 3. In lieu of the sermon "A Gift of Gratitude" was presented by Ourelia Hogan as leader, Edith Elliott who gave the "Story of the First Box," Ann McIntyre the "Story of the Second Box," and Betty Elmore the "Story of the Third Box."

Others sharing in the service, in addition to the women's choir, were Janet Seymour, organist; Ann Oliver, call to worship; Terry Huffines, responsive reading; Mae Lee Andrews, announcements; Mary Brown, scripture; Hepsei Brown, morning prayer; Mae Apple and Madeline Andrews, offering; Cassie Hardy, benediction. Ushers were Jo Ann Green, Pat Chrismon, Ervine Perdue, Shelby Summers, Betty Apple, Cleo Payne, Kate Summers and Lallah Summers.

WOMEN'S FELLOWSHIP SUNDAY AT SOUTH NORFOLK

Beatrice George

Women's Fellowship Day was observed in South Norfolk Church Sunday, November 10, at the morning worship service with Mrs. J. Frank Morgan as guest speaker. Mrs. Carlton Chappell, first vice-president presided, gave the invocation and led the responsive reading entitled "The Supremacy of Love." The anthem, "Holy God, We Praise Thy Name" was rendered by the choir. Mrs. Coleman V. Hargrove, missionary education chairman, read the scripture, Luke 2:40-50, followed with prayer offered by Mrs. Morgan.

The Woman's Gift Boxes were received and dedicated by the minister.

Mrs. Morgan chose as her topic "GOD'S MIRACLE OF GROWTH." The background for her message was based on the growth of plant life — how a small seed sown grows into a huge tree which brings forth fruit, or beautiful flowers of its kind. From a human standpoint we grow by developing our possibilities.

First, in the Home Life a child needs love of parents to nurture him. In these changing times under the stress and strain of living, often there is a lack of unity in family life and not much time devoted to training the children. Wherever the wrong kind of environment exists disaster is apt to creep in and disintergrate the home.

Second, the School helps to develop possibilities of growth — to educate and to gain knowledge is necessary in growing up. Also the school requires the love and understanding of a teacher toward the child, and to create a desire to learn the facts required in school work, to become citizens of a community.

Third, in our Church Life, we find the finest relationship to nourish souls. God's divine pattern is placed before us in the person of Jesus Christ. It is here we grow in fellowship and learn of his mercy and grace.

It is only through spiritual growth that we can hope and expect to achieve a better world. This also grows gradually just as a bud. We grow in experiences of life in the world with our fellow man.

Mrs. Morgan closed with the stories of the "Ugly Duckling" and "The Great Stone Face," both of which revealed the gradual growth of attainment of God's purpose for lives when all possibilities are used and developed whether they be little or much.

As always at South Norfolk Church, it was a joy and blessing to hear and welcome Mrs. Morgan with her radiant Christ-like spirit.

AT OUR CHURCH HOME FOR CHILDREN — Walstein W. Snyder, Superintendent

Good Reports Now, But We Still Need Your Help

Dear Friends:

The report for this week and for the next several weeks will look very good. We are greatly encouraged by your response at this time of the year. Many people sometimes get the impression that since we do get such good response several months out of the year, that we get all the aid we need from our churches and friends. This of course is far from the truth of the matter. Were you to check your Christian Suns during June, July and August, and even September, you would find some very lean reports for these months. This means that we will need all the assistance we can get from our churches and friends.

We have placed Thanksgiving material, which includes Thanksgiving envelopes, in the hands of all the churches that have requested our material. We hope very much that every church will receive a special offering this year. We know that a number of churches have placed us in their budget for "over and above" giving, and at this time of the year we receive that as the Thanksgiving gift. Whether you make a special offering at Thanksgiving or whether you give through your budget as an "over and above" apportionment is fine with us. We need desperately to reach our goal of $25,000.00 for our Thanksgiving appeal.

If your church failed to receive our Thanksgiving material and you would like for us to mail it to you, including extra copies of our Christian Sun edition, we would be happy to send the amount you need to tell our story.

I want to take this opportunity again to do what I have done for the past two weeks at our fall conferences — invite each of you to visit our Home for Children and see the program we are putting forth for those entrusted to our care.

Dr. Clyde Fields brought the message for Women's Sunday at Wake Chapel, Fuquay-Varina, N. C., November 3. Members of the Women's Missionary Society led the worship and the choir was composed of women.

Rev. W. W. Snyder will be the guest speaker for the Lila H. Sellars Bible Class of First Christian, Burlington, at its annual banquet November 21. He will also show colored slides of activities at the Home for Children.

REPORT FOR NOVEMBER 4, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 12.00	
Eastern Virginia Conference	241.68	
Eastern North Carolina Conference	247.00	
Western North Carolina Conference	101.00	
North Carolina and Virginia Conference	169.40	
Total		$ 771.08

SPECIAL OFFERINGS

Mrs. D. Florence Bryant, Harrisonburg, Virginia	5.00	
Senior Fellowship, Christian Temple Church, Norfolk, Va.	15.00	
First Congregational Church, Plymouth, Conn.	25.27	
Nepaug Congregational Church, Nepaug, Conn.	13.50	
New Hope Christian Church, Roanoke, Alabama	10.00	
Mrs. W. H. Ayscue, RFD 1, Henderson, N. C.	25.00	
Memorial Gifts:		
In Memory of Mrs. Daisy P. Carrigan	5.00	
Special Gifts	811.81	
Total		$ 910.58
Total For The Week		$1,681.66

REPORT FOR NOVEMBER 11, 1963

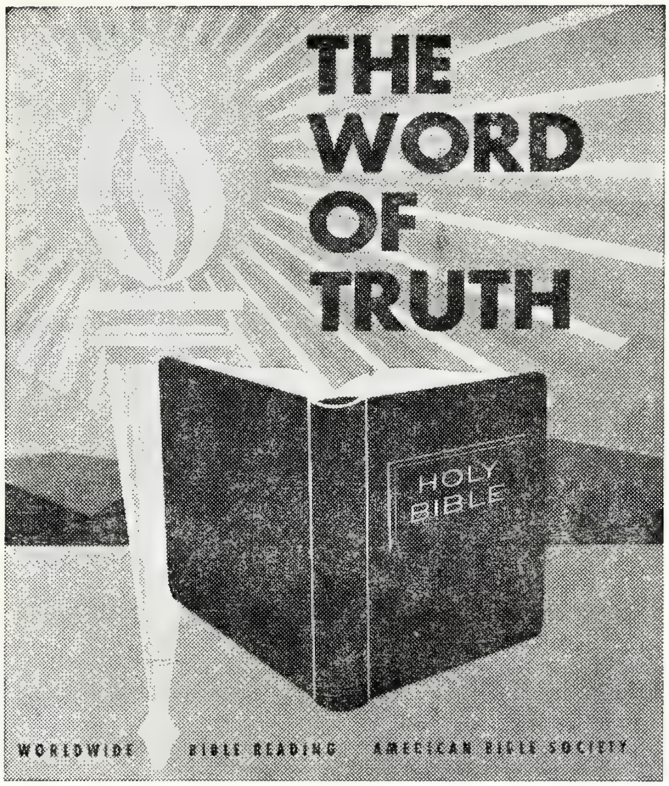
Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 44.18	
Eastern Virginia Conference	275.50	
Eastern North Carolina Conference	129.00	
Western North Carolina Conference	146.77	
North Carolina and Virginia Conference	172.74	
Total		$ 768.19

SPECIAL OFFERINGS

Adult Bible Class, Clayton Christian Church, Clayton, N. C.	5.00
The Women's Guild, Paradise Hills Community Church, San Diego, California	10.00
Esther Circle, Solon Congregational Church, Solon, Ohio	15.00
Mr. & Mrs. Henry E. Wollner, Richmond, Virginia	10.00
Mr. & Mrs. Taylor Rogers, Chesapeake, Virginia	5.00
The Evening Women's Association, Bethlehem Federated Church, Bethlehem, Conn.	50.00
Mr. & Mrs. D. M. McLelland, Burlington, N. C.	10.00
Women's Adult Bible Class, United Church of Christ, Southern Pines, N. C.	10.00
Mrs. H. E. McPherson, Avondale Estates, Georgia	10.00
Dorothy Williams Sunday School Class, Congregational Christian Church, Franklin, Virginia	30.00
Layman's Fellowship, Congregational Christian Church, Franklin, Virginia	250.00
Mary Sue Brittle Sunday School, Bethlehem Christian Church, Suffolk, Virginia	10.00
Mrs. Numa Coma, RFD 4, Reidsville, N. C.	10.00
Miss Laura Sharpe, RFD 4, Reidsville, N. C.	6.00
Business Women's Circle, First Bible Presbyterian Church, Charlotte, N. C.	15.90
Memorial Gifts:	
In Memory of Mr. Isadore Goldman	
In Memory of Mrs. Carl Garrison	
In Memory of Mrs. Annie Pond McClenney	
In Memory of Mr. Horace F. Powell	
Total Memorial Gifts	31.00

Read the Bible From Thanksgiving to Christmas


THE WORD OF TRUTH
HOLY BIBLE
WORLDWIDE BIBLE READING AMERICAN BIBLE SOCIETY

NOVEMBER

23	Thanksgiving	Psalms 100
29		Psalms 133
30		Psalms 150

DECEMBER

1	1st Adv. Sunday	Matthew 5:1-16
2		Matthew 5:17-26
3		Matthew 5:43-48
4		Matthew 6:1-15
5		Matthew 6:19-34
6		Matthew 7:1-12
7		Matthew 7:13-29
8	2nd Adv. Sunday Univ. Bible Sunday	Psalms 119:105-120
9		Psalms 119:89-104
10		2 Timothy 3:10-17
11		Deuteronomy 5:6-21
12		Ephesians 6:11-17
13		Philippians 4:4-9
14		Psalms 25:1-22
15	3rd Advent Sunday	2 Peter 1:16-21
16		Hebrews 4:11-16
17		I Thessalonians 1:1-10
18		James 1:19-27
19		I John 1:1-10
20		John 1:1-18
21		Matthew 1:18-25
22	4th Advent Sunday	Luke 1:5-25
23		Luke 1:26-38
24		Luke 1:39-56
25	Christmas	Luke 2:8-20

For the last six days of the year, these passages are recommended:

26	Matthew 2:2-12
27	Matthew 2:13-23
28	Luke 2:21-35
29	Luke 2:39-52
30	John 8:48-59
31	Revelation 22:12-21

Thanksgiving Offering:

Dr. Henry V. Murray, Burlington, N. C.	5.00	
Mr. & Mrs. Odell King, Burlington, N. C.	100.00	
Mr. William E. Sellers, Burlington, N. C.	5.00	
Edward C. McKinney, Winston-Salem, N. C.	25.00	
W. C. Mull, Burlington, N. C.	100.00	
Ausley Florist, Graham, N. C.	10.00	
Earl B. Caruthers, Burlington, N. C.	2.00	
C. B. Ellis, Jr., Burlington, N. C.	25.00	
Barker's Tire Service, Burlington, N. C.	20.00	
Mr. & Mrs. A. V. Beck, Sr., Burlington, N. C.	10.00	
Dr. A. J. Ellington, Burlington, N. C.	3.00	
Hanford Brick Co., Inc., Burlington, N. C.	25.00	
General Tire Supply Co., Burlington, N. C.	10.00	
James L. McCormick, Burlington, N. C.	25.00	
L. D. Hearn, Carrboro, N. C.	2.00	
Dr. C. W. McPherson, Burlington, N. C.	5.00	
Milton T. Elliott, Suffolk, Virginia	2.00	
Robert R. Hayes, Burlington, N. C.	2.00	
Burlington Roofing Co., Inc., Burlington, N. C.	20.00	
Clarence Cooper, Burlington, N. C.	75.00	
Miss Ruth Miller, Burlington, N. C.	5.00	
Miss Novie Hardee, High Point, N. C.	5.00	
Alfred W. Haywood, Chapel Hill, N. C.	50.00	
T. B. Jones Insurance Service, Inc., Burlington, N. C.	20.00	
King Electric Co., Inc., Burlington, N. C.	25.00	
Mr. & Mrs. Egbert Truitt, Glen Raven, N. C.	50.00	
Mr. & Mrs. C. A. McIver, Burlington, N. C.	25.00	
City Laundry and Cleaners, Burlington, N. C.	50.00	
Mr. & Mrs. R. O. Browning, Burlington, N. C.	75.00	
James A. Barnwell, Burlington, N. C.	10.00	
Special Gifts	728.70	
Total		$1,992.60
Total For The Week		$2,760.79

(In Memory of Mrs. James L. Foster, Sr., for The Doll Fund $5.00.)

In Memoriam

COFER

Our heavenly Father, in His infinite wisdom, called to the great beyond our beloved member, Mr. Dennis Fleet Cofer, on June 29th, 1963. The New Lebanon Congregational Christian Church and Sunday School of Elberon, Virginia, has lost a faithful member. He was a devoted husband and was a neighbor and friend to all who knew him.

In memory of his passing we want to present the following resolutions:

1. That the New Lebanon Church has lost a faithful member.
2. That we extend to his beloved widow our heartfelt sympathy and earnest prayers that God will comfort her heart and also his father, brothers and sisters.
3. That a copy be sent to the family, a copy to the Christian Sun for publication and a copy be entered in the church records.

Signed:
A. T. Sowder
Ruby P. Jennings
Luray E. Savedge

Thoughts For Thanksgiving Day

Bless the Lord, O my soul, and forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender mercies;
Who satisfieth thy mouth with good things,
so that thy youth is renewed like the eagle's.
The Lord executeth righteousness and judgment for all that are oppressed.
(Psalm 103:2-6.)

WE THANK THEE, LORD

We thank thee, Lord, on this recurring day,
For liberty to worship as we will;
We thank thee for the hero souls of old
Who dared wild seas their mission to fulfill.
O gird our hearts with stalwart faith in good,
Give us new trust in thy providing hand,
And may a spirit born of brotherhood
Inspire our hearts and bless our native land.
Amen.
(Thomas Curtis Clark)

PRAISE TO GOD

Tune: "Dix" (For the Beauty of the Earth)

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous source of every joy,
Let thy praise our tongues employ:
Singing thus through all our days,
Praise to God, immortal praise.

For the blessings of the field,
For the stores the gardens yield,
Flocks that whiten all the plain,
Yellow sheaves of ripened grain,
Lord, for these, our souls shall raise,
Grateful vows and solemn praise.

All that spring with bounteous hand
Scatters o'er the smiling land,
All that liberal autumn pours
From her rich o'erflowing stores,
All to thee, our God, we owe,
Source whence all our blessings flow.
(Anna Barbauld, 1743-1825)

From a PRAYER by Harry Emerson Fosdick:

Thanks to Thee for all that is excellent and beautiful in life, for all that cleanses the spirit, clarifies the mind, redeems the soul from destruction, and leads us in green pastures and beside still waters. Put a song on the lips of thy people:

"Bless the Lord, O my soul; and all that is within me, bless his holy name."

The
CHRISTIAN SUN

Elon College Library

Mrs. W. W. Sloan 11-64

Vol. 115 November 26, 1963 No. 47

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

Capsule Sermon

ONE WORLD; ONE MISSION

Stanley U. North

The local church needs must meet its obligation to the conference — not by compulsion but in the nature of the Christian religion. To be self-centered is to stagnate. So, too, the conference needs must meet its obligation to the fellowship. Does one need to be told that our world is one world and that the mission of the church is one mission, at home and abroad? To be provincial is to deny the gospel.

Organ of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ.

Editorial and Publication offices at Asheboro, N. C.

Subscription office:
Elon College, North Carolina

Thanksgiving

May the grace of Christ our Savior and the Father's boundless love,
With the Holy Spirit's favor, rest upon us from above.

Thus may we abide in union with each other and the Lord,
And possess, in sweet communion, joys which earth cannot afford.

—John Newton (1725-1807)

Now thank we all our God with heart and hands and voices,
Who wondorus things hath done, in whom his world rejoices;
Who, from our mothers' arms, hath blessed us on our way —
With countless gifts of love, and still is ours today.

O may this bounteous God, through all our life be near us,
With ever joyful heart and blessed peace to cheer us;
And keep us in his grace, and guide us when perplexed,
And free us from all ills, in this world and the next.

All praise and thanks to God the Father now be given,
The Son, and Him who reigns with them in highest heaven,
The one eternal God, whom earth and heaven adore;
For thus it was, is now, and shall be ever more.

—Martin Rinkart (1586-1640)

Thanksgiving -- Personal

Thanksgiving Day is a delightful heritage of Americans. Its overtones suggest suffering and devotion added to the exaltation usually considered as thanksgiving—a joyous release of spiritual fervor in response to some undeserved gift. The American colonists who held a day of thanksgiving had reason to rejoice, but they were also surrounded by death and difficulties. Their half-rations were adequate for the half of the people still living.

It is possible to catalogue a long list of things for which to be grateful, and sometimes it is wise to "count them one by one." This year this writer will center on one thing for which to give thanks, and the gratitude will be very personal.

When the High Point church lost its young minister in 1957 and a call was extended for me to serve, there was little thought that the term of service would last long. The church was already talking of moving to a new area, and soon the move was on. The church building and parsonage were sold, and land purchased for a new location. Then the weeks passed into months, and months into years without our ability to secure adequate funds with which to build. Many of the members lost heart, and some joined other churches. But there were some who wanted a church and who have stuck through all the years. Young ministers who have helped us have been impressed with the sincerity, the devotion, the determination, and the Christian fortitude of the group that has met in a school for four years — sometimes without visible hope that the new church would ever come.

On this Thanksgiving Day there is a lovely building almost completed among the trees we have learned to cherish. By Christmas it is to be ready for use. It is for this building that thanksgiving will be abundant and sincere. This building is not just another church building with chapel, study and class rooms. It is a visible indication that faith and faithfulness can succeed when all outward signs would indicate failure.

The North Carolina Church Builders Club has sent out a Call for aid. It is hoped that at least 500 people will send in their gift of $10.00 each. It may be that other people who read these lines will want to share in helping a sacrificing group who must for years to come carry a heavy financial load in order that the Congregational Christian Church can make a contribution to the religious life of High Point. The Convention Office is receiving such gifts. The church is profoundly grateful to the Convention churches through the Mission Board for a gift of $10,000. Western N. C. churches have made some contributions. In the main the little group of members and friends are working, praying and giving that there may be a church, and as they see the building grow from foundation to roof there is a very deep sense of gratitude.

This gratitude is not alone for the bricks and building. Faith has been sorely tested, and loyalty has been worn to a frazzle. If failure had been the only answer to this human religious need, then faith and loyalty would have lost their significance. The cross that will soon be lifted high above the place of worship will be a glowing symbol of success that comes by sacrifice.

"Thanks be unto God for his unspeakable gift!"

Subscriptions Help The Church

Most newspapers want additional subscriptions in order to get more money. That is not our case. We are especially anxious to get church group scbscriptions at $2.00 each, which means that there will be a financial loss on each one. That doesn't sound like the "profit motive" does it? It is not.

The reason the Board of Publications has authorized a subscription campaign, and the reason material has gone to each pastor recently asking that subscriptions be sought has nothing to do with the support of The Christian Sun. It has much to do with the support of the churches.

One of the things we need in Church right now is loyalty, the kind of loyalty that sticks through thick and thin, when things go well and when they are exceedingly difficult. But real loyalty depends upon knowledge. It is impossible to be loyal to something you know nothing about. That is why religion is so feeble. People know so little about God. A greater knowledge of our Church, its history, its doctrines, its government, and its leaders would make it much easier for all of us to move forward together.

It is in this field of education that The Christian Sun offers its help to the families of our congregations. But the paper is useless unless it can enter the homes. That means subscriptions. Pastors and church officials are the right people to secure readership of the only weekly publication of the United Church of Christ in America. Why not get busy, friends, and start the New Year with ALL the families of all our churches receiving The Christian Sun? It will help your church to be effective.

Giving Brings Joy

It is not the policy of this editor to comment on articles appearing in this paper, and for the reason that he wants the opinion of every writer to stand on equal footing, and the ideas to be evaluated for what they are worth. He wants people to write for publication, and to say as forcefully as they can the things they surely believe.

Let me break the rule just once. Please read the article on giving by Dr. John G. Truitt. It is so simple, clear, and Christian that it makes one want to give, and to give generously through the church of which he is part. It leaves out all rancor, suspicion, selfishness. It puts the emphasis close to the heart of God, where it belongs.

All who give freely, generously, sincerely because they are sharing with God in transforming this world find that there are wells of joy springing up within the soul. It is worth all that it costs, and more, too. Pledges and payments to the church open doors to happy living in an unhappy world.

President Kennedy Assassinated

John Fitzgerald Kennedy, 35th President of the United States of America, was shot from ambush Friday afternoon, November 22, 1963, while riding in parade in Dallas, Texas, and died within the hour. The Governor of Texas, who was riding in the car with the President, was severely wounded.

A suspect was soon apprehended and jailed, but only after he had killed a policeman. Sunday afternoon as the suspect was being transferred to the county jail, while surrounded by policemen and secret service men, he was shot and killed. The killer was immediately apprehended and imprisoned.

The body of President Kennedy was taken back to Washington by airplane, and lay in repose at the White House Saturday, was transferred to the rotunda of the Capitol Sunday afternoon where it lay in state until Monday morning just previous to funeral services in St. Matthews Cathedral at noon, followed by burial in Arlington Cemetery. Heads of state from most nations of the world attended the funeral.

This great tragedy stunned the people of America. It appeared to be unbelievable. In shame and humility people went to their churches and synagogues for prayer. The new President, Lyndon B. Johnson, proclaimed Monday as a Day of Mourning.

This unbelievable tragedy is the fruitage of hate. For too long we have been dividing into ideological camps, preparing for a possible global war, watching the crime wave rise, settling problems with guns, and allowing hate to take the place of love in human relations. It is devoutly hoped that this black weekend will shock the country, and especially the Church, into a new sense of dedication to the task of rooting out hate wherever it may be found, finding ways of understanding and cooperation, and removing the causes of friction which lead to tragedy. — F.C.L.

1963 Apportionment Paid In Full

The following churches have paid their Apportionment (OCWM) goal for 1963. Churches paying their Apportionment in full will be added to the list each week until the end of the year. It is hoped that each church in the Southern Convention will take a measure of pride in being included in that list. The need for stewardship support of Our Christian World Mission is a continuing obligation and opportunity. Will your church be added to the list next week?

Eastern North Carolina Conference

Antioch
Damascus
Fuller's Chapel
Lee's Chapel
Liberty Vance
Martha's Chapel
Morrisville
Mt. Auburn
Piney Plain
Raleigh
Sanford
Southern Pines
Youngsville

Eastern Virginia Conference

Antioch
Bethlehem (Nans.)
Centerville
Franklin
Oak Grove
Rosemont
Union (Surry)
Windsor

Virginia Valley Conference

Bethlehem
Beulah
Concord
Leaksville
Palmyra

Western North Carolina Conference

Needham's Grove
Pleasant Cross
Pleasant Hill
Seagrove
Sophia
Union Grove

North Carolina & Virginia Conference

Concord
Greensboro, Palm St.
Mebane
Mt. Zion
Pleasant Ridge

TOTALS: VVA—5; EVA—8; ENC—13; WNC—6; NCVA—5.

MINISTERIAL CHANGES

More ministerial changes have occurred in the Southern Convention this fall than usual. The last four reported from the Southern Convention office are:

Rev. John R. Lackey from Parkway, Winston-Salem to Bay View, Norfolk, December 1.

Rev. Hugh Lasseter from Mt. Carmel and Antioch churches in Eastern Virginia to Center, Atlanta, and studies at Emory University.

Rev. Loyal L. Pearce who leaves Berea church, Driver, Virginia, December 1.

Rev. Dolan Talbert from Pleasant Grove, Bennett to Bethlehem, Altamahaw, January 1.

Best wishes of the Southern Convention go to Mrs. Richard N. Rinker, wife of our Minister of Christian Education, and to Mrs. Eugene Tally, wife of the pastor of Third Avenue, Danville, who both had surgery November 11.

Jim Rosser, student at Lancaster Seminary from Shallow Well, Sanford, was one of three leaders of a memorial service for President Kennedy at the seminary Friday afternoon, November 22. That evening he visited the Voluntary Service Center at Pottstown, Pennsylvania, where Mrs. F. C. Lester was a teacher for the week.

"What Is the Bible All About?" is the subject for two study-and-discussion groups being held in six sessions at Tryon church with Rev. W. R. Stevenson, pastor, as leader. These are held in two sections, with one group meeting on alternate Thursday mornings at 10:30 and the other on alternate Thursday evenings at 8:00. They are open to men and women.

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Rev. F. C. Lester, *Editor*
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How Shall I Give?

Rev. John G. Truitt

"Then pay Caesar what is due to Caesar, and pay God what is due to God." (NEB) Matthew 22:21.

My friend had been reading The Christian Sun. He seemed bothered with a big word, "Sanctions." He saw me come into his store, and when opportunity presented itself he asked me: "How shall we give now?"

Until then I had not considered that there might be a new way for giving. He was a good man, and as I saw his concern or anxiety I wondered as to just how I might best answer him. While I hesitated he took up his question and added: "My conscience will not let me give now as before." He must decide soon as to how he should give, because his local church had set its budget, and he would make his annual pledge soon. I told him not to substitute my conscience for his, but I explained briefly and kindly how I expected to contribute humbly and loyally to each item in the budget the same as I had been doing.

His question set me to thinking that it might be well for me to answer for my own congregation, in a neighboring church, the question, "How shall **I** give?". (Pet. 3:15).

After relating the above incident I told my congregation that I was one who did not delight to run headlong into trouble; that I would not discuss the big word my friend was bothered about; but that I would answer, for whatever help it might be for my hearers, my question: How shall I give? And incidentally I remarked that I believed I was about to reach the closing clause in a little childhood prayer ". . . and help me to love everybody!"

Let us turn to the words of the Lord Jesus: "He said unto them, Then pay Caesar what is due to Caesar, and pay God what is due to God." The Pharisees were trying to set a word-trap for Him. Let us be thankful that by his good grace we have come fortunately to be on his side, and that we are not trying to set any word-trap for Jesus. We know we cannot trip him, and that we have every reason for not wanting to trip him- We know him and love him. We find no fault in him, nor in his works.

So the very answer that shut up the Pharisees sets us a-going.

With that background let me answer: How shall I give?

I. **I shall give as an act of worship.** For just as I consider the prayers, the hymns, the sitting together, the silent meditation and adoration, the reading of the Scriptures, the sermon, parts of or the making up of the worship, I consider the giving of an offering an integral part of it. Worship? An act of worship? We know what that is. Jesus said: "God is a Spirit, and they that worship Him shall worship Him in spirit and in truth." I shall seek to make my offering in the right spirit, and in the true measure — in the spirit of love and understanding, and not stintedly, either. Being a member of his Church, and sharing in its program and purpose, I do not want any of God's money left in my pocket.

II. **I shall give as giving it unto him.** "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." I desire to give, as I say, understandingly. As one of the recipients of his love, and the blessings of his Church, seeking in his Spirit to intelligently accept and share in its concerns, I place my offering in the offering plate as if I were placing it in his nail-scarred hand. I trust him through his Church to watch over it, and bless its use to the earth's end. What happens to it, sanctions or no sanctions, after it leaves my hands I trust to his responsible followers, just as I trust the treasurer of this local church. We are all in his hands. "Ye are Christ's; and Christ is God's" (I Cor. 3:23).

III. **I shall give as one of his witnesses.** "And you shall bear witness for me in Jerusalem, . . . and away to the ends of the earth. (Acts 1:8. NEB) Right here, before my family, and with my family, and in the presence of his worshipping people, as an act of worship, I will set a good example and make a witness of his goodness to us all. Witnessing is the business of every Christian. And there are places and times when a dollar humbly given is a true and good word of testimony, a witnessing word for the work of God's love in Christ in the world. And likewise there are times and places where withholding will hinder your witness.

IV. **I shall give thankfully.** Here is a line from Paul "the abundance of their joy. . ." They were grateful, they were thankful! ". . . the abundance of their joy and their deep poverty abounded unto the riches of their liberality. . . but first they gave their own selves to the Lord." Faith in the Lord Jesus Christ, and the growth of the Church, made a difference with them. When I consider how much the Church has meant to me, the circumstance of faith and love the little home of yesteryears, the message of the Book, the power of prayer, the fellowship with Christ and Christian friends, the opportunities and blessings — ah me, I shall give gratefully, thankfully. ". . . giving thanks always," one of the ways I can do it is to thankfully give, regularly, proportionately, worshipfully.

V. How shall I give? **I shall give freely.** The person who rings my doorbell for the church will not be met with excuses, or a sullen countenance. He shall be looked on as a worker, without pay and often with discouragement, for my Lord and his Church. I shall give freely, but not blindly. I shall give as unto that detail the Lord commissioned with these words: "Go, preach, saying, The kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:7,8). Yes, considering the needs of the world "away unto the ends of the earth," and also right around us, I am sure this church will pay its apportionment, and more, in full; and gladly, "for the Lord loveth a cheerful giver."

LAITY SUNDAY AT SHELTON MEMORIAL

The sermon at Shelton Memorial, Portsmouth October 20 was given by William E. Kube. Others participating in the service were Richard Buchanan, Q. Ray Redmond and Frank Padden.

On the bulletin was the following poem, written by a layman of the church, Charles H. Stewart, Sr.

The Sinner

The parson preached a sermon that was masterful and fine.
His voice was filled with eloquence, truth in every line.
He gave broad illustrations of our home beyond the sky,
And a burning place called Hades, for the sinners when they die.

As he spake, I looked around for sinners that I knew,
And there they were sitting there, some in every pew.
In self-unrighteous judgment I condemned them one by one,
And proudly smiled, while the parson prayed, the Master's will be done.

When the parson closed his sermon, he met me in the aisle;

I said, you hit the sinners; he smiled as he replied
Judge not, lest ye be judged, my friend, for Judas was untrue,
I'm glad you liked the sermon, for I preached it all to you.

A Judge Speaks About The Bible

"In many situations in my public life, when I have been called upon to distinguish between right and wrong, the Bible has helped me, not only to make the right choice, but also to have the courage to carry through," says Judge Luther W. Youngdahl, Judge of the U. S. District Court in the District of Columbia, and a member of the National Sponsoring Committee of Laymen of the Worldwide Bible Reading program, celebrating its 20th anniversary.

"The Bible is still helping me day by day in meeting the many difficult problems that arise in my judicial work. I have on my desk in the United States Courthouse in Washington, D. C., a little celluloid box containing cards on each of which is printed a Bible verse which serves as a strength and an inspiration to me for the beginning of each day.

Practical Help From The Bible

"To indicate what a practical and living message the Bible contains for all of our problems, I reviewed the passages which I read recently at the beginning of each of five days. These passages were:

"The Lord is merciful and gracious, slow to anger and plenteous in mercy. — Psalm 103:8.

"Be thou strong therefore, and show thyself a man. — I Kings 2:2.

"Blessed are the peacemakers, for they shall be called the children of God. — Matthew 5:9.

"The path of the just is as the shining light, that shineth more and more unto the perfect day. — Proverbs 4:18.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. — Proverbs 16:32.

"Could anyone get any better counsel before he ascends the bench in the morning of a new day than that he should be slow to anger; that he should show himself a man; that he will be blessed as a peacemaker; and that if he ruleth his spirit, he will be mightier than one who taketh a city? This guidance and counsel is not only good for a judge; it is equally inspirational and good for a doctor, a business man, a laboring man, a teacher, a student, a housewife. It is good for the people of our nation and for the peoples of the world who desire to live under freedom.

"I feel very fortunate to have been reared in a family where the Bible was considered the most important book in one's life. In rearing our children, we have tried to impress on them the significance of the Bible in their lives.

"Consequently, I feel that no matter what one's station in life or calling may be, no matter where on this earth one may live, he is mighty fortunate to have the help and inspiration of the Bible to assist him in facing his daily tasks."

In offering men the eternal Word of God, the American Bible Society shares with them the saving power which alone can redeem lives from destruction. The Bible may go where men cannot go, and may stay when men are forced to leave. During 1962 the American Bible Society distributed a record total of 31,509,821 Scriptures in 299 languages and dialects.

The possession of the Word of Truth, however, is not the mere possession of the Bible as a book. This takes place only when the possessor reads it intelligently and discovers its meaning for his life, meets Truth in the Person of Jesus Christ and experiences that Truth in worship, fellowship, witness, teaching and ethical conduct.

Worldwide Bible Reading Program

To that end, the Worldwide Bible Reading program, for twenty years, and the Universal Bible Week emphasis for forty-six, have been an important part of the Society's Bible use program. At least one person out of every seven in the United States, picking up a newspaper or magazine last year, was confronted with information about Worldwide Bible Reading. The Bible Reading posters have become symbols of a worldwide partnership. Forty thousand blank posters were shipped to other countries for their language imprint, and other countries printed their own posters from the artwork and pictures sent from the United States.

The little bookmark, symbol of the program, reaches additional millions of people through the medium of the religious and secular press. Daily Bible Reading bookmarks were also prepared in Korean, Japanese, Chinese, Thai, Portuguese, Greek, Turkish, German, French, Dutch, and Arabic.

Fifteen hundred radio stations have requested our Bible readings. These are available on records and as printed spots to be read at station breaks. Additional impetus has been given to Bible study by the recordings of Bud Collyer, Emcee of "To Tell the Truth," and Dr. Ralph W. Sockman, minister-emeritus of Christ Church Methodist, New York City.

Helen Keller Says—

Helen Keller says of the Bible, "It tells us to take earth and make it heaven by doing and giving, because it is a joy to do and to give. The strongholds it endows us with in heaven are emotions and ideas primal like spring, unmeasured as the universe. If we hold fast to these beatitudes, war, yea, and oppression multiplied many times, cannot stem our deep will to refashion the world in sanity and peace."

SOUNDLY SAID

Missionaries will go on preaching the gospel to the ends of the earth. The new thing is that it will not be a one-way traffic from the Western churches to the East or South; all countries are "mission fields," and we need one another. —
Suzanne de Dietrich
In **Mission . . . by Royal Authority**

Thy Word Is Like A Garden, Lord

Thy word is like a garden, Lord
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair;
And find, for life's long battle-day,
All needful weapons there.

O may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine!
O may I find my armor there!
Thy Word my trusty sword,
I'll learn to fight with every foe
The battle of the Lord.
—T. H. Gill

Elon Ministerial Students Meet

Clyde L. Fields, Superintendent

The Ministerial Scholarship and Loan Fund Committee was host to a number of young people in college who are preparing for some church related vocation at a dinner meeting held at Holiday Inn, Burlington, N. C., on Monday, November 4, at 5:00 p.m.

Rev. John R. Lackey, Chairman of the Southern Convention Committee on the Ministry; Dr. Ferris Reynolds, Faculty Adviser to the M. A. Association of Elon College; Dr. Robert Kimball, Chairman of the Southern Convention Committee on Ministerial Scholarship & Loan Fund, Dr. W. J. Andes, Chairman of the North Carolina & Virginia Conference Committee on the Ministry; Rev. Richard Rinker, North Carolina Field Secretary for the Southern Convention; Dr. Clyde Fields, Superintendent of the Southern Convention, were present to discuss various aspects of church related vocations with the young people present.

The following young people were present: Miss Margaret Hall, student at Elon College — Home Address, 806 S. 10th St., Lanett, Ala. Miss Sandra Hubbard, Elon College — Route 1, Box 112, Ramseur, N. C. Miss Becky Harward, Elon College — 3826 Tremont Dr., Durham, N. C. Jerry Cameron, Elon College — Route 4, Sanford, N. C. Allen Tyndall, Jr. & Doris Ann Tyndall — Box 1045, Elon College, N. C. Miss Sarah Anne Maurer, Elon College — 110 Case St., Norwich, Conn. Rev. & Mrs. Roger L. Fletcher, Elon College — serving Carolina Congregational Christian Church, Route 3, Burlington, N. C. Miss Mary Ann Barnes, Elon College — Route 1, Box 169, Holland, Virginia. Oscar Fowler, Elon College — Route 1, Box 90, Whaleyville, Virginia. Miss Janet Lamm, Elon College — 507 W. Davis Street, Burlington, N. C. Miss Mary Coolidge, Elon College — Church Street, Amston, Connecticut. Robert Treat, Elon College — 38 Meadow Lane, Manchester, Connecticut. Miss Leanna Sellers, Elon College — Route 3, Broadway, Virginia. David Andes, Elon College — Box 625, Elon College, N. C. George M. Phillips, Jr., serving Mebane Congregational Christian Church, 1331 Collins Drive, Burlington, N. C.

The young people present are giving serious consideration to some aspect of the Christian ministry. Some will serve in Christian Education, some in the field of missions, some will choose the teaching ministry, and others will choose the parish ministry. The young people present were unanimous in their conviction that such meetings are of tremendous importance in meeting young people and the guidance needed in preparation for a church related vocation.

PRAYER OF A LONELY FOREIGN STUDENT

Almighty God, our Heavenly Father, thou hast made the earth and the people thereon, white, yellow, red or black, at thy will and they are all good in thy sight. I beseech thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns, give me wisdom that I may understand that people of what ever complexion are all thy children and thou are their Father and Creator.

Amen.

ELON COLLEGE SEVENTY-FIFTH ANNIVERSARY CAMPAIGN

Pursuant to the 1962 action of the Southern Convention of Congregational Christian Churches, an Acting Conference of the United Church of Christ, the Executive Board of the Convention has approved the SEVENTY-FIFTH ANNIVERSARY CAMPAIGN to raise a minimum of $600,000 as a first step in a long-range program of development for Elon College and has approved $225,000 as a goal for the churches of the Convention.

The Southern Convention formula was used as a basis for calculation in determining the goals for the conforences and churches.

	Minimum Goal		Challenge Goal		Sacrificial Goal	
Conference	Total	Per Year for 3 Yrs.	Total	Per Year for 3 Yrs.	Total	Per Year for 3 Yrs.
Virginia Valley	$ 11,703	$ 3,902	$ 13,261	$ 4,421	$ 15,600	$ 5,199
Eastern Virginia	84,655	28,222	95,917	31,969	112,869	37,623
E North Carolina	37,323	12,542	42,292	14,100	49,756	16,583
W. North Carolina	23,071	7,695	26,073	8,691	30,673	10,226
North Carolina & Virginia	81,944	27,318	92,861	30,951	109,277	36,415
Total	$238,696	$ 79,679	$270,404	$ 90,132	$318,175	$106,246

A Problem For The Church

Fred F. Myrick, Norfolk

Regarding the field of public education today, much is being said editorially and otherwise about wayward youngsters, drop-outs and compulsory attendance, all of which they relate to juvenile delinquency.

One editor of a prominent daily newspaper recently said, "The school system has enough to do without becoming a sort of glorified baby-sitter for wayward youngsters."

It is understandable that almost any of us might have little patience with the child not interested in learning. And a compulsory school law is not likely to help train or improve those who drop out of school and persist in becoming wayward individuals.

While such a law is never out of order and always helpful, the greatest need is to find some way to establish an effective training program for the waywards, the drop-outs and all who tend to clog the normal training process. They are creating the gravest problem today as juvenile delinquents in every community.

Crime reports and statistics indicate that the very group we are inclined to ignore is responsible for a large portion of the increase in crime in this country over the past 10 to 12 years.

The gravity of the problem certainly presents a great need for a mandatory program which should result in crime prevention, rather than, as we are doing today, waiting to cure or rehabilitate the criminal after the crime has been committed.

Those best fitted to render the necessary training for such a group must come from among the churches, schools, civic clubs, trained welfare workers, psychiatrists, psychologists and those particularly trained in social relations.

The sooner we get to such a program the better it will be, for the crime problem is growing all out of proportion to the total means for dealing with it.

AN ISSUE WHICH WILL NOT GO AWAY

Every minister with any shred of awareness sees that the racial issue is the greatest issue before Christianity today. If the first great commandment of Jesus, and the second which is "like unto it," have no validity in the minds of church members, then the churches are finished, or eventually will be.

Ralph McGill of
Atlanta Constitution

Mexico 1963 – Hopes And Anticipations

By Bishop John Sadiq, Chairman
Commission on World Mission and Evangelism
World Council of Churches

Editors Note: The first full meeting of the Commission on World Mission and Evangelism of the World Council of Churches will meet in Mexico City, December 8-20. Two hundred church leaders from six continents will look at the missionary task from a new angle. The Rt. Rev. John Sadiq, Anglican bishop of Nagpur and chairman of the meeting, examines some of the issues facing the conference in this article.

To talk about the significance of an event which has not yet happened may appear foolish. Seeing visions and dreaming dreams are, however, part of our Christian calling. Isaiah in the temple, Ezekiel in the valley of the dry bones, Saul on the road to Damascus, and John on the island of Patmos were granted visions and dreams. William Carey, the cobbler who founded the modern missionary movement, John XXIII, the Roman pontiff, and Martin Luther King, the Negro leader, illustrate this high calling in Christ Jesus.

What, then, about the coming meeting in Mexico City of the Commission on World Mission and Evangelism? Since the integration of the International Missionary Council and the World Council of Churches at New Delhi in 1961, the Commission has come to represent a new vision of an old task — proclamation of the Gospel to the ends of the earth that all men may turn to Jesus Christ and be saved.

This is the first full meeting of the Commission. But already there is clear indication that the integration of the two world bodies, concerned respectively and primarily with the mission and unity of the Church, has become, on the whole, a fruitful reality. A new outlook and outreach have been provided to the Commission for the carrying out of its mandate.

Will the vision of 'one flock and one shepherd' be helped or hindered by the complex organizational set-up of the World Council? It is my hope and prayer that the Commission may be guided by the Holy Spirit to find ways and methods which will not hinder but help the proclamation of the Gospel in the desperately hungry and needy world. The insights gained by the Commission will be of inestimable value to the whole structure of the World Council of Churches.

It is my dream that Mexico will explore fresh, relevant and challenging ways of presenting Christ to the world of today. The time in which we live is marked by universal hope and fears. Every day one hears of revolts, strifes, threats of war and actual conflicts. In parts of the world the racial conflict remains unabated. Half the world continues to be hungry, and the rate of population increase remains alarming. In the context of this increase the Christian world is shrinking day by day. Old non-Christian faiths have become renascent. Moral advance is not keeping pace with the march of science. New areas of land and life mock at the poor outreach of the Church.

On the other hand, there are some signs of hope in this century of despair. The Test Ban Treaty, now ratified by all member nations of the United Nations has taken out the sting from the cold war. A new atmosphere has come in the matter of relationship among the churches. Schemes of church union have recently received a new impetus. God has placed in the hands of the Churches new instruments of mass media and communications.

The theme of the meeting is both humbling and challenging — God's Mission and Our Task. God's mission has been the same since creation. It was made crystal clear in the incarnation, life, teaching, death and resurrection of Jesus Christ. It has become a world reality through the Church by the power of the Holy Spirit.

But what about our task? One of the purposes of the Mexico meeting is to help the churches in their thinking and plans. Given sufficient waiting upon God in worship and Bible-study, given costly missionary intercession, given the speaking of the truth in love, there is no reason why Mexico should not open new vistas of missionary and evangelistic adventure through all available means which God has placed in our hands — literature, broadcasting, committed missionaries, consecrated laity, service to the hungry and the uprooted, centers for the study of non-Christian faiths and confrontation with the living faiths.

But this "titanic task" can be fulfilled only in unity. It is my hope and prayer that all endeavors in Christian unity will receive stimulus and encouragement from the deliberations of the Mexico meeting. The participation of the Orthodox and the presence of official observers from churches not in the World Council will give to this meeting a more ecumenical flavor and meaning. This unity must be inspired by the presence of the Triune God, because it is only through unswerving faith in God, unflagging hope in Christ and unflinching love in the Holy Spirit that we dare to see visions and dream dreams about the Kingdom.

THINGS TO REMEMBER

The value of time.
The success of perserverance.
The pleasure of working.
The dignity of simplicity.
The worth of character.
The power of kindness.
The influence of example.
The obligation of duty.
The wisdom of economy.
The virtue of patience.
The improvement of talent.
The joy of originating.

Mt. Bethel Bulletin

By Him We Are Called . . .

TO HEAR HIM . . . "Everyone who hears these words of mine and does them will be like a wise man who built his home upon a rock."

TO TRUST HIM . . . "Come to me, all who labor and are heavy laden, and I will give you rest."

TO BE HIS OWN . . . "You are not your own, you were bought with a price." "No longer do I call you servants, but I have called you friends."

TO LIVE UNDER HIM . . . "For the grace of God has appeared . . . training us to live sober, upright, and godly lives in this world."

TO DO HIS WILL . . . "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father"

TO GO FOR HIM . . . "Go, therefore, and make disciples of all nations."

Rev. Henry V. Harman
Memorial Church, York, Pa.

Southern Convention Women's Fellowship Officers

1963-1964

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Mrs. T. W. Good, Broadway, Virginia.

Mrs. Winfred Bray, Route 2, Burlington, N. C.

Mrs. Garland Spratley, Dendron, Virginia.

Mrs. E. G. Middleton, 1439 Sweet Briar Road, Norfolk, Virginia.

NORTH CAROLINA

President — Mrs. R. M. Cline, Box 133, Sanford, N. C.

1st Vice President (also Chairman of Friendly Service) — Mrs. Everette Neese, 1124 Carolina Ave., Albemarle, N. C.

2nd Vice President (also Chairman of Spiritual Life) — Mrs. Kenneth Register, 721 North Church Street, Burlington, N. C.

Recording Secretary — Mrs. Phillip Kahal, Route 3, Mebane, N. C.

Corresponding Secretary — Mrs. Max Vestal, Route 7, Box 99, Sanford, N. C.

Treasurer — Mrs. J. E. Danieley, Elon College, N. C.

Department Chairmen

Christian Education — Mrs. W. W. Snyder, Elon College, N. C.

Missionary Education — Mrs. W. D. Rippey, 617 N. Sellers Mill Road, Burlington, N. C.

Social Action — Mrs. W. W. Sloan, Elon College, N. C.

Stewardship — Mrs. Winfred Bray, Route 2, Burlington, N. C.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Angola (Africa)

ELENDE

Mission station. Related institutions: Orlinda Childs Pierce Memorial School; Foor Rural Life School; Merlin Ennis, Jr. Memorial Kindergarten; Medical Dispensary; Escola Domestics.

NOVA LISBOA

Population 50,000. Important urban center.

December

1—**Mr. and Mrs. Gladwyn Murray Childs** are in the U. S. on pre-retirement furlough during 1963-64. They have been in charge of the Mission at Nova Lisboa which has about 50 students. Mr. Childs was official representative of the Mission and has had much to do with the schools of the church in their relations with the authorities in Angola. He has also been active in the work of the Nova Lisboa parish.

ETHIOPIA

Addis Ababa, capital. Population, 300,000.

2—**Rev. and Mrs. William Lane Graffram** joined the staff on the Radio Voice of the Gospel in Addis Ababa in September, 1963. This ecumenical venture in Christian broadcasting beams programs to Africa, Asia, and the Middle East. As program exchange officer, Mr. Graffram will maintain relationships between Addis Ababa and studios preparing programs in different countries.

GHANA

3—**Work in Ghana was begun in 1847. As the result of World War I, the Mission was orphaned. In June, 1945, the E. & R. Mission Board received a call for help in this area and in 1946, the first missionaries arrived in Ghana and since that time, the staff has increased to 38.**

4—**Mr. and Mrs. L. Russell Johnson** were appointed in 1962 as service representatives and assigned to the Heifer Project in Ghana for a two year period. This work is in cooperation with the Ghana Council of Churches and UCBWM agricultural missionaries at Yendi. They have had quite a bit of practical experience in this line of work.

ACCRA

Capital of Ghana, population 100,000. Related institutions: Ghana University and Achimota College.

5—**Mr. and Mrs. Robert Riddle McAbee** were appointed Service Representatives for a three year assignment in West Africa through Church World Service in May, 1962. His specific task is to establish and administer a program of relief and possible refugee re-settlement in Ghana, Nigeria and Liberia. Mrs. McAfee assists with a cooperative nursery school.

6—**Mr. and Mrs. Bruce W. Mosher** are responsible for the operation of a hostel for the children of the missionaries in Ghana. He is also mission treasurer and has plans to return to the U. S. to complete his training (two years) for the Ministry.

ADIDOME

Rural village 65 miles from Accra. Related institution: Evangelical Presbyterian Church Hospital.

7—**Miss Elsie L. Bock** is a special missionary nurse serving at the hospital in Adidome, where she was recently transferred from the Worawora Hospital in Ghana. Miss Bock has degree of B.S. in Nursing with a major in Sociology.

Nominating Committee

Mrs. John Truitt (Chairman) Elon College, N. C.

Mrs. Dolan Talbert, Route 1, Bennett, N. C.

Mrs. Clyde Fields, Elon College, N. C.

Mrs. Richard M. Peterson, Route 1, Elon College, N. C.

EASTERN VIRGINIA

President — Mrs. Bill Simmons, Post Office Box 15126, Chesapeake, Virginia.

1st Vice President (also Chairman of Friendly Service) — Mrs. Garland Spratley, Dendron, Virginia.

2nd Vice President (also Chairman of Publicity) — Mrs. F. F. Foster, 3015 Terrace Road, Hampton, Virginia.

Recording Secretary — Mrs. Raye V. Knight, Chuckatuck, Virginia.

Corresponding Secretary — Mrs. Coleman Hargrove, 1425 Chesapeake Ave., South Norfolk, Virginia.

Historian — Mrs. J. S. Rollings, Sr., Brandon Apartments, Suffolk, Virginia.

Department Chairmen

Spiritual Life — Mrs. J. A. Nichols, Franklin, Virginia.

Christian Stewardship — Mrs. Alfred H. Ellis, Route 1, Box 634, Suffolk, Virginia.

Christian Social Action — Mrs. Ray Gordon, 213 Grace Street, Suffolk, Virginia.

Christian Education — Mrs. William T. Joyner, 2106 Wyoming Ave., Portsmouth, Virginia.

Missionary Education — Mrs. James E. Glages, 1513 Griggs Street, Suffolk, Virginia.

VALLEY OF VIRGINIA

President — Mrs. Austin Kipps, New Market, Virginia.

Vice President — Mrs. Emerson J. Rohart, Route 2, Box 85, Harrisonburg, Virginia.

Recording Secretary — Mrs. Boyd Estep, Broadway, Virginia.

Corresponding Secretary — Mrs. Shirley White, Broadway, Virginia.

Treasurer — Mrs. Lynwood Hosaflook, 531 West Wolfe Street, Harrisonburg, Virginia.

Historian — Mrs. Kermit Kibler, Stanley, Virginia.

Department Chairmen

Spiritual Life — Mrs. Garnett Andes, Route 4, Harrisonburg, Virginia.

Stewardship — Mrs. E. K. McInturff, Elkton, Virginia.

Christian Education — Mrs. Mark Andes, Box 307, Winchester, Virginia.

Missionary Education — Mrs. Charles Cooper, 206 Molden Drive, Winchester, Virginia.

Social Action — Mrs. Dewitt Cupp, Route 4, Harrisonburg, Virginia.

Friendly Service — Mrs. Albert Shirkey. Jr., New Market, Virginia.

Nominating Committee

Mrs. Hubert Liskey (Chairman) Route 3, Harrisonburg, Virginia.

Mrs. Shirley White, Broadway, Virginia.

Mrs. J. E. Bryant, Park Place, Harrisonburg, Virginia.

ON CHURCH MUSIC

The music program has long established itself as a vital artery in the life of our church. The purpose of music in a worship service serves as a way of offering praises to God. Just as the musicians of long ago rendered their heart to God in Solomon's Temple, so today there is the opportunity in our music program to serve our Christ. By participating in a choir one has not only the satisfaction which comes from any worthwhile experience, but also knowing that the music produced has enriched the lives of those who have worshipped and perhaps drawn them to a closer awareness of His presence. Moreover, participation encourages us to put into practice such Christian ideals as service, reverence, and dedication. There is a need for you in our program and we extend the invitation for you or a member of your family to join with us in our efforts to serve God through music.

—First, Cedar Rapids,
Iowa, Bulletin

"Some Thoughts About Stewardship"

Frank R. Hamilton

When a boy gets up at five o'clock in the morning to deliver newspapers, people say that he is a go-getter, certain to get ahead in the world. If the Church were to ask that boy to get up at five in the morning to do some work for the Lord, people would say, "Ridiculous-" "It's asking altogether too much of the boy, and depriving him of his rest!"

If a woman spends eight hours away from her home tasks, working in an office or store, or even in her garden, she is termed an "energetic person." If she were to do the same thing for her Lord. they would say, "She's foolish; religion has gone to her head!"

If a teen-ager pays thirty-five cents for a hamburger, the parent raises no objection, but if the young girl or boy asks for ten cents for the Sunday School offering, it is "too much."

A man pays a dollar and a half weekly for a haircut, and gives his Church for the Lord's work a dollar a week, and never seems to think that it is in any way "short-changing" the work of salvation. Many still give for a church pledge just what they gave 25 years ago, in apparent ignorance or disregard of the fact that costs of everything have quadrupled in 25 years. Today it costs four times as much as it did a quarter of a century ago to carry on the mission of our Church, with the great majority still giving the same as they did in 1938, before World War II.

If one ties himself down to make a monthly car payment of $30.00 per month, he thinks little of it, and pays it regularly; yet, would pass out from fright and shock if he placed that amount on the offering plate. Surely, it is a crazy world indeed, where such contrasts can occur. It's like the tune the British played at the Yorktown surrender — "The World Turned Upside Down." Such is the imbalance of our sense of values!

Christian stewardship is a way of life, a way of faith, a way of love. It recognizes that all we have and are, all that we gather and spend, is a trust from God. It is he that hath made us, and not we ourselves. A good steward develops his personality, increases his knowledge and capacities, accumulates friendships, and grows in the faith. He puts God into every part of his experience, and shares what he has received because of the grace and guidance of the Heavenly Father. A good steward holds nothing back, but willingly offers his assets and his abilities to his Creator and Redeemer.

When such a realization becomes ours, we cannot any longer have our giving for God's work be so out of balance with our giving for trivial non-essential items. We will be consistently faithful in the accounting of our stewardship to him from whom comes all that we have and are.

A Page for Young People Edited by Sheila Hughes

Youth Faces The Future

Ann Kernodle

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

Dear P. F.'ers,

Joining you this year as Southern Convention Pilgrim Fellowship Secretary and as North Carolina-Virginia Conference Vice-President, I am a senior at Walter M. Williams High School of Burlington, North Carolina. At school I am a member of the National Honor Society, Student Government, Keyettes, and the Speech and Scribblers' Clubs, and am managing editor of the school paper, "The Barker." A large amount of my time is spent with music as I play violin in the school orchestra and string ensemble and am assistant school organist.

A member of the First Christian Church, I am an active participant in the Pilgrim Fellowship, holding the office of vice-president, and I am an advocate of the Youth Ministry which is rather new to our group.

Heading my list of "favorites" is travel. The most interesting country my family and I have visited is the U.S.S.R. We spent three weeks there last summer and found the Georgian province the most delightful. My favorite sport is water skiing and I hope to learn to "snow" ski in the near future.

I feel life should include plenty of fun with a generous addition of serious thought-provoking discussions. To my way of thinking, the most serious mistake an individual can make is to stop thinking for himself and to fall into the footsteps of the crowd. When this happens, he no longer is an individual and his life becomes meaningless, even to himself.

My pet peeve is the "jerk" who can only think "coon;" I am in favor of racial equality and it disturbs me that even we who are Christians hesitate to stand for what we know is right. In many other areas we have lost the push and drive that sets the pace for others. This is the front on which we as Christian youth have failed to do our duty.

Let's renew our faith and courage for this year ahead and join our other P. F. officers in setting a new standard for America's Youth.

Blest be the tie that binds,
Ann Kernodle

ATHLETES AT SUFFOLK CHURCH

The pastor, Rev. Robert B. Marr, is setting an example for the others in the field of athletics by being first runner-up in the city Men's Tennis Championship and also the recipient of the President's Physical Fitness Medal awarded by the Tennis Association.

Mrs. J. Lewis Rawls, Jr., is Women's Golf Tournament Champion and Tommy Morgan won the city and state 18-and-under tennis championship. George Beamon and Roy Richardson played a grueling battle for the Suffolk Men's Gold Championship, with Mr. Beamon winning. Mrs. M. W. Writtenberry and Mrs. J. G. Copeland were on the championship team of the Ladies Bowling League. And then there is Robert H. Ellis, vice president of the Old Dominion Checker Association, and one of Suffolk's outstanding tournament checker players!

PROGRESSIVE DINNER AT BURLINGTON

Senior High Pilgrim Fellowship of First, Burlington held their annual progressive dinner November 3. Mary Maude Sanders was chairman.

After meeting at the Educational Building the group went to the following homes for different courses: Harold and Scott Pollard; Ted Watson; Ricky Kimball; Celia Ann Hall.

The Rosemont Youth Fellowship held their Workday for Christ Saturday, November 2, 1963. Sixteen youths participated in this project. The various jobs which were performed were washing cars, ironing, raking leaves, cutting grass, transplanting shrubs, and weeding flower gardens and sidewalks. The total amount which was brought in was sixty dollars — this also included donations given to this project.

Judy Halstead, Reporter

PILGRIM FELLOWSHIPS AT NEWPORT NEWS

During the month of October the PF groups have been busy in their church work. They attended the Eastern Virginia PF Rally at Bethlehem on October 6. The Bethlehem group provided a wonderful meal and a most enjoyable program. Everyone had a wonderful time. On October 13 we were shown slides by Mr. and Mrs. C. L. Rountree of their trip to the West Coast. On October 20 the group had its once-a-month study of Christian Symbols. On October 27, the three PF groups had a joint meeting when they were shown a film on the life of Martin Luther. They also had a program on Reformation Sunday.

The Junior and Senior Hi groups have undertaken two new projects in which they are greatly interested. Many of the youth of our church have attended camp Moonelon. There once was a lovely lake there in which one could fish and go boating. This lake was drained due to a mosquito and drainage problem. Now the Southern Convention P. F. has undertaken to rebuild the lake as its project. They have asked all local groups to help raise the $3,000.00 needed to complete this project. Our second project concerns the worship programs given on Sunday Morning in the Fellowship Hall. On the last Sunday of the month the young people present the worship program. We feel it gives us more responsibility and a better chance to serve the people of our Church.

Planned activities for the month of November include a bowling party and weiner roast. We have also planned a business meeting when the officers will suggest programs for the group to look into.

The pastor, Rev. Carl F. Dunker, is meeting with the Senior Youth Fellowship at Wake Chapel the third Sunday evening of each month for an informal discussion on "You and Your Lifework."

Second Semester Curriculum

Churches using the United Church Curriculum for the first semester, which began in September and will end the last of January, should have their second semester orders sent in by now. Some have set up orders on a yearly basis so that they will not need to renew an order every semester. For those who order a semester at a time, now is the time to get in your order for materials to be used beginning in February and continuing through June.

In January of 1964, there will be five area workshops to study and discuss the second semester materials. One has not yet been confirmed but the others will be held as follows:

2:30-5:00 on January 4 — Sanford First Congregational Christian (North Carolina).

2:30-5:00 on January 5 — Union Ridge, Burlington (North Carolina).

7:00-9:30 on January 12 — Great Bridge, Chesapeake (Virginia).

7:00-9:30 on January 13 — Liberty Spring, Suffolk (Virginia).

The second semester materials will be considered on a broadly graded basis: preschool, children, youth and adults. The theme for this semester will be EXPLORING OUR AMERICAN HERITAGE. Courses will be dealing with these topics:

Nursery — Threes in the Christian Community
Kindergarten — Trusting God's Creative Love
Primary — God is Love
Lower Junior — Stories of Jesus
Junior — Jesus of Nazareth
Junior High — A Life of Jesus
Middle High — The Language of Faith
Senior High — Jesus the Christ
Adults — The Christian View of Man

Leadership for the area workshops will be provided by Christian Education Associates of the Southern Convention. They will also be available to meet with local church groups for consideration of these materials after work has begun with them. Churches which have not been using the United Church Curriculum and wish to begin with the second semester courses may obtain help in preparation and interpretation by writing Rev. Richard N. Rinker, Box 336, Elon College, N. C. or Rev. G. Harold Myers, 2121 Edgewood Avenue, Burlington, N. C. (CEA coordinator).

The Brightness Of The Vision

Richard N. Rinker

There is within the hearts of all Christians a realization which seldom permeates their minds. It is that our God is Lord of all of life and, more, creatively engaged in what grows to become.

When once this truth of God invades our pondering search for undisturbing half-truths we can no longer be content with shallow self-delusion. It becomes impossible for us to seek out easily-distortable and quickly flexed clinches which we can make fit into our comfort and confusion.

This truth has, at times, been thought of as the quality of omnipresence. It transcends the implications of an idea of being ever-present or all-present, however. It suggests that God was present at our creation, at the creation of every thing and moreover that He has established the order of creation itself in its potentialities. He not only creates . . . it is because of Him that there is any possibility of creation.

Man is a part of this creative possibility. Man was and continues to be created because of God's will to create the human creature as a physical, mental and spiritual entity. Man is not only spirit, as God is — man is spiritual, that is, like spirit. He is also a creature of the physical and mental. He is a balanced creature in time. It is as such that any Christian consideration of man's relationship with God must be carried out. Man, because of what he has been created to be, can respond to his God in physical, mental or spiritual ways. All are interrelated since man is a whole being normally.

Christian teaching needs to take into its concerns the whole nature of man. No amount of spiritual nourishment will eliminate what is unspiritual about man — indeed, without these that which is spiritual could never be communicated to man. Christian education, if it meets the responsibility of relating spiritual truths to man, must relate what is basically Christian in source and perspective to that which is so easily disassociated from the Christian perspective: vocations, social needs, sex, art, and so many other aspects of man's life which become either unrelated to personal faith, or dirty, or shallowly conceived and comfortably pleasing.

Thus it is that the curriculum of our denomination, recognizing the wholeness of man, the creative wisdom of God who made man wholly as he is, the strength of our gospel, and the relevency of the truth revealed through Christ Jesus to our time and any time — thus it is that we have an excellent tool to assist us in our educational mission as Christians. A mission with a vision which sees God reaching into all of life, into the lives of individuals totally and making a difference. This is the brightness which Christian education seeks to give to this vision through our new curriculum.

FOUND FAITH

A Roman Catholic was returning from early Mass when he met a Baptist returning from the drug store with his Sunday paper. "Well," the Baptist said, "I suppose you've done your religious duty for the week. But why don't you go to a church where the message is in English?"

"I couldn't do that," replied the Catholic. "You see, I've vowed never to go into a Protestant church. But if you believe the services are better than mine, why aren't you there now?" The Baptist stuttered, "Well, you see . . . that is . . ."

The Roman Catholic broke in, "You are a member there, aren't you?" "Well yes, but . . ." "When you joined, you promised to attend, didn't you?" "Well, yes, in a way, but. . ."

"Then," continued the Catholic, "we are alike in one way and different in another. We are alike in that we both avoid Protestant churches. We're different in that I vowed I would keep out while you vowed you would go in."

The Baptist blushed, gripped his paper, and went home.

Think this over when you are tempted to dismiss your need for worship. Many times we've wondered why the Roman Catholics are more faithful in their attendance. There are many answers, to be sure, but we still must face the biggest — they are taught to be faithfu.l

—Travis Styles in
Biblical Recorder

A hillbilly grandfather was laboriously writing a letter.

"Lucifer," he said, "how do you spell 'rat'?"

"That's easy, grandpaw," replied Lucifer, "R-A-T."

"Naw, I don't mean mousey rat, I mean rat now!"

Revolutions are not made; they come. A revolution is as natural a growth as an oak. It comes out of the past. Its foundations are laid far back.

—Wendell Phillips

The Source of Christian Commendation

Background Scripture: II Corinthians 10-13.
Devotional Reading: II Corinthians 12:6-10.
Memory Selection: **It is not the man who commends himself who is accepted, but the man whom the Lord commends.** II Corinthians 10:18.

In order to understand this lesson, we must keep in mind that Paul is answering some of his critics in Corinth. They have brought charges against him, or worse still, they were conducting a "whispering campaign against him" in his absence. He answers their charges and refutes their claims, and in doing so, he lays down some universal principles and proclaims some abiding truths.

"We Are Right, We Are The True Church." "You Are Wrong."

First of all these folks were intimating that they were "it", that they belonged to Christ in a way that Paul did not belong. This spirit is not dead. It often finds expression especially in small "sects" or "splinter groups." They think they are right and they make no bones about the fact. They have a monopoly on the truth and on the Holy Spirit in their thinking. They look down upon other denominations and other faiths. Alas, this is also true of some folks in larger denominations. This view is a denial of true religion. Any religion that makes a man look down on his fellowmen, which makes a man think himself better than his fellowmen, is no true religion. In Africa some East Africa churches have recently been making public confession of sin as the result of a great revival. But many Europeans in the section refused to take part in this confession, but stood aloof, refusing to be identified with the fellowship of forgiven sinners. Basically Christianity is "a fellowship of forgiven sinners." The trouble with arrogant Christians is that they think that Christ belongs to them, rather than that they belong to Christ. The United Church of Christ does not have a monopoly on truth or the Holy Spirit. Nor does any other denomination or group.

Judging By Outward Appearance

These critics hit Paul a low blow when they poked fun and sarcasm and ridicule on his personal appearance. Now the fact is that from what we can learn, Paul was no movie star in appearance. One description of him, gleaned from an early book called "The Acts of Paul and Thecla" describes him "as a little balding, bandy-legged man, with a hooked nose and shaggy eyebrows" — not a very impressive picture. These critics made great play with it. Alas that we so often judge by outward appearance. We so often forget that an humble body often lodges a great spirit. Wilberforce was a very small and frail-looking man — it seemed as if a strong wind would blow him over. But Boswell once said after hearing him speak — he got up on a table so that he could be seen — that "I saw what seemed to me a shrimp mount upon a table, but as I listened, he grew and grew until that shrimp became a whale." One sinks to ultimate depths of discourtesy and unwisdom when he makes capital of another's personal appearance, that is, his natural appearance.

The Wrong Standard Of Measurement

After refuting the charges his critics made against him, Paul takes the initiative. He says that he would not dream of comparing himself with those who are forever giving themselves testimonials and commending themselves while depreciating others. They do this because they have the wrong standards of measurement. They were measuring themselves by themselves, or by others. And as long as they were doing this, they made a pretty good showing. For they measured themselves not by the best, but by the worst. The story is told about a little girl who came in tears to her mother because a Polish family had moved out of the community. In surprise the mother said "My dear, I didn't know that you cared so much for those children." "I didn't," said the child, "but now there is nobody that I am better than." We may not be so frank, but many of us feel the same way. When folks boast about how much better they are than other folks, they usually compare or measure themselves with the worst, and not the best.

SUNDAY SCHOOL LESSON
DECEMBER 8, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

There is, of course, some value in **measuring one's self by himself.** One can see whether he has grown in grace and knowledge. When I was a boy we used to mark our height on the jamb of the kitchen door to keep track of our growth. One needs to check up on himself every once in a while to see how he measures up to his ideals and goals.

There is value too, in **measuring ourselves by others.** There are others better than we are, believe it or not. Many a baseball player has made the big league, because as a youngster he patterned his life after Stan "The Man" Musial, or Babe Ruth, or some other great player. The same thing applies to those who have become musicians or preachers or statesmen or what have you. It is well to measure ourselves by others, to have ideals and heroes as our example and inspiration.

But the **ultimate standard of measurement is Jesus Christ.** The point is not are we as good as others, but are we as good as Jesus Christ? He is our rod of measurement and our standard of comparison when we measure ourselves. And when we measure ourselves by Him, there is not room left for pride.

Entrusted With The Gospel

DECEMBER 15, 1963

Background Scripture: Galatians 1 and 2.

Devotional Reading: Romans 11:8-17.

Memory Selection: **For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Gentile.** Romans 1:16.

BY WAY OF INTRODUCTION

Galatians is not a very easy letter to understand. But it is an important letter concerning several aspects of the Christian faith and gospel. It has three main themes: Apostolic authority, Justification by faith, and the Life of believers. Paul was "a little warm under the collar" when he wrote it. Unlike his other letters in which he usually commends his readers for their good points and offers a prayer of thanksgiving, he starts this letter, after a brief salutation, with a rebuke and a scolding. Even in his salutation, he defends his apostolic calling and emphasizes the fact that salvation comes through Christ by faith, and issues in a new life. Thus in a few words, he declares the outline of his letter. Paul does not pull any punches in this letter. He hews to the line and lets the chips fall where they will.

Backsliding

The Galatian Christians were backsliding. They were falling away from the gospel which Paul had originally preached. In contrast to Paul, who proclaimed that men were saved by faith by the grace of God in Christ, the Judaizers insisted that a man should become a Christian through Jewish rites and ceremonies and law. Paul calls it "another gospel." He was polite, for it was really heresy and no gospel at all. To say the least it was an adulterated gospel. There are many people who have itching ears. They fall for every new "ism" and doctrine. They soon lose interest in true Christian doctrine, and either backslide or go off on some tangent. They are constantly looking for "another gospel." And there are many false teachers who lead them astray by saying, for instance, "Christ is out of date, the Gospel is impossible to practice, the Bible is really not reliable or authoritative and is out of date, Christianity is only one of many religions and is not superior to all religions, mere men wrote the gospels," and so on ad infinitum and ad nauseam.

A Man Pleaser

The Judaizers accused Paul of being "a man pleaser." They evidently did not know their man or had ever heard him preach. No man ever sought less to please men, in the sense of "watering down the gospel." Paul never preached what he thought men wanted to hear, but always what God wanted him to say and what men needed to hear. He never trimmed his sails. He never compromised his message. He was always in trouble. Wherever he preached he had a revival and at the same time a riot. In reply to his critics he asked, "Do I seek to please men? For if I yet pleased men, I should not be a servant of Christ?"

There is point here for contemporary preaching. Many ministers are compromising their message, they are not declaring the whole gospel. Far be it from me to be unfair to my fellow-ministers. But many ministers are keeping silent in these crucial days when great issues are at stake because the pew refuses to give them the freedom of the pulpit. And the more the pity because the pew denies this right of freedom of the pulpit. Sixteen of twenty-eight Methodist ministers in Mississippi have had to give up their pulpits within a year and another is on the way out because he took a moderate stand on racial matters. These things ought not so to be. People do not have to agree with a preacher. But they ought to give him the right to preach the truth in love. When folks say they want a preacher to preach the gospel they often mean simply that they want him to preach what they want to hear. The gospel is something more than "pie in the sky bye and bye." The gospel is concerned with everything that concerns human life — the conditions under which men live, how men make their money, how they treat their fellowmen, their right to work, the dignity and worth of every individual and their equal worth before law and God, justice, freedom, and so on. The gospel of Christ is an explosive thing. It is literally "the dynamite of God" — the words in the Memory Selection "the power of God" could literally be translated "the dynamite of God." As the little girl said the last book in the Bible is the book of "Revolutions" and she did not have it far wrong.

(Continued on Page 15)

1963 A Good Year At Windsor

Attendance pins were given on Rally Day (left to right) to: Mr. R T. Turner (9), Mr. Ronnie Whitley (9), Mrs. Shelton Vaughn (2), Miss Marianne Robinson (8), Mrs. L. E. Holland (3), Mr. Allen Bland (3), Mr. Mabrey Scott (5), Mrs. Tenie Stephenson (6), Mr. Tenie Stephenson (6), Miss Carolyn Stephenson (7), Mr. B. L. Stephenson (6), Dave and Bill Bailey (twins) (1), Ward Eason (2), Everett Scott (5), and Mr. Howard Turner (not in picture) (1) year.

We have had a very successful year under the leadership of Rev. and Mrs. W. A. Grissom.

A Family School of Missions was held during the Lenten season ending with Holy Week services.

Christian Family Sunday was held on May 12, all families were urged to sit in groups. The topic of the sermon was "A Sure Foundation."

On History Sunday we had the church history read by Mrs. Betty Alphin.

The church was organized 1877. Four members present were children of charter members, Mrs. Garrie Watkins Rhodes, Mrs. Claudyne Roberts Railey, Mrs. Mattie Roberts Selby and Mrs. Lillian Roberts Carson.

Bible School was held during June with good attendance.

The Sunday School picnic was held at Pine Lake, which was enjoyed by all with lots of food and fun for the children.

Rally Day was observed on October 6. Pins were given to eleven for attendance from 1 year to 9 years.

Laity Sunday was observed on October 20 with men and women taking part. Mrs. Marjorie C. Keeling was the speaker and our Thank Offering was the largest ever.

For six Tuesday nights we were privileged to have the Leadership Training School. We had fine teachers who gave us great inspiration for greater work in the coming year.

Our church joined with the Baptist church for World Community Day. Mrs. Hannah Wise Holland was the speaker.

November 10 was Family Night dinner with each family bringing a covered dish. A good program was enjoyed by all.

Mrs. Allen Beale, Reporter

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Children Guests Of Burlington Rotary Club

Dear Friends:

Last night (Monday, November 18th) was a memorable occasion for our boys and girls.

Each year the Burlington Rotary Club invites our boys and girls to share with them in a weekly meeting prior to Thanksgiving. Last night the children and staff attended Holiday Inn near Burlington to be guests of the Rotarians. The Holiday Inn is comparatively new and none of our boys and girls had visited there before, so this was a real treat for all of them. They thoroughly enjoyed the delicious fried chicken and all the trimmings.

Each boy and girl in acceptance of the invitation wrote a personal letter to an assigned Rotarian and told how much they appreciated the invitation and that they would be looking forward to being their guest. They wore name tags so the Rotarians would have no difficulty in locating "partners" when we arrived for the meeting.

A number of our boys and girls did a variety program under direction of Mr. Gary Millwood. The presentation was thoroughly enjoyed by the entire group.

The Burlington Rotary Club has as its main project our Home for Children. Each year at Thanksgiving they make a special effort in sharing with our Home for Children. They set as their minimum goal $2,000.00 and we are sure they will reach or exceed that amount this year. As you know, our goal is $25,000.00.

We are certainly grateful to this fine organization for the support they give our Home. I know, too, that our churches in the Convention are very grateful for this kind assistance in caring for the boys and girls entrusted to our care.

As you celebrate this Thanksgiving may you not only remember us with your contributions, but also remember us with your prayers that we may be able to meet the needs of those who are in our care.

REPORT FOR NOVEMBER 18, 1963

Southern Convention Churches and Sunday Schools

Eastern Virginia Conference	$ 248.34	
Eastern North Carolina Conference	20.00	
Western North Carolina Conference	18.50	
North Carolina and Virginia Conference	107.80	
Total		$ 394.64

SPECIAL OFFERINGS

Mrs. Sylvia Shinkey, New Market, Va.	5.00
A Friend	5.00
Adult Bible Class, Third Ave. Christian Church, Danville, Va.	5.00
Mrs. Lucile Cullers Herr, Front Royal. Va.	5.00
Women's Fellowship, Pope's Chapel Church, Franklinton, N. C.	10.00
Piney Plain Christian Church, Route 4, Raleigh, N. C.	35.00
Happy Sharers Club, Greensboro, N. C.	20.00
Mrs. R. B. Baker, Greensboro, N. C.	25.00
Presley Duke, Jr., U. S. Naval Air Sta., Memphis, Tennessee	5.00
Mr. and Mrs. J. Marvin Whitley, Suffolk, Virginia	10.00
Lawrence S. Holt Trust Fund	450.00
Memorial Gifts:	
In Memory of Debbie Speight	
In Memory of Mr. Horace Powell (3 Memorials)	
In Memory of Mr. Thomas H. Howell	
In Memory of Mr. Ed Taylor	
In Memory of Mrs. C. L. Garrison, Sr.	
Total Memorial Gifts	27.00
Thanksgiving Offerings:	
Charles M. McMillan, Burlington, N. C.	10.00
A Friend	1.00
A. L. Curling, South Norfolk, Virginia	10.00
Miss Clarisse Smith, Winter Park, Florida	5.00
Mrs. Pauline J. Phillips, Newman, Georgia	20.00
J. Griffin McClure, Graham, N. C.	10.00

ROSEMONT WELCOMES MRS. J. F. MORGAN BACK HOME

Ruby Cannon

Mrs. J. F. Morgan who has made her home on 35th Street, Norfolk, recently moved to the City of Chesapeake. Her new home is near the Rosemont Church, where Mr. Morgan was Pastor for eighteen years. We refer to Mrs. Morgan as "The Parsonage Queen," as the title is so becoming to her.

The members and friends of Rosemont Church welcomed her and her son, Nelson, who is now working in the Norfolk area, at a tea given in her honor at their new home at 1208 Earle Avenue on Sunday afternoon October 20.

This renewing of old friendships was a happy occasion both for Mrs. Morgan and her old parishioners. The house was beautifully decorated with white gladiolus and the ladies of the Church served punch and cake. The Maude Hedly Sunday School Class sponsored the tea and was assisted in serving members of other classes and Mrs. J. H. Herrington, Mrs. J. B. Gibson and Mrs. Ruth Hassell as a committee.

Mrs. Morgan has retired from teaching school and hopes to give more time to religious work in her community and Rosemont Church. She will serve as a "teacher-at-large" and will certainly be an asset in any capacity for which she may be called upon.

Her many friends at Rosemont welcome her back to the Church where she and Mr. Morgan served long and faithfully.

LAITY LEAD AT BEVERLY HILLS

Laity Sunday was observed November 3 at Beverly Hills, Burlington, with men and women sharing in the morning service.

The choral call to worship was given by J. Ryan Crutchfield. Mrs. Mary Jeffreys read the scripture, following which Calvin Phillips led in prayer. Jack Lynch led in the reading of the Statement of Faith of the United Church of Christ.

"Your Neighbor as Yourself" was the theme for the meditations which were introduced by a statement by Mrs. Leary S. Riley. Speakers were Norman Burke on "As Yourself," Mrs. Jessamine Chauncey on "Who Is My Neighbor?" and Jerry Pitts on "How Far Does My Neighborhood Extend?"

"The Gift," new stewardship film was shown at Beverly Hills, Burlington, Sunday evening, November 3, followed by a vote on the budget for the coming year.

Mr. and Mrs. H. H. Waters, Newport News, Virginia	1.00	
James P. Kinard, 1430 Broadway, New York, N. Y.	21.00	
W. K. Holt, Jr., Milledgeville, Georgia	31.00	
William J. Cobb, Asheville, N. C.	10.00	
E. M. Avery, Bridgewater, Mass.	5.00	
Rev. and Mrs. Robert A. Knowles, Westfield, Mass.	10.00	
Mrs. R. M. Dickens, Varina, N. C.	20.00	
Mr. and Mrs. Jesse H. Jones, Halifax, Va.	10.00	
Mrs. Mamie K. Perkinson, South Hill, Virginia	10.00	
G. M. Womble, Pittsboro, N. C.	100.00	
Dr. James W. Johnston, Burlington, N. C.	50.00	
Dr. S. W. Moore, Graham, N. C.	5.00	
Luther L. Bundurant, Norfolk, Virginia	15.00	
H. Wayne Beal, Jr., Burlington, N. C.	5.00	
Sen. B. Everett Jordan, Saxapahaw, N. C.	25.00	
Mr. and Mrs. James W. Maynard, Burlington, N. C.	10.00	
South Atlantic Bonded Warehouse Corp., Greensboro, N. C.	20.00	
J. W. Scott & Co., Greensboro, N. C.	10.00	
Earl Clapp, Burlington, N. C.	1.00	
John R. Puckett, Burlington, N. C.	5.00	
Mr. and Mrs. O. W. Hines, McLeansville, N. C.	55.00	
Mrs. Eunice Morningstar, Graham, N. C.	5.00	
Alamance Radio-TV Service, Burlington, N. C.	25.00	
D. Mack Smith, Burlington, N. C.	10.00	
Ladies' Aid Fellowship, Eure Christian Church, Eure, N. C.	10.00	
P. K. Holt, Burlington, N. C.	200.00	
Mr. and Mrs. J. E. Cumbie, Brown Summit, N. C.	10.00	
Burlington Exchange Club, Burlington, N. C.	10.00	
Mr. and Mrs. Horace W. Phillips, Hardeeville, S. C. (Suffolk Christian Church, Suffolk, Va.)	125.00	
Mrs. Evelyn C. Garrett, Chesapeake, Va.	5.00	
Mrs. William F. Slade, Chelmsford, Mass.	25.00	
County Motor Co., Graham, N. C.	25.00	
Mr. and Mrs. Y. A. Bray, Nathalie, Virginia	2.00	
Floyd H. Black, Arlington, Mass.	2.00	
Mr. and Mrs. J. G. Toler, Brown Summit, N. C.	20.00	
R. W. Tucker, Beacon Falls, Conn.	10.00	
C. D. West, Jr., Newport News, Virginia	5.00	
Mr. and Mrs. R. H. Coble, Burlington, N. C.	10.00	
Charles V. Sharpe, Burlington, N. C.	10.00	
Dr. Howard L. Little, Gibsonville, N. C.	10.00	
C. A. Pugh, Winchester, Virginia	50.00	
Women's Guild, United Cong. Church, Bridgeport, Conn.	10.00	
Mrs. Ada E. Rhines, Westfield, Mass.	2.00	
Mr. and Mrs. Raymond G. Bentley, Harwington, Conn.	10.00	
Rev. Mont. M. Thornburg, Millsbury, Mass.	2.00	
Mr. and Mrs. Marlowe R. Kersey, Dayton, Ohio	25.00	
Mrs. George Brannon, Sanford, N. C.	5.00	
Baker-Cammack Hosiery Mills, Burlington, N. C.	100.00	
Dwight B. Downs, New Haven, Conn.	5.00	
The Bank of Burlington, Burlington, N. C.	10.00	
Arthur Wilkins, Suffolk, Virginia	25.00	
Mrs. J. L. Hall, Ninantic, Conn.	5.00	
Mrs. G. Herman Gibson, Burlington, N. C.	10.00	
Calvin C. Linneman, Burlington, N. C.	5.00	
Chester M. Downing, Fairhaven, Conn.	5.00	
W. T. Harvey, Burlington, N. C.	10.00	
Ralph H. Scott, Burlington, N. C.	20.00	
Miss Georgia Bradley, Mebane, N. C.	20.00	
S. G. Lehman, Raleigh, N. C.	10.00	
Special Gifts	385.12	
Total		$2,318.12
Total For The Week		$2,712.76

(In Memory of Mrs. James L. Foster, Sr.,
For The Doll Fund — $5.00.)

SUNDAY SCHOOL LESSON

(Continued from Page 13)

Called To Be An Apostle

Paul refutes the charge about his apostleship by referring to the record. God laid hold on him on the Damascus road. Before that he had been a zealous Jew, a persecutor of the Christians, jealous of the perogative of the Jews and devoted to the Law. But it pleased God to reveal his Son unto him, and to commission him to preach the gospel among the heathen. His call was not of men but from God. Alas for the man who tries to preach unless he has the conviction that God has called him to preach! That call may come in various ways, it does come in various ways, but it must come. The true minister does not choose the ministry; he is called to the ministry. And if he is called, woe is he if he does not preach the gospel.

Seven thousand people in the Louisville area attended "The Christian Heritage Day Service" October 27 in Freedom Hall sponsored by the Louisville Council of Churches, of which Rev. Carl R. Key is executive secretary.

In Memoriam

LEE

The First Congregational Christian Church of Portsmouth, Virginia, suffered a great loss in the passing of our beloved member, Harry Wallace Lee, whom God called home to his eternal reward on September 3, 1963.

We, the congregation of which he was so solid a part, wish to pay tribute to his long and faithful service. He had served in every official lay capacity, including over twenty-five years as Superintendent of Sunday School, chairman of committees and a Life Deacon; with a keen and abiding interest in the work of our denomination, serving and holding offices in the Conference and Convention. His kindly spoken words of Christian counsel will be missed.

He was a devoted husband and father. Being a friend to all, he had attained honor and success in business and civic life enjoying the respect and loyalty of all those who knew him.

In his memory we offer these resolutions:

That we bow in humble submission to the will of our Heavenly Father and thank him for the gift of this loyal and sincere member and friend.

That we extend our heartfelt sympathy to his family.

That a copy of this memorial be sent to his family, one be placed in church records and one sent to The Christian Sun for publication.

W. H. Byrd, Chairman of Board
B. L. Sawyer, Clerk of Church

Your Witness Is On Display

Edna Bresko

People are showcases! They display themselves in their daily living; in their family and church circle, in school and club, in cheating and lying, in irresponsible drinking and reckless speeding. We exhibit our behavior to the whole world.

Let's not forget that Athens, the summit of Greek culture, gave Socrates hemlock to drink; that Jerusalem, the shrine of religious people, erected a cross for Jesus with the authority of Roman justice; that Nagasaki and Hiroshima are memorials to Christian civilization in the 20th century. What monuments will survive our own democracy?

Where are we going? In what direction are we headed? What will our next step be? Are we going the way we wish to go? At any rate, wherever we're going, we're getting there fast, and whatever we're going to be, we are becoming now.

Unfortunately, the space age has its obstacles. Mechanized communications is not always a blessing. It may be used to capture us privately with secret recordings or with candid camera, or it may be used to subdue us with popular propaganda in a subtle way. The syndicated columns of the printing press and the mercenary magazines may scatter good and bad news indiscriminately, not to mention no news at all. Movies may entice us not only with scenes of the good life, but also fascinate us with disclosures of indecent living. Time-consuming TV may dull us with "predigested thought capsules" and soothe us with meaningless chants. This helps us to escape from serious thinking and active participation. We seem to be in the grip of a gigantic robot with telstar eyes, radio ears, atomic muscles, and computing brains, presumably under man's control — but who controls man?

Our shrunken world awakens us to the proximity of many strange people with strange ideologies. The atomic bomb hangs over us like a sword of Damocles. We suspect keyhole listeners and Venetian-blind peepers because we have lost confidence. Because of secret fear we work in fear. Yet Franklin Roosevelt warned, "The only thing we have to fear is fear itself." Fear is a probable cause of war just as Robespierre's suspicions created the Reign of Terror that finally suspected even him. What tragic irony that the very regions of Europe which we tried twice to free are now the least free. In our attempt to save our life, we may very well lose it. Are we terrified by our synthetic image? The founders of our republic were apprehensive of unlimited police power. They remembered that Naboth lost his vineyards not illegally through cruel thieves, but legally through rapacious rulers.

Our American conscience has truly been an awareness of the Divine Providence in the lives of our people. "In God we trust." We have always been guided by Him. Thus we have learned to distinguish right from wrong, true from false, and good from evil. "Thy word is a lamp unto my feet and a light unto my path."

But what about you and me? Are we ready to think for ourselves? Freedom cannot be bought with dollars and cents, nor nationally legislated, nor judically settled. You and I are the greatest threat to freedom. We might keep the lighthouses shining in far-off places, but what about our Statue of Liberty? Has it become so dim that we cannot read the words inscribed at her base:

"Give me your tired, your poor,
Your huddled mass yearning to breathe free,
The wretched refuse of your teeming shore,
Send these the homeless, tempest-tossed to me—
I lift my lamp beside the golden door."

Is that door closing? The far-reaching beacons must be supplemented with our own flashlights to illuminate hidden corners and obscure places. In this way American citizens will be the showcase of American freedom.

"Our Father's God to thee, Author of Liberty, to Thee we sing, Long may our land be bright with freedom's holy light, protect us by Thy Might, Great God our King!"

The CHRISTIAN SUN

Mrs W W Sellers 2-64
Box 1028

Vol. 115 December 3, 1963 No. 48

A Religious Weekly for Christian Homes

MOTTO:

In essentials, Unity
In non-essentials, Liberty
In all things, Charity

AN AMERICAN PRAYER

"O God, Whose name was on the lips of the men who founded this nation, and on the lips of men who died for it — be with us yet. Guide us through this period of crisis, confusion and insecurity. Keep us steadfast in remembering the truths our forefathers lived by. Restore our innocence, renew our vision, enter our hearts and keep us brave. Give us, as Americans, the strength to do Your work and to make this country worthy of Your blessing. Amen."

—William I. Nichols
Editor, "This Week"

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Wisdom From The Great Book

Universal Bible Sunday, December 8

If ye continue in my word, then are ye my disciples indeed.—John 8:31

Thy word have I hid in mine heart.—Psalm 119:11

And ye shall know the truth, and the truth shall make you free.—John 8:32

O send out thy light and thy truth: let them lead me.—Psalm 43:3

If the Son therefore shall make you free, ye shall be free indeed. —John 8:36

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Romans 8:2

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Galatians 5:1

I have chosen the way of truth . . . And I will walk at liberty: for I seek thy precepts.—Psalm 119:30, 45

Ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.—Galatians 5:13

If we live in the Spirit, let us also walk in the Spirit.—Galations 5:25

So speak ye, and so do, as they that shall be judged by the law of liberty.—James 2:12

Where the Spirit of the Lord is, there is liberty.—II Corinthians 3:17

EDITORIALS

Shadows And Thanksgiving

Dark clouds hovered over Americans as they celebrated Thanksgiving on this most prosperous year in history. It should have been a time of great rejoicing, and doubtless would have been if the assassin's gun had not slain our national leader, John Fitzgerald Kennedy.

The first shock-wave of that tragic event in Dallas on black Friday left Americans, and their friends around the world, stunned with unbelief. We have known that differences of opinion are great among the citizenry, but we walked with confidence among all men. No one believed that a genial and intelligent President of the United States was in danger when he mingled with the people of his native land, the land for which he had fought and almost died. His ideas of government did not always coincide with those of others, but he was expected to be a leader, and people listened to what he said so clearly and persuasively. No one expected an assassin to cut him down.

It is easy to blame law enforcement officers for failure to save the life of our President. It is easy to blame Communists for their share in making radicals believe the way to change things is by guns. It is easy to blame the conservatives who pour vituperation on all those who seek changes in the body politic, and especially those who believe that changes in social customs must and ought soon to take place. But blame may really be the cause of the tragedy, or at least the instrument through which it operated.

Looking back across the years we can see a growing stream of "blame" being focused on both programs and people. We blame the Communists for whatever disturbs us. We blame the Democrats and Republicans. We blame the Catholics, Protestants and Jews. We blame the Supreme Court and the Negroes. We blame ministers and Church organizations. We blame editors and television. We blame young people and the schools which should train them. In fact, we have learned to blame almost everything and everybody. That is a sickness.

And when the sickness is fully developed, it fills the heart with hate — a deadly sin.

We have not talked much about sin recently. We are more concerned with delinquency, confusion, misunderstanding, mistakes. Disturbed people are advised to go to psychiatrists, not ministers, even though any good physician will say that most sickness arises in the spirit realm and can best be settled by right relations with man and God.

The time has come for America to look into its soul. Are children being taught that love means little in families, that homes can be broken up by almost any whim? Does hatred run so deep in the currents of home and community that school children can cheer when they are told that the President of the United States has been murdered? Must our highways be littered with signs calling for the impeachment of our high and honored officials? How early do children learn that if the minister says something parents do not like, gifts to church will be discontinued and the minister hounded away? When are they taught that people of another color must not enter their church to worship? If there is an honest difference of opinion on what plans are best for a group, must trusted leaders be defamed, belittled, and pushed around, or even have their reputation slaughtered?

Somewhere some church failed to bring the influence of love to the life of Lee Oswald. Doubtless he was just a dropout, and nobody sought to bring him back. He went his lonesome way, read lurid literature, listened to hate-mongers, and decided that the way to success is by murder. Why didn't the Church reach him?

A more disturbing question is, What are we doing with the younger generation? Do those who fail to show up at church on Sunday mean nothing to us? Are we right in spending billions for destructive forces, and leaving schools without adequate buildings, equipment and teachers?

The clouds that hang over us at Thanksgiving this year can become ominous or luminous. If we do nothing more than say that the man who killed the President got what was rightly his due, and do nothing about the hate that fills so many hearts in our time, the clouds may become black and dangerous indeed. On the other hand, if the shock makes us give sober thought to what is really happening about us and to us, and if repentance and dedication take the place of contentment and braggadocio, the clouds can be the reflection of living and lovely light across the nation, and it will be morning, not night for the "land of the free and the home of the brave."

SHOP TALK

Since there are 53 Tuesdays in 1963 and we publish only 50 times, there will be only two more issues of this paper this year.

To accommodate those who use the Sunday school lesson notes and the Calendar of Prayer for our missionaries we are including that material before the Christmas special comes. Next week we will start the New Year on these items, and request the readers to have their papers for use as needed.

Material for the Christmas issue, which will be dated December 17 and printed before that time, should be sent in immediately. Please let us know your plans for the celebration of our Lord's Birthday.

Contributors will please be aware of this schedule and furnish their materials accordingly.

We soon close the 115th volume of The Christian Sun. It will be on file for historians to peruse and to evaluate. Naturally we hope that history will be kind to us because something of value has been included in the pages of this paper. Actually, the real results of publication depend on what the readers have been able to translate into effective Christian service. If readers have been helped in Christian living, and churches have been strengthened, the efforts have been worth the investment of time and talent.

The time for finishing this year's record is short, but adequate to make the Christian message clear in every community, to get all bills paid that have been contracted by local churches, and to send to the Convention Office the balance on gifts for Our Christian World Mission. Attention of church people is called to these important matters.

From The Superintendent's Notebook

NOTE BURNING SERVICE AT BELEWS CREEK

A service of note burning and dedication for an educational building at Belews Creek United Church of Christ was held on Sunday, November 24, at 11:00 a.m. The service was held by the pastor, Rev. C. Fred Allred. Mr. Allred had served as architect, building supervisor, and in many other capacities during the construction of the building. Grateful members of the congregation presented altar flowers to the glory of God and in honor of Rev. and Mrs. C. Fred Allred for their role in the construction of the new building.

Those taking part in the service included: James Neal, Jr., Gilmer Neal, Frank Dunlap, Herman Preston, Virgil L. Neal, Jr., Mrs. Lottie Neal, Julius E. Murray, J. Rex Fare, and Rev. Fred Allred.

The chancel choir and the adult choir provided special music for the service. The sermon was given by Dr. Clyde Fields, Superintendent of the Southern Convention.

The congregation gathered in the Fellowship Hall for a bountiful lunch. A large host of members and visitors were present for the service.

* * * *

THANK OFFERING SERVICE AT SALEM CHAPEL

Mrs. Frankye Rayburn led the Thank Offering program of the Women's Fellowship of Salem Chapel United Church of Christ on Sunday, November 24, at 10:00 a.m. The youth choir provided music. David Bishop gave the devotional meditation, "Love Is a Great Thing."

Superintendent and Mrs. Clyde Fields were given an opportunity to bring greetings and share in the Thank Offering program.

Vol. 115 No. 48

THE CHRISTIAN SUN
Rev. F. C. Lester, *Editor*
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ORDINATION OF REV. GRANT J. BURNS

An ordination service for Rev. Grant J. Burns was held by the Western North Carolina Conference at First United Church of Christ, Randleman, November 24 at 7:30 p.m. Mr. Burns is a recent graduate of Duke University Divinity School. He is married to the former Patricia Coghill, and they have two children.

He has served churches in the North Carolina and Virginia Conference and the Western North Carolina Conference during college and seminary days as a licensed minister, satisfying standard requirements for full ordination by completing his seminary training prior to ordination.

Rev. J. Avery Brown, president of the Western North Carolina Conference, presided at the service. Music was provided by Miss Patsy Reese, the church organist, and the church choir. The ordaining presbytery included: Revs. L. M. Presnell, Lynwood Hubbard, J. Avery Brown, K. D. Register, James Norred, W. T. Scott, Sr., and Clyde L. Fields. The sermon was given by Rev. K. D. Register.

The congregation was invited to share in a reception following the Ordination Service in the newly completed Fellowship Hall.

Office of the new Kansas-Oklahoma Conference is being moved to Wichita with the coming of the new superintendent, Dr. Andrew K. Craig, in December.

Annual Bible Reading

The annual observance of Worldwide Bible Reading — often described as the world's largest Bible reading class — will mark its twentieth anniversary during the holiday season this year with the theme, "The Word of Truth."

This year's readings start with the 100th Psalm. Any version or translation of the Scriptures may be used. Highlights of the program are Universal Bible Sunday, on December 8, and the simultaneous reading of the Christmas Story on Christmas Eve.

Fourteen million bookmarks which list the daily readings are being distributed free by the Society. Also being made available are booklets of pocket size which contain the Christmas Story. These selections from the Gospel of Luke are printed in the King James Version, the Revised Standard Version and, for the first time this year, the New English Bible translation. Single copies of the bookmark and the Christmas Story are available without charge by writing to the American Bible Society, 450 Park Avenue, New York 22, N. Y.

Twenty-one years ago, a lonely Marine on Guadalcanal asked his family to agree to read with him the same passage of the Bible each day to keep alive the family ties despite the separation of thousands of miles. His mother turned to the Society for a suggested list. Realizing that many others in the armed forces might wish to maintain this kind of spiritual bond, the Society in the following year decided to make similar lists available on a broad scale. From these humble beginnings grew a movement in which tens of millions of persons, in this country and scores of other nations, now participate.

The Jokes Are Over

William T. Joyner

The crude, malicious jokes on Mr. Kennedy are over now. We have all had our laugh. Now let us weep—and repent.

We have had our fun at the expense of a man who carried the weight of the world on his shoulders. Now let us weep for a brave man who has fallen in the service of God and his country. This man has become a fatal victim of the bitterness and hatred which we casually entertained in our hearts and in our conversation.

We have laughed at other things recently. The spectacle of several million dark-complected human beings struggling to get the boot of tyrannical prejudice off their necks has given us much cause for mirth. And when the President of the United States gave his support to their cause we made up a long, sickening list of hilarious jokes about him. It was all very funny. But somehow it isn't quite so funny anymore.

It is reported that one of Mr. Kennedy's favorite quotations was the following: "The only thing necessary for the triumph of evil is that good men do nothing." This man dared to do something and the world is a better place because he lived. Meanwhile, what will we do?

"Slow Of Heart"

Sermon preached by Robert C. Hultman at First, Portsmouth, Virginia, November 24, 1963, and sent to The Christian Sun by Woodrow Piland.

"Then he said unto them, 'O fools and slow of heart to believe all that the prophets have spoken . . .' " —Luke 24:25.

At no time in my ministry have I felt more inadequate to my task than at this present hour. One shot from the rifle of what must have been a demon-possessed man has snuffed out the life of a "great and good man." The bullet which so tragically ended the earthly existence of President John Fitzgerald Kennedy has sorely wounded the heart of a great nation; the nation which he loved and served with honor, dignity, and—above all—supreme courage.

Like thousands upon thousands of my fellow grief-stricken citizens, I find myself unable to find words which can possibly describe the emotions which have overwhelmed my soul. How does one describe the unbelievable? Where are the words which convey "groanings which cannot be uttered?"

Nothing the preacher could say today would add one cubit to the stature of him whom our nation mourns. Senators and Governors, rulers of great nations, men of high and low station have all sung his praises from the darkness which has engulfed our nation and world. And yet we know that nothing which men can say about him will quite measure up to the true nobility of our last President.

I wish to affirm this one conviction which I hold about Mr. Kennedy: Historians a hundred years from today — and God grant us mercy that this mad world will survive another century — historians a hundred years from today will link the name of John F. Kennedy with that of another great President whose life was also taken at the hands of an assassin some one hundred years now past. Mr. Kennedy, like Abraham Lincoln, will ever be remembered as a Captain who steered The Ship of State through storm-tossed waters.

The highest compliment I ever heard paid to Mr. Lincoln was made by Dr. H. H. Cunningham of Elon College. At the close of a lecture dealing with the life of President Lincoln he said, "Gentlemen, Abraham Lincoln was a big man; there was not a small bone in his whole body." I am bold to pay the same tribute to our late President: John Fitzgerald Kennedy was a big man; there was not a small bone in his whole body.

* * * *

Friday evening a little girl called one of the Boston newspapers: "They are telling me," she said, "that our President is dead. It isn't true, is it?" "Yes," the little girl was told, "it is true." And then she said — dear child's heart, — "I don't want to believe it."

Isn't this what we all felt? Was the news not too incredible for our minds and hearts to accept? As Jean, Tami and I watched the telecasts we heard that phrase time and time again: "I can't believe it."

This is a commentary on our human nature. Our minds and hearts revolt against that which we do not wish to believe. In the words of our Lord and Christ we are ". . . slow of heart." We hoped for "the best" and "the worst" has come to pass.

Let me say what I feel needs being said just now as reverently as possible. Our slowness of heart is an indication of the weakness of our faith in God. The Son of God has told us that a sparrow cannot die without the Father's knowledge. Is it conceivable that a child of His can perish unnoticed?

We feel today something of what the two disciples felt as they trudged, heartbroken and disillusioned from Jerusalem down to Emmaus. Speaking of their "dead" leader they said, ". . . we trusted that it had been he which should have redeemed Israel."

Many of us had high hopes that Mr. Kennedy would be one who might help to redeem our nation and world. Redeem us from our smallness, our prejudice, our lack of vision and courage.

We hoped against our fears and frustrations that this great leader might kindle anew in the hearts of our people a love for justice, freedom and true brotherhood. And now he is dead. Have these hopes died with him?

It was at the moment of their deepest sorrow that our Lord came to the two on the road to Emmaus. He had communion with them and ". . . their eyes were opened."

Let us pray earnestly today that Christ will open our eyes that we might see. Let us turn in our sorrow to Him who has borne our sorrows and taken our grief. May the Holy Spirit enter our saddened hearts and cause them to "burn within us" with renewed faith and hope. We have the same message of hope and courage which those two took back to Jerusalem: **"The Lord has risen indeed."** And it is in this message — and this message alone — that the slow of heart can know the burning of heart.

"Did not our heart burn within us, while he talked with us by the way and as he opened to us the scriptures?"

Keep not ill company, lest you increase the number. —George Herbert

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Liberty may make mistakes but tyranny is the death of a nation. —Matteotti

A CHRISTIAN'S MEDITATIONS

THE INNER LIFE

Harry G. Forster
Layman,
West Palm Beach, Fla.

Every one of us possesses an inner self into which no one else ever enters. It is that personal holy of holies where none may intrude — where you are alone with yourself — where you may be refreshed to prepare yourself anew for the tasks that lie ahead.

Some are more sensitive to this than others. The well-ordered Christian welcomes those priceless moments when the world is excluded — when his thoughts may roam, where he is given the privilege of communing with his Maker in the privacy of his own sanctuary. How he spends his time there — how he emerges ready for his place in life — will determine largely how he grows in strength and grace.

There are those who shun such intimate moments. Is it because they do not like what they find there?

Rather let it be said that when you are quite alone with God your spirit will soar, your heart will gladden, and you will understand a bit more clearly what He has for you to do.

An Ugly Word

Rev. L. Bill Simmons

Field Worker for Virginia

One of the ugliest words in the English language is the word "non-support." It is ugly in sound, ugly in color and ugly in meaning.

I sat in a court room once and witnessed the trial of a young man. He had deserted his wife and four children and was being tried for "non-support." With blistering words the judge reminded the young man of the seriousness of his crime. The judge in no uncertain terms reminded him of his responsibilities to his wife and four children. It was pointed out the legal responsibilities he assumed on his wedding day —"For better, for worse." The support of his wife was a legal responsibility he could not shirk. He was also reminded that he gave life to four children, and like it or not, he was going to provide for them. Because he had tried repeatedly to evade his responsibilities, he was sentenced six months in prison.

As a Conference we too have both spiritual and legal responsibilities. We have a spiritual responsibility to reach the unchurched and the non-Christians for Christ and the Church. We also have legal responsibilities. At this very moment 551 missionaries are scattered throughout the world. They were sent by our church with our promise of support. When we desert them, when we fail to support them, then we have failed in our Christian responsibility. We have Elon College to train the minds of our young people. Elon exists today because we gave it life. Like it or not, it is our legal and Christian responsibility to keep its doors open. We have a home for children, new churches and other institutions that depend upon us for their very existence. When we care only for ourselves, when our giving doesn't go beyond the doors of the local church, then others suffer and the cause of Christ is defeated.

It was reported at our annual Eastern Virginia Conference in October that we are failing in our responsibilities. Our Conference had a deficit of $26,337.45 in apportionment giving, the largest in years. Some have made only a token gift and others have given nothing to our mission program. How well has YOUR church done in its responsibilities to others? Better find out. When we stand before the great judge of all life, what will be our excuse?

A man who reforms himself has contributed his full share toward the reformation of his neighbor. —Author Unknown

This New Age

By J. Irwin Miller

Layman President, National Council of Churches

This is an age in which all too many Americans seem to want to go back to something. Businessmen want to go back to little government. Labor leaders, frightened by low-cost foreign imports, want to go back to protective tariffs. Intellectuals want to go back to life before the Industrial Revolution after first destroying all radios and TV sets.

Surely, all societies have been frightened by a sudden awareness of the potentialities of new knowledge and new techniques, but in history none have ever been able to retreat and pretend these new things weren't there.

Those ages of men which we hold in highest admiration have not shrunk from their own discoveries and creations but have embraced them, put them to use, have mastered them, and not always been mastered by them.

When the Church, therefore, offers an example of frightened timidity before the new opportunities of our day (wistfully wishing we could go back to some simple life on the farm), society (whose instinct in such matters is very sure, who knows we are impelled to go forward in some direction or other) is not very likely to take its directions from the church even when the church's warnings may be truly given.

The world looks first to our example before it listens to and weighs our words. Surely then, we must now show that, as committed Christians, we are never comfortable, never content with the mediocre and second-rate, whether of mind or spirit, but are determined, so far as we are able, to serve in everything as the best example of all that the Lord desires of his people.

This Interested Me

Emily C. Lester

As I write this (November 20) I am at the Voluntary Service Center of the United Church of Christ near Pottstown, Pennsylvania, which is near Philadelphia. One pleasant aspect of my trip was being met at the airport by Dorothy Hampton, known to many of you, who is now working with the Commission on Human Relations of the city of Philadelphia.

Did you know that our denomination provides an opportunity for persons who wish to give a year of their lives in service in some of our church-related institutions? There are twelve people here for the two-month training period preceding the ten months of work—the largest group in the nine-year history of this program.

Nine of the group are young people, ranging in age from 17-22, while three are older women—in their sixties. Three of the young people and one of the women are from Germany. Homes of those from the U. S. range from Pennsylvania to Oregon. Although begun as an Evangelical and Reformed program under the direction of Dr. Ed L. Schlingman and Rev. Carl Bade (who still direct it), four of the eight from the U. S. are from former Congregational Christian churches.

This group began its training the first of October, with two weeks of orientation and a United Nations seminar. Since that time teachers (mostly ministers) have taught weekly courses on such subjects as "The Meaning of Worship" (taught by Rev. Kenneth Bishop of Woodstock, Virginia), "The Life and Mission of the Church" and "Working With Children." I am teaching "Working With Adults" and the other course currently being taught is one on "Recreational Resources" by Rev. Paul C. Scheirer, a local UCC pastor who is an expert in this field.

Three hours every afternoon are regularly scheduled for work, with teachers sharing with the Voluntary Service workers in such jobs as washing windows, planting shrubbery, and office work. The genial host and hostess, Mr. and Mrs. Richard Sechrist (known as Bud and Taddy), provide good meals and plan the work schedule.

How about some applicants from the Southern Convention? You must be a high school graduate or more than 18 years of age, reasonably healthy, and interested in contributing to the life of the Church through work in one of its institutions. You will receive food (excellent while here!) and shelter, and $10 per month for spending money during your ten months of service. And you will be rendering a valuable service to some church-related institution during these months.

If you are interested in further information, write: Rev. Ed L. Schlingman, Voluntary Service Center, Route 2, Pottstown, Pennsylvania.

RESOLUTIONS ADOPTED BY EASTERN VIRGINIA CONFERENCE

When, in the course of Christian events, a group of churches bound together with other churches in a common bond of fellowship are urged to enter into a larger fellowship, the decision to shed their old ties is inevitably painful. We are reluctant to exchange the familiar pattern of Christian fellowship to enter into the new. Change of any kind is seldom without pain, doubts, even fear among our membership; but when there is no change there is not growth.

The hesitancy of many of our own membership to enter into the union, known as the United Church of Christ, was the reluctance of undergoing a change. The same reservations must have faced every group entering into this new fellowship.

The great adhesive bond that has bound Christians to each other from the day of Pentecost to the present time has been Christian fellowship-unity. The history of Christianity has proved that when any group of professed followers of Christ withdraw into isolation from other followers they cease to grow and soon wither on the spiritual vine.

Yet, the heritage of our fellowship has been the spirit of independence: the independence to worship as we please, with whom we please, and to administer our benevolent giving as we please. This is our heritage. If we can become an active participant of a larger Christian fellowship and maintain this heritage, can it be bad? The constitution of the new fellowship unequivocally guarantees the absolute autonomy of the local church.

We resolve:

1. To encourage our churches to make every effort to seek spiritual guidance in the attempt to make this new union of Christ's followers successful in the spreading of the gospel of Jesus Christ throughout all the world.

2. To reaffirm to all who may lead this new fellowship that we will adhere to our heritage of spiritual independence and will not condone by act or implication any infringement upon this independence.

3. That we hereby record and register with the Southern Convention of Congregational Churches and the General Synod of the United Church of Christ our protest to, and disagreement with the action of the Fourth General Synod of the United Church of Christ meeting in Denver, Colorado in July, 1963, wherein they approved:

1. A crash program for "Racial Justice Now!"

2. Resolution No. 8 of the Council for Christian Social Action Report which applies economic sanctions to those churches and institutions refusing to declare an open policy. The ex post facto imposition of terms and conditions on the use of funds of the Church Building Loan Fund is unfair, doubtful from a standpoint of the law, and certainly a violation of the spirit in which the funds were solicited throughout our Convention.

4. To our churches of the Conference we implore their patience in these crucial times: especially as might apply to any action of withdrawal from the United Church of Christ or from our Conference, or to withholding apportionment monies from our Christian World Mission program.

5. To the other churches of this new fellowship, we who are a part of the Eastern Virginia Conference, urge you to use abundantly the commodity known as time, and Christian understanding. If this new union of Christ's followers is going to be for the betterment of God's kingdom, then by his grace it will succeed.

RESOLUTIONS ADOPTED BY WESTERN NORTH CAROLINA CONFERENCE

In these days of rapid social change when the Christian people of the world are being put to the test, when the Church is on trial and apparently is losing in the race with population increase, it seems to be wise for Conferences like this to face the situation frankly.

Therefore, be it resolved:

1. That this conference expresses its desire to witness to the faith expressed in the Fatherhood of God and the brotherhood of man and declares its willingness and desire to work with all peoples in Christian friendliness and sympathetic understanding;

2. That we urge the churches of this Conference to maintain membership in the United Church of Christ, and that support be given to the various enterprises in keeping with our ability to give.

3. That we seek to secure membership in the United Church of Christ those of our churches which have not voted previously to be a part of the union.

Worship Only With Whom We Please?

Robert C. Hultman

The resolution which was passed by the Eastern Virginia Conference, of which the writer is a member, at its October 31st session protesting actions of the Fourth General Synod of the United Church is implicitly and explicitly a denial of the mission of the Church and the Gospel of our Lord and Saviour, Jesus Christ. This is so even if the Denver Decision "is unconsitutional" and/or "sub-Christian" as claimed — a moot question. **Two wrongs do not make a right.**

The resolution in question says in part, "the heritage of our fellowship has been the spirit of independence: the independence to worship as we please, with whom we please. . ." Where did we learn that? We surely did not receive this heritage from our Saviour who said: "But whoso shall offend one of these little ones **which believe in me,** it were better for him that a millstone were hanged about his neck, and he were drowned in the depth of the sea." (Matthew 18:6.) We did not learn this from Scripture: "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. . . ; if you fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye **have respect to persons,** ye commit sin, and are convinced of the law as transgressors." (James 2: 1, 8, 9.) Is not the section of said resolution quoted above a blatant denial of what James says here?

We did not learn of this "right" from our Christian heritage. A cardinal principle of our Christian (denominational) background has always been: "Christian character is a sufficient test of fellowship and of church membership." By what strange "logic" can we make that great principle read, "My church will accept only members with whom I please to worship"?

The words of A. J. Heschel should give us pause for meditation when we proclaim our rights: "It is not humanity that endows the sky with inalienable stars. It is not society that bestows upon every man his inalienable rights. Equality of all men is not due to man's innocence or virtue. Equality of man is due to God's love and commitment to all men. . . The ultimate worth of man is due neither to his virtue nor to his faith. It is due to God's virtue, to God's faith. Wherever you see a trace of man, there is the presence of God." The implicit truth behind these words and the entire article which bears the suggestive

(Continued on Page 15)

News From Overseas

NEW PASTORS IN HONDURAS

Kenneth Sell

With the increase of new congregations and church members, a need was felt by the Honduran Church for more pastors. To meet this need, a Theological Institute was initiated in San Pedro Sula in 1962. The Mission had operated the former Evangelical Seminary at Pinalejo from 1933 to 1955 and during 1957 and 1958 at El Progreso, under the direction and teaching of the Rev. Walter Herrscher and the Rev. Maurice Riedesel respectively. The new Theological Institute is in certain respects a continuation of the former seminary and in other respects is distinctive.

At present four young men are in their second year of study to become pastors. The Theological Institute hopes to enroll a new class next year as well as start a new course.

The students spend every weekend working in various churches and outpoints. They preach, teach adults' or children's classes, advise Youth Fellowship, do visitation evangelism, and help in whatever other ways they can. The Theological Institute is thus preparing new pastors who will be able to fit into life and fulfill the specific needs of the growing Honduran Church.

CHURCHMEN OVERSEAS

The UCBWM is at present in touch with some 800 members of the United Church of Christ living and working overseas. One of the chief concerns has been in helping them to be aware of their opportunities and responsibilities as Churchmen Overseas. A new venture was recently tried by holding in Japan an Institute for Laymen Overseas. This was jointly sponsored by the National Christian Council of Japan, the National Council of Churches in the USA and a committee of Tokyo-Yokohama churches. The Rev. Robbins Strong of the Board Staff attended on behalf of the United States Committee.

Fifty to fifty-five laymen — business, government, military and education — from the United Kingdom, the Netherlands, Germany, Switzerland, Canada, the United States, and Japan attended. For three days they discussed such questions as Christian decisions in daily life, relationships with Japanese society, and how they could bear witness in relationship to the Japanese Church. The group unanimously agree that the experience was so rewarding that it should be repeated. It is hoped that similar institutes will be held in other areas where there are concentrations of laymen from abroad.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Ghana

ACCRA

Capital of Ghana, population 100,000. Related institutions: Ghana University and Achimota College.

8—**Dr. and Mrs. Richard C. Braun** have been in charge of the Evangelical Presbyterian Church Hospital in Adidome since April, 1962. Dr. Braun combines administrative responsibilities with the heavy medical load, as the hospital has been without a business manager.

9—**Miss Dorothy Williams** is a registered nurse and midwife. She served as missionary in the Belgian Congo for 15 years prior to 1955 when she transferred to West Africa.

HO

Population 35,000. 100 miles north of Accra. Related institution: Mawuli Secondary School.

10—**Mr. and Mrs. David F. Desmond** arrived in West Africa in 1952 and began work In Mawuli Secondary School, which institution now has about 400 students. Mr. Desmond is supervisor of the science department where his duties include teaching, supervising the care of science equipment and ordering new equipment, supervising water purification system and supply, and overseeing electrical supply to the campus.

11—**Mr. and Mrs. Henry Hofman Diehl** were appointed for a three year term as educational missionaries in October, 1961. Mr. Diehl teaches mathematics in Mawuli Secondary School. Mrs. Diehl formerly taught accounting.

12—**Rev. and Mrs. Donald T. Floyd** were appointed in 1962 as missionaries assigned to Ghana for the first three years to do evangelistic work. They have been attending pre-field orientation at the Missionary Orientation Center.

13—**Mrs. Vivian Florin Hazel,** widow of Congregational Christian minister W. J. Hazel, sailed for West Africa in 1955 to serve as housemother and teacher of home economics at Mawuli Secondary Schools. Later she became head of home economics department and taught Bible and served as house mother. At present she is on furlough, spending 6 months in language study.

14—**Mr. and Mrs. Earl John Lischer** have been missionaries to Ghana since 1962 where he teaches physics, general science and math and is housefather to one of the dormitories at the Mawuli Secondary School.

15—**Miss Pearl M. Snitker** has just returned to Ghana after spending her furlough year 1962-63 studying at Eden Seminary. She teaches chemistry and is housemother at a girls' dormitory at Mawuli Secondary School.

PEKI BLENGO

First mission station of Bremen Mission. Related institution: Evangelical Presbyterian Church Seminary.

16—**Rev. and Mrs. Thodore C. Braun** were last year appointed for a three-year term for service at Peki Seminary. Dr. Braun was co-editor of UNITED CHURCH HERALD prior to the appointment. They are parents of Dr. Richard C. Braun, medical missionary.

17—**Rev. and Mrs. Eugene E. Grau** were the first missionaries sent to Ghana after the mission was "orphaned" after World War I. Recently they were stationed at Peki Blengo where he was president of the conference and principal of the Seminary. Mrs. Grau has been active in various women's groups.

18—**Miss Esther May Reimold** is stationed at Peki Blengo in Ghana where she is a full time teacher at the seminary, leads school camp and Sunday school conferences, and sends out Sunday school materials to 155 Christian centers.

WORAWORA

Cocoa growing center; estimated population 20,000. Related institution: Evangelical Presbyterian Hospital and Worawora Nurses Training School.

19—**Dr. and Mrs. Richard Biek** work in the hospital at Worawora where Dr. Biek plans a public health program which will extend into surrounding areas. Mrs. Biek is a public health nurse and is active in teaching nurses-in-training.

20—**Sister Elfriede E. Bubigkeit** works during the day as midwife at Worawora hospital and is on call every night for obstetrical work. She also acts as anesthetist and supervises the children's home, laundry, and sewing room.

21—**Miss Mary Jane Fogal** (1962) works at the Wora Wora Hospital, where she instructs in the school of nursing, supervises employees' health and does hospital ward duty.

The Church, The Minister And You

Sermon by J. Earl Danieley, President of Elon College, at the Service of Installation for Richard L. Jackson, Congregational Christian Church, Durham North Carolina, November 3.

Sitting here, looking around, I am impressed with the number of ministers present. And I, for one, am keenly aware of the fact that the one who is charged with the responsibility of delivering the sermon on this occasion is not a minister. I take it that this is testimony to the fact that we really believe that we are, all of us, the people of God; that the ordained and unordained, all of us, are children of God; that each of us is called upon to witness to that which he has seen and heard; that here we are demonstrating our conviction that all believers are challenged, in one way or another, to communicate the gospel to others.

I am deeply humble and profoundly grateful to have the opportunity of occupying this pulpit on this occasion. My wife and I had the privilege of knowing Dick and Dorothy Jackson in Chapel Hill when he served as our minister for a little more than a year. We are delighted that they have returned to our area. We congratulate this church on obtaining their services, we salute them on the beginning of their ministry here in Durham, and we pray God's blessings on all of you as you work together here.

Today I want to talk with you briefly not on a text but on a topic. The topic is; "The Church, the Minister and You."

What Is the Church?

I'd like to start by asking the question, "What is the church?" Certainly it is not the building . . . old ones are torn away, new ones constructed. Our conception of the church is not confined to that kind of thinking. It is not an organization — it is true that in our world it seems that we must organize, name a few committees and have a mimeograph machine — but this is not the church. It is not the denomination — important though that may be, we must never be guilty of thinking that this is the church.

Of all the definitions that I have seen I think I like Dr. Rockwell Harmon Potter's definition best ". . . it is a society of people of the faith united in striving to learn and to do the will of God, looking to Jesus for the way and the power." He said that the church is a society of people of the faith — it is the laity, the laos; the whole people of God — ordained and unordained; it is the body of Christ; it is you! Obviously, then, on any given day of the week, your church is where you are; and, reluctant as we are to admit it, it is not only where you are, it is doing what you are doing. You are the church which meets in this meeting house.

You are a successful church not just because you have good attendance; not just because you raise the budget; not just because you will build the new building of which we are dreaming and for which you are striving. But the church here, as elsewhere, is successful to the extent to which we are striving to learn and to do the will of God — this is the goal toward which we move; this is the standard against which we must measure our efforts.

The Work of a Minister

And now a word to the minister (it is not unusual for us to talk about the minister, although we rarely do it in his presence). Your people here, as all people everywhere, want to hear the simple truths of the gospel; they are not longing for theological dissertations. You will need to understand these people — know their lives and thoughts. Knowing the gospel is essential, but it is not enough; you must know and understand and care for the people and what happens to them and inside them.

Harry Emerson Fosdick once said, "Preaching is wrestling with individuals over questions of life and death, and until that idea of it commands a preacher's mind and method, eloquence will avail him little and theology not at all." The Apostle Paul put it this way: "If I speak with the eloquence of men and angels, but have no love, I become no more than blaring brass or crashing cymbal. . ." Our good friend and long time Congregational Christian minister, Dr. Albert Buckner Coe, once said, "The great task of the minister is to interpret God." What a tremendous assignment: God's messenger — to bring to these people what you perceive to be His word; God's interpreter — to bring to these people something of what He is, and what He wills.

You are here as God's man among God's men. You will baptize the infants, confirm the youth in church membership, marry the young men and women, visit the sick, speak words of comfort at the burial of the dead, counsel in time of trouble; you will share their joys and sorrows, lead them in their communion service. But,

The Minister's Easy Life

Robbins Ralph, Superintendent, Florida Conference

Pleasant and easy is the life of the parson. He rises when he feels like it in the morning and sets his own schedule. He makes little talks and little afternoon visits. The church Boards and Committees keep the machinery operating smoothly, and his pay check, regularly.

LITTLE VISITS

Much is pleasant, not all is easy. Just calling is not the same as pastoral calling. How do you convince a couple about to separate in anger that their children are more important than their pride? By what combination of firmness and gentleness do you befriend the social drinker who is becoming a compulsive drinker? How do you help a youngster rejected by his home, gain self-confidence and courage?

LITTLE TALKS

And those little talks that sound so simple. How do you prepare them week after week? How can you use 20 minutes to preach with persuasive power a gospel of righteousness running counter to much of contemporary practice and belief? And after you have tried and failed, how do you convince an irate member of your flock that he should come back and hear you again?

LITTLE TASKS

All the busy church members doing their duties can accomplish much, when they are willing to learn and grow. How do you discover and recruit able church school teachers? How do you lead good hearted and faithful teachers who are in a rut to try new methods, pioneer it with a new curriculum? How do you heal the rifts between the touchy and undisgruntle the disgrunted?

PLEASANT AND EASY?

Not exactly, though challenging often, exciting at times and frustrating frequently. The pleasant and easy aspects of the ministry come in playing along the shore; to proclaim the divine judgment, declare God's forgiveness and mediate his reconciliation is to launch out into the deep. This is more hazardous than easy, but it is authentic.

above all, you will proclaim the word — the effective, challenging, life-transforming gospel of Jesus Christ.

But even as I outline these challenging responsibilities, I remind myself and this congregation that a new role is emerging for the minister in the Protestant churches in the days just ahead. Although we will never outgrow the need for the full-time minister — the man who is professionally trained, theologically oriented, and liberally educated, it is increasingly necessary for the minister to assume the responsibility for convincing, teaching, leading, guiding, and developing the unordained in his parish to serve as effective witnesses in communicating the gospel.

I must say here that I am personally convinced that pulpit preaching — even excellent pulpit preaching — will never win the world. At the same time, I am absolutely sure that enough educated, concerned, dedicated lay people with a determination to do so, can, indeed, take the gospel to the uttermost parts of the earth; and I believe that when we do so, and only then, can and will the kingdom of God come, even on this earth.

The Church Member's Task

And now, a word about you. When I read the wonderful fifth chapter of the gospel according to St. Matthew, I find Jesus saying, "You are the earth's salt . . . but if the salt should become tasteless . . . it is completely useless and can only be thrown out of doors and stamped underfoot." I remind you that with all of the salt in the ocean, one does not have satisfactory seasoning for one pot of soup, for that salt must be purified; it must be made ready for use; then it must be put in the soup. So it is with the Christian person. He must be prepared for service, because his role is as a witness in the world, not just in the church on Sunday morning. We gather here in the sanctuary on the Sabbath for worship; it is a period of preparation. We scatter to our homes, to our places of work, to the world: it is only there that we are able to fulfill our mission as witnesses of the Christ.

Or again He said, "You are the world's light — it is impossible to hide a town built on the top of a hill. Men do not light a lamp and put it under a bucket. They put it on a lampstand, and it gives light for everybody in the house. . . Let your light shine like that in the sight of men. Let them see the good things you do and praise your Father in Heaven." It is here then that we fill our lamps, or recharge our batteries; it is here that we trim the wicks and bring the lights back up to standard candlepower. Then we go out, commissioned to let His light shine through us; to give guidance and direction to those who are seeking, searching, groping in the darkness, and who need and want to find Him who is the Light of the World.

We are rather fond of speaking of the Priesthood of all Believers. I like a concept found in an article of the Christian Century a few years ago. The writer said that the priesthood of all believers means "... every Christian, whoever or wherever he is, held to one standard of life and knowledge, relating God's serious, gracious will to the world." This means that we must know more about the faith — your minister is your teacher. This means that we must experience faith, not a respectable kind of veneer but something deep, vital and meaningful in our lives — your minister is your pastor and leader. Finally, this means that we must communicate the faith; by word and deed, by lip and life, we must take the gospel to others — your minister is your guide.

But if he is your teacher, this implies that you are students. If he is your leader in faith-life, this implies your loyalty and dedication. If he is your guide in witnessing, this implies your active participation as witnesses.

What a great day this is in the life of this church — a time for looking back with satisfaction at the accomplishments of the past and a time for looking forward with faith and hope and courage, determined as a church — people united in striving to learn and do the will of God — to accept for ourselves that single standard of life and knowledge as we go about our Father's business of relating God's serious, gracious will to the world.

May God richly bless you as you covenant to undertake this ministry together.

LET THE CHURCH MOVE ON

John R. Lackey, Departing Minister
Parkway, Winston-Salem

There is a natural tendency during an interim period between ministers for a church to "let down." Let there be none of this! In the last two years there has been strong emphasis here on the church as the **laos** — the people of God.

The church is **the people,** not the minister. The extent to which this church has become a **laos** will be indicated by its conduct during this interim period.

Especially let it be said, as we approach Loyalty Sunday, December 1, that this church is tremendously worth your best support in terms of time, talent, and treasure. The Lackeys are in the unique position of being able to evaluate the work of the church from the prospective of one who is about to leave it. It is then that you most clearly see how valuable and meaningful things and persons are. Let it be repeated — this church is worthy of your best support!

Hands, Feet, And Minds

William T. Joyner

"From going to and fro on the earth" one observes the persistence among contemporary American churchmen of a particular attitude toward work as it relates to the ordained ministry. Three general categories of activity seem to be present in the popular mind in this connection.

The first and most important of these categories may be labeled, "hands." If the minister will use his hands to perform janitorial tasks around the church and unleash his energy to repair the physical plant he is sure to be considered a "hard worker." By using his hands to push a typewriter or a mimeograph machine he may secure a similar, although less enthusiastic, commendation.

The second category may be labeled "feet." The minister who uses his feet to travel through the parish making house calls (whether he helps anyone in the process or not) is sure to earn the title, "go-getter." The observable use of the feet in getting to and from an endless round of "important" meetings is likewise commendable in the popular estimation.

The last and lowest category of ministerial activity is that which has to do with the "mind." The popular mentality (excuse the reference) instinctively disbelieves that a minister sitting in his office reading a book is really working. Sometimes the minister himself cannot believe this. Consequently, he abandons this despicable practice and absorbs himself in a furious (and very observable) program of "hand" and "foot" work.

Generally it is recognized that the minister ought to have a mind (somewhat as a necessary evil) and even to use it on rare occasions, but the safest policy for the successful minister is to keep the existence of his mind (if he has one) a complete secret while carrying on the "work" of the parish. Thus he will not arouse any unpleasant suspicions within the congregation that he is "loafing on the job."

A Page for Young People Edited by Sheila Hughes

Youth Faces The Future

Sheila Hughes

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

This Youth Page is dedicated wholly to the memory of a great American, John Fitzgerald Kennedy.

Thanksgiving In A Time Of Sorrow

In everything give thanks: for this is the will of God in Christ Jesus concerning you.
—I Thessalonians 5:18

It is easy to thank God in times of joy and happiness. It is easy to thank Him for the pleasant things He gives. But let us thank Him, too, in the dark and sad times, and when He allows things that are hard for us to bear. Let us always thank Him.
—The Upper Room

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. —Philippians 4:6 (RSV)

God helping me, I will have no anxiety about anything, and will give thanks in everything. —J. Harold Gwynne

Today I will put my trust in God. He will strengthen me in every moment of need. —E. McG. Fry

* * * *

ABOLISHING ANXIETY

Anxieties' antitoxin is thanksgiving. By beginning with thanksgiving, we have some hope of defeating the enemy, worry.

Thanksgiving puts our worries in their right perspective. Through thanking God for all that He has done for us in the past, we can know that He is in control. We can look back over the years, as can every other pilgrim of the way, and remember the many times when God has brought victory out of defeat and courage out of despair. . . . Our affairs are in His hands.

Paul tells us to make our requests known with thanksgiving. As we do that, God steps into the center of our thought. We know His power now. We remember how He has delivered us in the past.

Then something wonderful happens, or at least it happened to me. As I told God of my problems and sought His aid — in Thanksgiving — the peace of God, like a stalwart sentinel, moved in to keep guard over my heart and mind, over my emotions and thoughts, to keep them in Christ Jesus. It was not easy, but it was possible. I had to keep praying, keep my thoughts upon God and continue to trust Him, or I found myself slipping back into that dreary round of worry about problems I could not solve and fears of a future not fathom. But as I held on in prayer, with thanksgiving, anxiety loosed its cold grip upon my heart and I fell asleep in peace.

—F. Olin Stockwell, in
Meditations from a Prison Cell

"LAMENT"

Listen, children:
Your father is dead.
From his old coats
I'll make you little jackets;
I'll make you little trousers
From his old pants.
There'll be in his pockets
Things he used to put there,
Keys and pennies
Covered with tobacco;
Dan shall have the pennies
To save in his bank;
Anne shall have the keys
To make a pretty noise with.
Life must go on,
And the death be forgotten;
Life must go on,
Though good men die;
Anne, eat your breakfast;
Dan, take your medicine;
Life must go on:
I forget just why.

—Edna St. Vincent Millay

"Dirge Without Music"

I am not resigned to the shutting away of loving hearts in the hard ground.
So it is, and so will it be, for so it has been, time out of mind:
Into the darkness they go, the wise and the lovely.
Crowned with lilies and with laurel they go, but I am not resigned.

Lovers and thinkers, into the earth with you.
Be one with the dull, the indiscriminate dust.
A fragment of what you felt, of what you knew,
A formula, a phrase remains — but the best is lost.

The answers quick and keen, the honest look, the laughter, the love —
They are gone. They are gone to feed the roses.
Elegant and curled
Is the blossom. Fragrant is the blossom. I know. But I do not approve.
More precious was the light in your eyes than all the roses in the world.

Down, down, down into the darkness of the grave
Gently they go, the beautiful, the tender, the kind;
Quietly they go, the intelligient, the witty, the brave.
I know. But I do not approve. And I am not resigned.

—Edna St. Vincent Millay

Our Churches Make News; We Print It

LAITY STUDY AT ALBEMARLE

Sunday evening, November 10, Mr. and Mrs. Kenneth Russell at the Albemarle Church presented, for the information and edification of the laity, the World Theme Study "The Christian Mission In Southern Asia." The presentation was illuminated by a map of the countries involved and accentuated by information concerning each of the nations.

Three filmstrips were then presented to show what had been done and was still being done in that area through our gifts to the United Church Board for World Ministries. There were about seventy lay women, laymen and young people present.

CHURCH HELPS CONGOLESE STUDENT

Daniel Shungu is a freshman at Warren Wilson Junior College in Swannanoa, N. C. He is a Congolese boy who came to the United States a year ago and took his last year in high school in Homer, N. Y. under the International Christian Youth Exchange program. Our Tryon church is contributing $200 towards his expenses in college this year, where he is taking a pre-medical course. His father is a Methodist minister in the Congo.

Recently he wrote our Tryon church thus:

"This is only a line to let you know that I appreciate very much your contribution toward my support this year at Warren Wilson College. I am sorry for having neglected to write to you sooner than this. I am glad you do understand that the first year in college seems to be a little strange to most of the people.

"If I use the common and old English word 'thank you' to express my gratitude to all of you in general and to each one of you in particular, it is just because I am unable to find another word that would express better my feelings. By the way, the easiest thing for me to do would be to open my heart and let you look into it. Believe me, through me you have helped also thousands of people in the Congo.

"May I end by quoting these few words to you: 'Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.' More than the knowledge I am getting from the school, I am also learning to understand God better by my relations with other people. I know how much I owe you and I would like to pay you back through Jesus Christ. Yours in Christ."

DR. HAMILTON ACCEPTS INVITATIONS

Dr. Frank Hamilton, pastor of Christian Temple, Norfolk, has been honored with two recent invitations, acceptance of which have been approved by the Official Board and the Board of Deacons. January 25-February 8 he will be the Protestant chaplain on a cruise sponsored by the Virginia State Chamber of Commerce and the Norfolk Port Authority. Ports of call include Nassau; Kingston; San Blas Islands; Cargagena in Colombia; and Willemstadt, Curacao, Dutch West Indies; and the Isthmus of Panama. He is also to represent our denomination as a guest preacher at the Memorial Chapel of the Marine Corps Schools in Quantico, Virginia, on the third Sunday of February.

NEW MINISTER AT HANKS' CHAPEL

The laymen of Hanks' Chapel Christian Church, Pittsboro, had a "family night" meeting October 26. They prepared the meal which was enjoyed by about 65 people. We were glad to have our new pastor and his wife, Rev. and Brs. Billy Joe Willett, at this meeting.

The Western N. C. Conference was held at Hanks' Chapel with about 150 attending. The ladies of the church furnished a picnic lunch which was enjoyed by all.

The parsonage has been redecorated for the new pastor. L. C. Williams of Pittsboro, owner and operator of Williams Oil Company, gave and installed a new heating system at the parsonage, which we appreciated very much.

Rev. and Mrs. Willett and their two sons moved here November 9. He started his new work November 17. That Sunday the ladies of the Birtha Riddle and Edith Thrift Circles had charge of the opening of Sunday school with a Thank Offering, which amounted to almost $100. We are real proud of the work these two circles are doing, along with the work of our laymen. At a joint meeting November 12 two ladies from each circle were selected to get a nursery set-up for the church, so November 17 the nursery was ready and open for use.

About 100 people called during the reception for Mr. and Mrs. Willett that afternoon from 3:00-4:30 in the Fellowship Hall.

Mrs. Lewis Smith,
Mrs. P. C. Farrell,
Publicity Committee

Douglas McClain, new president of the Eastern Virginia Churchmen's Fellowship, has appointed program, awards, finance, projects and executive committees. These met November 19 and planned their work for the year.

A Workshop on Alcohol Education will be held at First United Church, Norfolk, Wednesday, December 18, at 7:30 p.m. Dr. Wayne W. Womer of the Alcohol Education Council of Virginia will be the director. Members of our churches are urged to attend.

The Greensboro Area Training School for Christian Growth will be held February 2-5, 1964 at the First Congregational Christian Church, 400 Radiance Drive, Greensboro, North Carolina. The Reverend Carl T. Daye, pastor of St. Peter's United Church of Christ, Greensboro, is the dean of the annual school.

According to the Portsmouth, United bulletin, more than 180 Junior High young people attended the rally in their church November 10. Committee responsible for local planning included Gordon Oakes, Karen Swain, Mrs. Ann Turner and Mrs. Oma Ripley.

The first members of Beverly Hills, Burlington, to receive God and Country awards are Jimmy Phillips and Sammy Fowler. They were presented by the pastor, Rev. Kenneth D. Register, the last Sunday in September.

HONOR CHURCHES

Rev. Bill Simmons, Virginia Field Secretary, calls attention to the following churches in a recent bulletin, honoring them for outstanding service in Eastern Virginia:

LYNNHAVEN COLONY—For the largest attendance at the Churchmen's Fellowship Fall Rally and winning the Attendance Trophy for the third consecutive time.

GREAT BRIDGE—For winning the Churchmen's Fellowship Achievement Banner for the third consecutive time at the Fall Rally.

CHRISTIAN TEMPLE—For making the largest contribution to the Christian Missionary Association this year — $570.00.

CENTERVILLE, OAK GROVE, UNION, WINDSOR — For paying their Apportionment in FULL by the annual Conference.

BETHLEHEM (Nans.), ROSEMONT — For not only paying their Apportionment in full by Conference, but exceeding the amount requested. Bethlehem gave $300.06 extra and Rosemont $34.00.

Elon College Activities

William T. Scott, Sr.
Director of Church Relations

Memorial Service for President Kennedy

Memorial Service for the Late President John F. Kennedy was held Saturday morning, November 23, at 11:30 in the Whitley Chapel. Approximately 800 students, faculty members and college staff were in attendance at this service of meditation, prayer, and music. The service was under the direction of Rev. John R. Graves, college chaplain, and Dean Fletcher Moore, organist.

Following the singing of the National Anthem, Wallace Sawyer, president of the Student Body, read scripture selections from the Old Testament. Mr. Graves read selections from the New Testament and led the prayer. Following moments of meditation, the service was concluded by the benediction, after the singing of "How Firm A Foundation" by Professor Bartholf.

"My Last Lecture"

"My Last Lecture" series at Elon College is proving to be most popular. This series is arranged by student choice of professors out of the different academic divisions, who will present to the student body a lecture they would give if they knew it would be the last lecture they would ever give. Professor Miller, basketball coach, gave the first lecture; Dr. A. L. Hook, dean of the faculty, and senior faculty member, will present the second in the series. Three other lectures will be given.

Elon on AAUW List

President J. E. Danieley writes: "I have just received notice from Dr. Blanche H. Dow, president of the American Association of University Women, that Elon College has been placed on the **AAUW qualified list.** Women graduates, including those who graduated with a recognized baccalaureate or higher degree prior to AAUW listing, are now eligible for membership in the Association."

Valley Alumni Meet

Elon College Alumni of the Shenandoah Valley of Virginia met at Bethlehem Church, Tenth Legion, November 12, with forty-two in attendance. After a delicious dinner served by the ladies of Bethlehem Church, the Chapter was organized with the following officers: President, Cephas Hook, Winchester; Vice President, Wayne King, Woodstock; Secretary-Treasurer, Mrs. Minnie Dofflemeyer Hensley, Elkton.

"Messiah" at Suffolk

"The Messiah" will be presented by the Elon Singers at Suffolk Christian Church, Suffolk, Virginia, Sunday, December 15, at 3:00 p.m. Our Church people, alumni, and friends are invited to be present.

Diamond Jubilee Campaign

Mr. Robert Baxter, Director of Development, and Dr. Wm. T. Scott, Director of Church Relations are working closely with Mr. Paul Frazier who is directing the SEVENTY-FIFTH ANNIVERSARY CAMPAIGN FOR ELON COLLEGE. Mr. Frazier will be remembered as the director of the successful campaign for the Congregational Christian Home for Children three years ago. The months of November and December constitute a period of cultivation and organization. Conference committees are being chosen and area meetings are being held to perfect plans for raising the Church goal of $225,000.

W. T. SCOTT, JR., INSTALLED

Reverend William Tate Scott, Jr., was installed as Pastor and Teacher of the Barrington Congregational Church (United Church of Christ), Barrington, Rhode Island, by action of an Ecclesiastical Council held at the Church, Sunday, November 24, 1963. The Barrington Church, founded in 1717, has 798 members, with 612 in the Church school. The church contributed $14,459 to OCWM in 1962.

Mr. Scott became the minister of the church in February, 1963. His predecessor was the Reverend W. B. Grogan, now minister of the First Church in Cambridge, Massachusetts. Prior to going to Rhode Island, Mr. Scott was for eight years minister of our church in Durham, North Carolina.

There is a limit to our achievement; but none to our attempt. —Phillips Brooks

Prayer Used At Memorial Service

ELON COLLEGE CHAPEL, SATURDAY, NOVEMBER 23, 1963

By John S. Graves, Chaplain of Elon College

O God, the Father of lights, from whom come the souls who shine in every generation, we bless thy name for the dedicated leaders who throughout the years led our great nation. We give thee thanks for the life of the late John Fitzgerald Kennedy, President of these United States, taken from his earthly labors; for the inheritance of convictions and ideals to which he was born and the godly influences which shaped his life; for his dedication of himself to the service of mankind here and abroad; for men, women, and children whom his concerns have led into a life of freedom, and in whom there has come a new faith, a new hope, and a new love; for this man of God whose inner life was fed from springs from the everlasting hills, whose work and life men saw and knew there were hidings of power in the secret places of thy presence. We thank thee for the noble home ties with which thou didst enrich him: For family and friends who surrounded him. We mourn his early going from us in the noontide of his strength and usefulness; but we rejoice in our assurance that there is ampler scope for his powers and higher service for him in the City of God.

Father of tender mercies and God of all comfort, we commend unto Thee his family so suddenly bereft of husband and father. Fold them to thy heart, and use the sympathy of men to minister thy lovingkindness to them. Teach them to think of their dead no farther from them than thy presence, and that is not distant, for thou hast promised: "I will not fail thee neither will I in anywise forsake thee." Be with all who were his friends and fellow-workers in the cause of freedom and peace, consecrating them and us more fully to our tasks by the memory of his faithful life. O Lord of the harvest, raise up among the students of today leaders of like devotion to the brotherhood of man, as self-emptied and self-spending, as broad in sympathy, as courteous and kindly in spirit, as stalwart in faith, as industrious in the work assigned them.

O God, in whose hands are our times, we adore thee that thou hast come to us in Immanuel, God with us, revealing the glory of the life that now is and enriching us with hope of the life to come. We thank thee that Christ drank all the cup of human experience, tasting joy and love and friendship and work, and tasting also pain and parting and tasting death for every man, and that he is touched with a feeling of our infirmities. And we humbly pray that he may so claim us as his own that whether we live it may be unto him or whether we die it may be unto him, and that found faithful in the few things of earth he may entrust us with many things and bid us share the joy of our Lord. In his service may we serve the least of his brethren and so find ourselves at home when for us the veil parts and we stand in his presence. And unto him who loved us and loosed us from our sins in his blood, and hath made us to be a kingdom, to be priests unto his God and Father, be glory forever. Amen.

Born To Make Men Free

Background Scripture: Luke 2:1-20; Galatians 4:4-7.
Devotional Reading: Luke 1:58-69.

Memory Selection: **When the time was fully come, God sent forth his Son, born of a woman, born under law, to redeem those who were under the law, so that we might receive the adoption as sons.** Galatians 4:4-5. (RSV)

The Scripture from Galatians and from Luke which compose today's lesson, complement or supplement each other. Paul tells in prose what Luke tells in poetry. Each tells in its own way "The WHEN," "The HOW" and "The WHY" of Christ's coming.

When Jesus Came

"But when the fulness of the time was come" writes Paul. "When Cyrenius was governor of Syria" writes Luke. In his modern translation Phillips put it "When the proper time had come. . ." The fulness of time, the proper time — Jesus came when God decided that the time was **ripe** and **right** and the earth was **ready.** Briefly the situation was this: (1) Jewish faith and law, and the dispersion of the Jews, the reiterated and repeated emphasis upon the coming of a Messiah were a factor. (2) The desperate moral and spiritual condition of the world was another. Men were morally sick and spiritually bankrupt. (3) The spread of Greek culture and especially the **universal use of the Greek language** was a providential preparation for Christ's coming. (4) The "Roman Peace," Roman roads which gave access to the whole civilized world, Roman law and order, at first Roman tolerance of religion, were also providential. Let no man think that Christ came at an accidental time; **He came at a providential time.** God's hour had struck. God's time had come. It was the fulness of the time, when Jesus came.

How Jesus Came

Paul simply says that when the fulness of the time was come, God sent forth his Son, made of a woman, made under law. Luke tells the story in beautiful and poetic words, and he also says that Jesus came as a human being, a Babe, born of the flesh. Let it be said again and again that Jesus was the Son of man. The Word became flesh and dwelt among men. Jesus Christ was flesh of our flesh. We need to emphasize his humanity in order to make him meaningful for us. He took upon himself the form of a man and was made in the flesh. To be sure he was also the Son of God. Jesus was at once the Son of Man and the Son of God. We have not a High Priest who cannot be touched with a feeling of our infirmities, but one who was tempted in all points like as we are. Wherefore he knows how to help those who are tempted.

Why Jesus Came

"To redeem them that were under the law, that we might receive the adoption of sons" wrote Paul. "For unto you is born this day in the city of David a Saviour, who is Christ the Lord" writes Luke. Christ came to make men free, to deliver them from the bondage of Law into the adoption as sons of Love. The Jews, the Greeks, and the Romans all had more or less elaborate festivals or ceremonies whereby a boy passed from boyhood to manhood, the Jew at twelve, the Greek at eighteen, the Roman between fourteen and seventeen. Until those years the child had little freedom, he was not in control of his life, everything was done and directed for him. He might be heir of great possessions, but it meant little to him and for all practical purposes he had no more freedom than if he were a slave. But when he became a man by virtue of the ceremony or festival, he entered into his full inheritance and into the liberty of manhood.

"Whereby we say 'Abba, Father'." Jesus was the first to use the term Abba in referring to God. It was an intimate word, finding its counterpart in our word "Daddy." As Christians we are sons and daughters of God our heavenly Father. We are heirs of his grace. All things are ours, because we have entered into our inheritance. We are no longer slaves but sons. And yet as sons we find freedom only as we are in bondage to Christ. Jesus came to deliver men from the **penalty and power of sin.**

SUNDAY SCHOOL LESSON
DECEMBER 22, 1963
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

LESSON XIII **DECEMBER 29, 1963**

Dimensions Of Freedom

Background Scripture: Galatians 5 and 6.
Devotional Reading: Romans 8:1-11.

Memory Selection: **The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law.** Gal. 5:22-23.

Liberty, Not License

"For brethren, ye have been called unto liberty; only use not your liberty for an occasion to the flesh, but by love to serve one another. "Liberty, or freedom, does not mean the right to do what one pleases, but the power to do what one ought. We are slaves to Christ that we may serve our fellowmen. The Galatians were saying that because Christ had set them free from the Law, they were free to do as they pleased. But Christ sets free from the Law that we may be servants of Love.

The Internal Civil War

"The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other. "The human heart is a battlefield. The issue is not a skirmish or a battle but a life-long campaign. There is Dr. Jekyll and Mr. Hyde in each one of us. Life is a constant battle between the flesh and the Spirit. And our sins are mightier than we are, as the Psalmist says. Paul urges the Christian to put on the whole armour of God, leaving no unguarded spot in one's life. He also must take the "sword of the Spirit." The best defense is a spirited offense. Man cannot be what he ought to be, or do what he ought to do without the help of God.

The Works of the Flesh

The human heart, unregenerated, is a snake pit or a cesspool. Read verses 19-21 and see what lie in it and come out of it, unless it is cleansed and kept by the Spirit of God. Read Romans 1:21-32 and see what Paul says there about it. Read Mark 15:18, 19 to see what Jesus says about it. No wonder the Bible says "Keep thy heart with all diligence, for out of it are the issues of life."

The Fruit of the Spirit

Over against the works of the flesh, is the fruit of the Spirit as listed in the Memory Selection. Read them carefully and see how much evidence of the Spirit you have in your life.

AT HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Christmas Plans

Dear Friends:

Thanksgiving holidays have just passed. A number of our boys and girls visited with either their sponsors or relatives, and others stayed here at the Home. This of course will not be true for the Christmas holidays. All of our boys and girls will visit either relatives or friends; they look forward to this opportunity each year. Usually we have more requests than we have children. We certainly hope we will have enough invitations for all our children to spend Christmas holidays in someone's home. We have found this to be very helpful to our boys and girls; it gives them an opportunity to share in a real home atmosphere. This is the reason we are so anxious for them to have the opportunity of visiting in homes during the holiday season, as well as vacation during summer months.

Prior to leaving our campus on December 20th the boys and girls will be entertained by several groups. On Sunday, December 1st, they were entertained by an adult Sunday School class of our Bethlehem Church, of which Dr. R. E. Brittle is the minister.

On December 14th the Burlington Jaycees will sponsor a shopping tour for our boys and girls. They will give each of the children $3.00 and will give them an opportunity to shop in Burlington for items they would like to have. Then they will take all of them to the Youth Center in Burlington for lunch.

On December 15th the Woodmen Of The World will come to our campus at 3:00 o'clock to present gifts to the boys and girls and to hear a program prepared for them by the children. At 7:00 o'clock on that same day a group of business men in Burlington will entertain our boys and girls for the evening meal at one of our local restaurants.

On December 19th each of the five units at the Home will have their own Christmas parties, at which time they will receive the gifts that have been sent in for them by various individuals and organizations.

Thus it can be seen that we have a very busy time in store for the children and staff for this Holiday season. Each of the events we named above are events that take place annually. We are certainly grateful for this kind of interest on behalf of all these organizations and individuals.

REPORT FOR NOVEMBER 25, 1963

Southern Convention of Churches and Sunday Schools

Virginia Valley Conference	$ 10.00	
Eastern Virginia Conference	166.00	
Eastern North Carolina Conference	25.00	
Western North Carolina Conference	25.16	
North Carolina and Virginia Conference	41.00	
Total		$ 267.16

SPECIAL OFFERINGS

Ladies' Oriental Shrine, Norfolk, Va.	$ 5.00	
Women's Fellowship, Brooklyn Heights Congregational Church, Cleveland, Ohio	23.00	
Women's Fellowship, Plymouth Christian Church, RFD 3, Raleigh, N. C.	10.00	
Memorial Gifts:		
In Memory of Mrs. Everett Bryant		
In Memory of Mr. A. Sinclair Newman		
In Memory of Mr. H. J. Powell		
In memory of Mrs. R. C. Jarrett		
In Memory of Mr. Harvey Chandler		
In Memory of Mr. Lloyd Rowland Pulley		
In Memory of Paul Webster Bowers		
In Memory of Mr. George Herring		
Total Memorial Gifts	61.00	
Thanksgiving Offering:		
Swannie Purvis, Greensboro, N. C.	25.00	
Gladys Kernodle, Greensboro, N. C.	25.00	
Mayflower Circle, People's Cong. Church, Jupiter, Fla.	10.00	
Miss Ethel Friddle, Greensboro, N. C. (Mt. Bethel)	25.00	
Mrs. Minnie Humphrey, Madison, N. C.	1.00	
A. Glenn Holt, Burlington, N. C.	25.00	
Aid Society, Congregational Church, Naugatuck, Conn.	100.00	
H. F. Huffines, Gibsonville, N. C.	1.00	
Truitt Bible Class, Asheboro Congregational Church, Asheboro, N. C.	10.00	
Mrs. B. Guy Porter, Suffolk, Va. (Suffolk Christian Church)	25.00	
Dr. and Mrs. Arthur H. Perkins, S. Weymouth, Mass.	10.00	
Mr. & Mrs. S. H. Basnight, Chapel Hill, N. C.	50.00	
Buda Congregational Church, Beckwith Guild, Buda, Ill.	5.00	
Mr. and Mrs. A. Paul Hartz, Waverly, Va.	25.00	
First Federal Savings & Loan Association, Burlington, N. C.	250.00	
Mr. & Mrs. Wilton Paar, Burlington, N. C.	20.00	
J. H. Rountree, 515 Woodlawn Ave., Greensboro, N. C.	10.00	
Raymond E. Hollowell, Suffolk, Va.	10.00	
Miss Stella E. Sharp, Summerfield, N. C.	25.00	
The First Congregational Church, Waterbury, Conn.	414.70	
Barbee's Texaco Service, Burlington, N. C.	10.00	
Mr. & Mrs. Gilbert Burns, Asheboro, N. C.	10.00	
Mrs. J. G. Bowen, Burlington, N. C.	5.00	
Mr. & Mrs. H. J. Capps, Burlington, N. C.	10.00	
Mr. & Mrs. H. D. Edwards, Newport News, Va.	10.00	
Rev. Francis C. Hawes, Manchester, Conn.	10.00	
Mrs. J. T. Stewart, Summerfield, N. C.	25.00	
Miss Bessie Thomas, Burlington, N. C.	5.00	
Clarence M. Fields, Sr. & family, San Leandro, Calif.	5.00	
E. M. Cheek, Jr., Burlington, N. C.	5.00	
Mrs. T. H. Andrews, Sr., Alexandria, Va.	10.00	
Mrs. E. W. Ledbetter, Gibsonville, N. C.	25.00	
Mrs. Hazel B. Amos, Dubuque, Iowa	2.00	
Mr. & Mrs. Samuel J. Watkins, Hinsdale, Ill.	5.00	
H. F. Mitchell Construction Co., Burlington, N. C.	10.00	
Mr. & Mrs. Hubert Beane, Asheboro, N. C.	10.00	
T. B. Buchanan, Sanford, N. C.	10.00	
G. Marvin Holt, Jr., Burlington, N. C.	25.00	
Rotary Club of Burlington, Burlington, N. C.	1,571.00	
Special Gifts	133.00	
Total		$3,061.70
Total For The Week		$3,328.86

WOMEN'S FELLOWSHIP SUNDAY AT ZION

Mrs. W. A. Smith

Women's Fellowship Sunday was observed in Zion United Church of Christ (near Burlington) November 24 at the morning worship service.

The call to worship, "Enter into his gates with thanksgiving and into his courts with praise: be thankful unto him, and bless his name," was given by Mrs. Margaret Bowes. Following the hymn, "Come, Ye Thankful People, Come," Mrs. Gwendolpn Pitts led in prayer. The president, Mrs. Bowes, led the responsive reading entitled "Thanksgiving." As Mrs. Guy H. Veazey, the minister's wife, led in prayer, she called for a moment of silent meditation for the sorrowing nation and the grief-stricken Kennedy family.

Following the hymn "Count Your Blessings," Mrs. Grace Childress gave a poem. Scripture selection from Psalm 107 was given by Mrs. Florine King. Our regular church offering was taken up by Brenda and Malinda Rudd. The Woman's Gift boxes were received and dedicated by our president. A Bible was presented to our pianist, Miss Janie May, by the Women's Fellowship as a token of love and appreciation for services she has rendered to church and Sunday school. The pastor, Rev. Guy H. Veazey, delivered an inspiring message on "Giving Thanks."

STAR OF BETHLEHEM

For the fifteenth year the Morehead Planetarium at Chapel Hill is presenting "Star of Bethlehem" as its Christmas message. The sky as it actually appeared on the first Christmas is reproduced on the Planetarium dome.

Public performances are being given on weekdays through January 6 at 8:30 p.m.; on Saturdays at 3:00, 4:00, and 8:30 p.m.; and on Sundays at 2:00, 3:00, 4:00, and 8:30 p.m. The Planetarium will be closed December 24 and 25.

Included among the eighteen new members of our Durham church are Dr. and Mrs. Douglas Knight. Dr. Knight is the new president of Duke University.

Rev. W. R. Stevenson, pastor of our Tryon church, preached for the community thanksgiving service at the Presbyterian Church.

Members of Apple's Chapel choir participated in the community thanksgiving service held at Osceola Baptist Church. The Pilgrim Fellowship gave a play "Peggy's Thanksgiving Proclamation" Sunday evening, November 24.

A JUNIOR DEPARTMENT AT WORK

Our Durham church children in the Junior Department report the following interesting activities.

The **Lower Junior** children are progressing rapidly with the Old Testament story of Joseph. Each child will have a scrapbook illustrating events in Joseph's life with drawings showing comparable experiences in his own life by the time this unit of lessons is completed.

The class expresses thanks to Mrs. Hilliard and Mrs. Fluke for teaching them the beautiful songs they can sing in the Sanctuary for the entire congregation.

The **Junior Department** has been studying since September what it meant to grow up in Palestine in the time of Jesus, what the country-side, the towns, the houses, the churches, and the family life were like for a Jewish boy or girl of that time, and how archeology helps us to know about all this. Each Junior is working on a scrapbook that contains clippings, drawings and Bible references that are related to the study of Palestine. During the first three Sundays in December, the Class will get acquainted with the Jewish festival of Hanukkah. We hope that this will help us to understand better not only the life of Jesus but also the Jewish people in our community.

The sixth General Assembly of the National Council of Churches is meeting this week in Philadelphia. President John F. Kennedy was to have addressed the group on "Our Liberties, One and Indivisible."

Members of Parkway, Winston-Salem enjoyed a turkey dinner Sunday evening, November 24, followed by the showing of "The Gift" and a presentation of the budget for 1964. Loyalty Sunday was December 1, when 25 men had lunch at the church and then visited in all the church homes. An 8:00 a.m. Thanksgiving morning a service was held at the church.

"An Evening of Missions," sponsored by the missionary education committee was held at Shelton Memorial November 24 with Mrs. William Joyner presenting a summary of her experiences in Ceylon.

The final session of the First, Burlington Family School of Missions was held Sunday evening, November 24, with Mrs. Harry Jolly, Mrs. Alex Mebane and Mrs. Dan Hall giving a resume of present day mission work in India. Mrs. Doris Cooper and Mrs. John Williams had a program for children in grades 1-6. A picnic supper was enjoyed by the group.

WICKER TO BE LICENSED

A licensure service for Leslie Wicker will be held at Big Oak Christian Church next Sunday (December 8) at 3:00 p.m.

Participating in the service will be Rev. J. Avery Brown, Rev. L. M. Presnell and Rev. Grant Burns from the W. N. C. Conference, as well as the candidate's brother, Rev. Lewis Wicker, who preceded Leslie as pastor at Big Oak.

WORSHIP ONLY WITH WHOM WE PLEASE?

(Continued from Page 6)

title, "The Segregation of God," is that the person who segregates another human being actually segregates God.

As heathens we would have every right to "worship as we please, and with whom we please." As Christians we have one right and one right alone; the right to be faithful to Him who died for our sins and rose again for our justification.

In Memoriam

BRUCE

God, in His Infinite Wisdom, saw fit to call Leonard Everett Bruce to his eternal rest, October 31, 1963.

Leonard was afflicted with muscular dystrophy, and confined to a wheel chair, but still attended Sunday school and church regularly. In fact, with all his suffering, he attended Sunday school for 11 years without missing a Sunday.

The members of Great Bridge Congregational Christian Church extend their deepest sympathy to Mr. Bruce's mother, sisters and brothers, and pray that God's great love will encompass them, and sustain them, in their time of heartache and sorrow.

Garland B. Bennett, Minister
Great Bridge Congregational
Christian Church

DAUGHTRY

A good man, whose life was an inspiration and whose example was a challenge, has gone to his well-earned reward. Elmer L. Daughtry did not come up out of plush circumstances, but he worked hard at preparing himself for a life of service.

He was a graduate of Elon College in the class of 1912. He taught for a number of years in North Carolina and Virginia and farmed. Holland Christian Church enjoyed his faithful and capable services in many capacities, as church school teacher and superintendent, and as a deacon. He was the last of the deacons elected for life.

For some years after his health began to fail him, Mr. Daughtry kept up his church attendance, but for four years had been confined to his room. A man who enjoyed life and loved his God and his Church departed this life on November 16, at the age of 76. May God comfort those who mourn, and especially his sister, Emily, with whom he lived.

C. Carl Dollar, Pastor

DID YOU KNOW—

That our Board for World Ministries needed 181 recruits for overseas service in 1963?

That 101 were found to go, and that 97 actually went?

* * *

DID YOU KNOW—

That our Board for World Ministries is looking for 207 persons to fill 151 positions (some married couples) in 1964?

That this would be only one person from every 10,000 people in our churches — or 1/100 of 1% of our denomination?

* * *

DID YOU KNOW—

That opportunities to teach for the Board for World Ministries range from agriculture in the Philippines, home economics in Turkey, sociology in Hong Kong, to vocational training in Micronesia?

* * *

DID YOU KNOW—

That MINISTERS and CHRISTIAN EDUCATORS are needed for service with our Board for World Ministries in Angola, France, Honduras, India, Japan, Mexico, Micronesia, Okinawa, Philippines, and Turkey?

* * *

DID YOU KNOW—

That MEDICAL SKILLS needed for use by our Board for World Ministries include DOCTORS in seven countries; NURSES in five countries; a DENTIST in Angola; a PHYSIOTHERAPIST, a PUBLIC HEALTH WORKER and an ORTHOPEDIST in India; LABORATORY TECHNICIANS in Angola and Southern Rhodesia; a MATRON OF NURSES in Ghana; and a HOSPITAL MATRON in Southern Rhodesia?

* * *

DID YOU KNOW—

That PERSONS WITH SPECIAL SKILLS are needed for service overseas under our Board for World Ministries?

That these include such varied things as AGRICULTURISTS in four countries; BUSINESS MANAGERS in four countries; HOUSE PARENTS in two countries; a LIBRARIAN, a PUBLICATIONS SPECIALIST and a RADIO PROGRAM DIRECTOR in Turkey; a WATER SPECIALIST and one proficient in ANIMAL HUSBANDRY in India?

* * *

DID YOU KNOW—

That there are opportunities for both short-term and career service with our Board for World Ministries?

That single persons can be appointed for 3-year terms and families for 5-year terms?

That experienced persons who pay their own travel expense can be considered for one-year appointments?

That for regular term appointees the Board pays round trip transportation, major medical expenses, basic salary, social security, and provides housing? (Salaries are based on the cost of living and cover reasonable expenses.)

* * *

DID YOU KNOW—

That if you would like to explore the possibility of expressing your Christian faith through work with the Church abroad you should write to:

Rev. Herbert O. Muenstermann
475 Riverside Drive, 16th Floor
New York, New York 10027

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Southern Convention of Congregational Christian Churches

The
CHRISTIAN SUN

Church History Room
Box 232

Vol. 115 December 10, 1963 No. 49
A Religious Weekly for Christian Homes

MOTTO:
In essentials, Unity
In non-essentials, Liberty
In all things, Charity

PRINCIPLES of the CHRISTIAN CHURCH

1. The Lord Jesus Christ is the only head of the Church.
2. Christian is sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to, and exercised by all.

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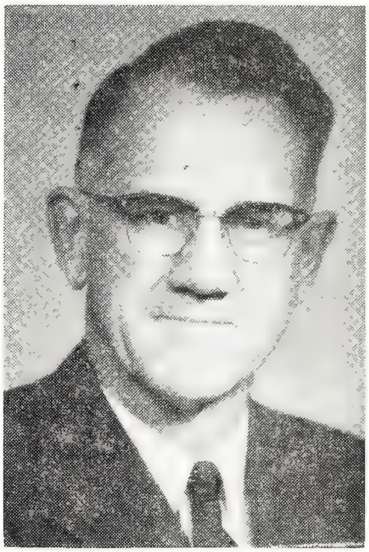
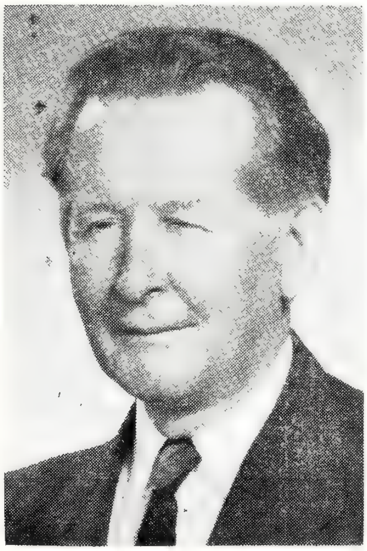
lon College, North Carolina

Church Leaders Ordained Forty Years Ago

(See Story on Page 8)

Rev. Jesse H. Dollar


Rev. Archie H. Hook


Rev. Sion M. Lynam

Rev. William T. Scott, Sr.

Our Place In History

This week several items of historical interest are printed for the information and delight of our readers. These brief items take us back across the years, refresh happy memories, and give a sense of belonging to a continuing line of those who love the Lord Jesus and work in his Church.

The "four horsemen" (valiant servants that they are) whose story is told are youthful compared to a few others whose story we shall undertake to give at a later date. It really was a great day when the hands of the Church were laid upon them forty years ago. And greater things have happened since, for they have worked faithfully and well in the Church they have loved. Apple, Gerringer, and McCauley are listed as being present that long-ago day at Bethlehem, and all three are still gracing the earth and rendering service for the Lord.

Listed as pastors at New Elam are 31 persons, most of them of sacred memory. This writer knew at least 26. Of the 24 ministers and five others at the ordination forty years ago, only four were unknown to your editor. "There were giants in those days."

Dr. Scott's editorializing concerning the membership of white and colored people in our churches appears to be historically correct, and should give us pause in our time of divided opinion. If it was good then for all to be members of the same churches, and if as the record shows they really were, the decision of the Supreme Court in 1954 did not start the process of discussion concerning interracial schools and churches. We of the little Christian Church have a heritage.

But what concerns us most is our place in history. We need have no worries about James O'Kelly, P. J. Kernodle, J. O. Atkinson, or any of the other stalwart members of our ancient churches. They did their work, lived their faith, established churches and schools, laid foundations on which righteousness can be built. Their place in history is secure. But not ours. That is still in the making.

The deacon who is reported to have said recently that he did not want his children and grandchildren to remember him fighting people in front of his church to keep them away from worship had a mind to his place in history. Members of committees who spend long hours in search of racial justice in American life are looking to what the future of the nation can become. The Sunday school teachers who make the best possible preparation for teaching and do their best to instill in their pupils knowledge of Christ and his teachings are endeavoring to make future history full of good deeds done by good people.

Sometimes it is difficult for us to maintain perspective. We stay so close to the work in hand that we fail to see the distant views. Even church work can make us little — unless we at least occasionally take the long look, get away from the regular grind, forget about the petty things that disturb us, as the Psalmist said, "lift up our eyes unto the hills." The minister who seldom reads, who fails to hear others preach or make addresses, who never attends meetings of his larger church groups, who is content with what he himself is doing — such a minister grows less annually. He needs to climb some mountain and look to the far distances, to open his soul to the enriching fellowship with his fellows.

When the records are all in, will the activities of our local churches, the Southern Convention (or whatever group may be ours), the national bodies with which we are associated, and the international associations that are doing so much in our time, will these things assure us of some real place of importance in history?

We occupy the place between the past and the future. Ours may be like a gully between two hills, or it may be a broad plateau on which rich harvests wave in the breeze. We may be simply standing between those who have lived and those who will follow us without making any noticeable contribution to our age. This would be our tragedy. If we are so tied to the past that we refuse any progress, we might as well never have lived. If we are so concerned with some future situation that we do nothing about the tragedies of our time, we certainly will not rate very high in the estimation of those who will wish that we had turned the tides of history toward something better.

It makes none of us happy that we have created such civilization in affluent America that a President cannot ride on the streets of our great cities without being assassinated. Neither do we like to know that churches and synagogues are bombed, and that murder is as prevalent as it is. It is no joy that such a multitude of our people become alcoholics, and so many become insane. We wish that greater progress could be made in the cause and cure of disease. We are unhappy when we know that half of the people in our world never have enough to eat.

Why can't we do something about such things? Is the Church impotent? Has it no ability to maintain home-life that will stop the disgraceful divorce rate? Can it not teach love that overcomes hate? Are we as church people so far removed from the life of our world that our influence on history is no greater than the gully between two hills? Is there no flower and fruitage to the fatherhood of God and the brotherhood of man that we talk about in church? Do we really have a place in history that will make it wise to keep our names on the rolls of humanity? You answer.

Articles like those concerning Wake Chapel and Richmond are indications that the people of our churches are growing rich harvests in our time. Churches are at work, and they are succeeding. There is much yet to be done, but the churches are diligently seeking year by year to make such a contribution that the historians of the future will be pleased to record the heroic deeds of faithful people — big people and little people — who served their generation well. This is the story of the Church, the Church of Christ at work in our time.

A Trip In Japan

Elizabeth Lester

One of the most interesting and enjoyable weeks I've had here in Japan was spent on the high school senior class trip. 150 girls, six teachers, a doctor, a photographer and a travel agent made the eight-day trip around Honshu, the main island of Japan, and saw many places of historic interest and scenic beauty. For me it was a marvelous opportunity to see parts of the country that I would otherwise probably not be able to see. And it was all so beautiful! Almost everywhere the autumn leaves were in full color.

Each night of the trip we stayed in a different Japanese-style inn. From the moment we took off our shoes at the door and padded to our rooms in the slippers provided by the management, I was in a different world. The slippers were then left outside the doors of our rooms, so as not to damage the **Tatami,** or straw matting, which covered the floor. The rooms were simply furnished: a low table for eating or writing, cushions to sit on, and an alcove containing a painting and often a flower arrangement. At night the table and cushions were removed, and thin mattresses and thick, heavy quilts were placed on the floor to make beds. The rooms were small — sometimes the mattresses for us three women teachers who shared a room covered the entire floor space — but the simplicity of the furnishings gave a look of spaciousness and quiet beauty.

Meals were also completely Japanese. We all ate sitting on cushions on the floor. Each person's food was placed before him on a four-legged tray which stood six or eight inches from the floor. A typical breakfast: rice, a raw egg, dried seaweed (to be eaten dipped in soy sauce), a thick soup, and green tea. Our box lunches consisted mainly of rice. Dinner always included fish (cooked or raw), rice, and tea, with a variety of other dishes.

One of the greatest pleasures on the trip for me was getting to know many of the students. They were always very willing to tell me about the places we visited, to try to translate what the guides were saying, and, especially, to teach me Japanese. If I could remember all the words the girls tried to teach me, I would have a large vocabulary indeed! They seemed to enjoy the trip thoroughly, spending almost every minute in playing games, eating, or talking.

I have many "favorite" memories of the school trip: a student telling me her ideas about religion as we stood in the swaying section of the train between the cars at 1 a.m.; a long hike around some small lakes which were the most beautiful shades of blue and green I've ever seen; a pleasant evening spent in the lobby of one of the inns, with a group of students and teachers who had been brought there by the attractions of a tiny oil heater and the TV. The whole week is something for which I shall long be grateful.

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THE CHRISTIAN SUN

Rev. F. C. Lester, *Editor*
840 Sunset Avenue
Asheboro, N. C.

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Please send form 3579 to the office at Elon College, N. C.

1963 APPORTIONMENT PAID IN FULL

Supt. Clyde L. Fields

The following churches have paid their Apportionment (OCWM) goal for 1963 since the report in last week's Sun. Churches paying their Apportionment in full will be added to the list each week until the end of the year. It is hoped that each church in the Southern Convention will take a measure of pride in being included in that list. The need for stewardship support of Our Christian World Mission is a continuing obligation and opportunity. Will your church be added to the list next week?

Eastern North Carolina
Amelia
Bethlehem

Eastern Virginia
Christian Temple
Spring Hill

Virginia Valley
Antioch

Western North Carolina
Pleasant Ridge

North Carolina and Virginia
Kallam Grove
Long's Chapel

Totals: VVA—6; EVA—10; ENC—15; WNC—7; NCVA—7.

In Memoriam

John Fitzgerald Kennedy

The ship of state sails on encumbered
not by fears.
Her prow courageous rides the storm, while
we, the crew, are sad and worn,
And blinded by our tears.

A bronzed and life-crowned head fell
lifeless to the floor;
And in that fateful moment dark, a torch
that burned in one brave heart
Flickered, and was no more.

Oh, toll you bells of saddness — toll in
sorrowful knell.
Call all whose hearts by grief are torn;
call all the faithful in to mourn
For one we loved so well.

The drums foretold the burden the flag-
draped cassion bore.
Through solemn streets the sounds
recurred, etched on the hearts of all
who heard,
To last forevermore.

Oh, God, in thy clear vision, undimmed
by human pain,
Please say the love born of this man
will last, will reawake his land—
That he did not die in vain.

Tami Hultman
High School Student
First, Portsmouth, Church

A "Laity Service" was held at Rosemont, South Norfolk, Sunday evening, December 1. Meditation "With Heart — With Mind" was given by Mrs. Elinor Lewis, special music was presented by the Men's Chorus, and the Family Thank Offering boxes were dedicated.

Rev. Hayes W. Ritter was granted conference ordination at a service at Ether Christian Church Sunday, November 17. The ordaining presbytery from the Western North Carolina Conference was composed of the president, Rev. J. Avery Brown, and Revs. Lynwood Hubbard, Jimmy Norred, J. Everette Neese and Lacy M. Presnell.

"Source of Our Lives — How Shall We Thank Him?" was the subject used by Dr. W. T. Scott at the Thanksgiving Day Elon College community service at the First Baptist Church. The pastor, Rev. W. T. Cockman, gave the welcome, John Biggerstaff of Our Home for Children staff the invocation, Dr. W. J. Andes the thanksgiving prayer, and Rev. Richard M. Petersen the benediction.

Non-Profit Business Nets Church Profit

By CHARLES MANNING

(Greensboro Daily News Staff Writer)

Mrs. Alice Freeman, 69, of Ether, N. C., in less than a year has become the sole operator of a profitable non-profit business. Since January, with no charge for her time, she has made and sold permanent flower arrangements that has profited her Ether Christian Church $700.

Prior to 1962, Mrs. Freeman grew flowers in her yard and every Sunday for 30 years she had placed some of these flowers in her church.

Last year she underwent surgery which preserved her life but deprived her of the sense of balance. She could no longer properly tend her flowers so she began to make floral arrangements of permanent or artificial flowers.

She and members of the Women's Missionary Society of the church, three years previously had made dried flower arrangements which they sold in a fund raising drive and they had also fashioned and sold some 600 plastic handbags for the same purpose.

Demand For Product

Realizing that her fellow members were too busy and of necessity her walking would be confined to the house, she began to make permanent corsages. There was a demand for these at Easter, Mother's Day, Christmas, graduations and church memorial days. When a neighbor or church member was in the hospital, there was always one of Mrs. Freeman's floral creations in the room.

"Alice just uses anything that comes handy in making these flower arrangements," according to her husband, W. H. Freeman, 78, retired merchant and school teacher.

"Wish she could find more of these discarded shuttles," he said.

He held a wooden shuttle that had once woven cotton, rayon or nylon. It was now an attractive and unusual flower arrangement holder. So was a brown bottle that once contained vitamins. An oil lamp of their early married life was now a flower vase.

There was a wire frame, gold in color that formed the background for a unique flower arrangement.

"Fancy name for this is a gift plaque. It's plain old wire that was once used to keep rats out of the corn crib but sprayed with gilt paint and bordered by a plastic clothesline it becomes a plaque," Mrs. Freeman explained.

Gone from a large wooden frame was a mirror to be replaced by a pottery pitcher filled with flowers.

Two neighbors, Mrs. W. C. Floyd and Mrs. Ben Kern, remarked about Mrs. Freeman.

She Will Be There

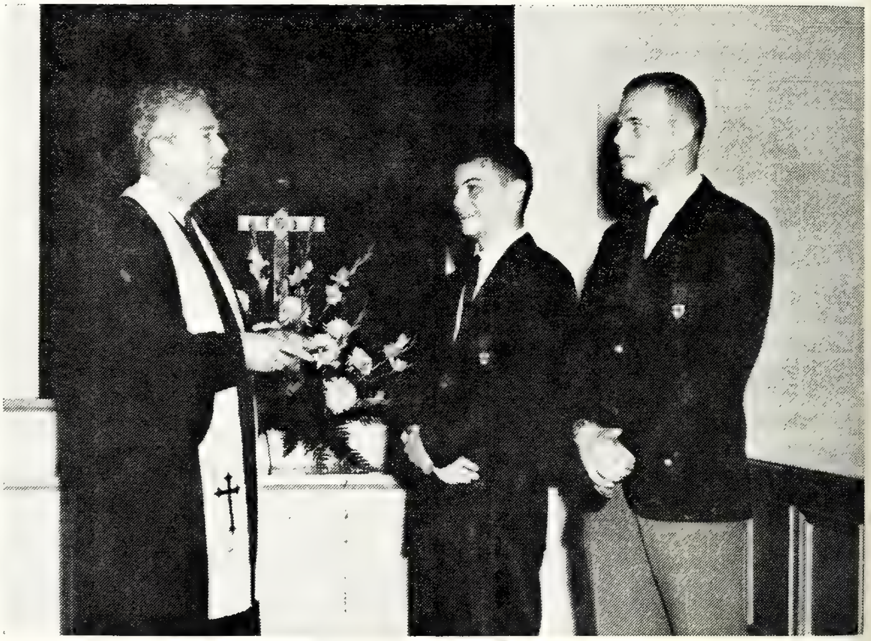
"Where there's sickness or a shut-in, there you will find Mrs. Freeman with her canned vegetables, delicious marmalades, jellies and preserves. Anything for the good of our community and Alice will be there," they said.

Six years ago on her birthday, following church service, Mrs. Freeman was presented a set of chinaware, service for eight, by church members.

"This past September, 38 church women arrived at the Freeman home with gifts and refreshments. One of the members had persuaded Alice to ride to Asheboro so that upon return the birthday party would be a surprise. When she walked in we were going to sing "Happy Birthday." Somehow we couldn't get the right tune. Too many lumps in too many throats," said Mrs. Kern.

Mrs. Freeman was employed by Russell Hosiery Mill of Star, as floor supervisor in the finishing department for 19 years, before retiring three years ago. Presently, in addition to creating the artistic flower arrangements, she mends more than 100 dozen socks per week in her home. This provides the manufacturer with an outlet for irregular hose.

As Miss Alice Mask of Mount Gilead, she became the bride of W. H. Freeman on November 4, 1917. They have three children, all married: W. H. Freeman Jr. of Concord, Mrs. Truedell Webber of Asheville and Mrs. Peggy Frix of Troy.



Sunday morning, September 29 at the 11:00 service, the first God and Country awards to be presented by Beverly Hills United Church of Christ, Burlington, N. C., were presented to Jimmy Phillips, son of Mr. and Mrs. Holland Phillips and Sammy Fowler, son of Mr. and Mrs. Mayo Fowler. Jimmy and Sammy are members of Explorer Post 59, sponsored by the church.

These two young men completed two years of special study and work under the direction of their minister, Rev. Kenneth Register. They not only fulfilled all the requirements for this award in the God and Country Service Book but did a number of extra projects beyond the call of duty. One of the extra projects they did was to manage and coach the Junior Boys Softball Team last summer. They did a real fine job with these boys and gave freely of their time and talent in producing a winning team.

Beverly Hills church is justly proud of these two young men and feel that they deserve the God and Country award, which is one of the highest awards presented in the scouting program.

This Is God's World

(Notes from the sermon of Rev. Victor Hayes, at Warwick, Virginia, Nov. 24, 1963.)

Despite all the wickedness of wicked men, despite the absurdities and insanities that shake our faith and our courage, despite all the attempts of the demonic to grasp the wheel of fate and bring men and nations to ruin, despite our ignorance and folly, despite our insolence and sin — **this is God's world.** It does not belong to man and it has not fallen into the hands of the devil. It is not an orphan world, belonging to nobody. God is the owner! "He has the whole world in his hands."

I. **It is God's world because he made it.** There are only two explanations for the origin of the world. Either the world was made by God or it is the result of mere chance. In the last analysis, a choice must be made. I choose God, because faith in God is more intellectually satisfying than belief in nothing, and meets more of the facts!

II. **It is God's world, because in Jesus Christ he has redeemed it.** We give thanks for America at Thanksgiving, feeling it is our land because we and our fore-fathers have toiled and lived and died for it. Through sacrifice, — possession. Just so, God has taken possession of the world by coming in Jesus Christ, dwelling amongst us, working, suffering, dying for his world.

Now God has an undeniable stake in this world. It takes the form of a jagged cross driven hard into the earth at a place called Calvary. Now the world is twice God's. He made it and he has redeemed it.

III. **This is God's world because he is at work in it today!** Vast, profound changes are transforming the world. Winds of change blow everywhere. Some see all change arising out of evil. Others know that many of the winds of change are the breathings of God into the hearts and consciences of men. God started mankind off by kicking him out of the Garden of Eden! He still uproots ("as an eagle stirreth up her young" says the Old Testament). He still disturbs. He is at work in the swift revolutionary changes of today.

Was God caught napping when man leapt into the atomic-space age? Was he taken by surprise when men marched on Washington? Is he now asleep while a new President takes the helm? Surely not! He is at work in the affairs of men, to transform as well as to conserve. He is at work in his Church wherever there is awareness and involvement.

IV. **This is God's world because one day he will claim it as his own,** gathering the world in triumph to himself. God who began history will end it. This is the simple promise of the Bible in the ideas of the Day of the Lord and the Second Coming. There will be an end to human history, just as every human life comes to a close in death. And that consummation is in his hands too. In that moment of triumph we shall understand how much God loves the world.

Thus, THANKSGIVING and ADVENT are never "out of season!" This is God's world and he is faithful to it. ("While earth remaineth, seed-time and harvest shall not cease.") He has visited it at Bethlehem. He is at work in it today. "Go ye . . . I am with you even to the end. . ."

A Flower For The Graves

(Editorial by Eugene Patterson in the Atlanta Constitution of September 16, 1963.)

A Negro mother wept in the street Sunday morning in front of a Baptist Church in Birmingham. In her hand she held a shoe, one shoe from the foot of her dead child. We hold that shoe with her.

Every one of us in the white South holds that small shoe in his hand.

It is too late to blame the sick criminals who handled the dynamite. The FBI and the police can deal with that kind. The charge against them is simple. They killed four children.

Only we can trace the truth, Southerner — you and I. We broke those children's bodies.

We watched the stage set without staying it. We listened to the prologue unbestirred. We saw the curtain opening with disinterest. We have heard the play.

* * * * *

We—who go on electing politicians who heat the kettles of hate.

We—who raise no hand to silence the mean and little men who have their nigger jokes.

We—who stand aside in imagined rectitude and let the mad dogs that run in every society slide their leashes from our hand, and spring.

We—the heirs of a proud South, who protest its worth and demand its recognition—We are the ones who have ducked the difficult, skirted the uncomfortable, caviled at the challenge, resented the necessary, rationalized the unacceptable, and created the day surely when these children would die.

This is no time to load our anguish onto the murderous scapegoat who set the cap in dynamite of our own manufacture.

He didn't know any better.

Somewhere in the dim and fevered recess of an evil mind he feels right now that he has been a hero. He is only guilty of murder. He thinks he has pleased us.

* * * * *

We of the white South who know better are the ones who must take a harsher judgment.

We, who know better, created a climate for child-killing by those who don't.

We hold that shoe in our hand, Southerner. Let us see it straight, and look at the blood on it. Let us compare it with the unworthy speeches of Southern public men who have traduced the Negro; match it with the spectacle of shrilling children whose parents and teachers turned them free to spit epithets at small huddles of Negro school children for a week before this Sunday in Birmingham; hold up the shoe and look beyond it to the state house in Montgomery where the official attitudes of Alabama have been spoken in heat and anger.

Let us not lay the blame on some brutal fool who didn't know any better.

We know better. We created the day. We bear the judgment. May God have mercy on the poor South that has been so led. May what has happened hasten the day when the good South, which does live and have great being, will rise to this challenge of racial understanding and common humanity, in the full power of its unasserted courage, assert itself.

The Sunday school play at Birmingham is ended. With a weeping Negro mother, we stand in the bitter smoke and hold a shoe. If our South is ever to be what we wish it to be, we will plant a flower of nobler resolve for the South now upon these four small graves that we dug.

70TH ANNIVERSARY OF THE SOUTHERN RHODESIA MISSION

October, 1963, was a time of special celebration and thanksgiving in our Mission stations in Southern Phodesia. Seventy years ago, in the fall of 1893, the first missionaries, coming up from the South Africa Mission, established the first mission work at Mt. Silinda, and two years later the second station was set up at Chikore.

The American Board of Commissioners for Foreign Missions, now the United Church Board for World Ministries, certainly can be allowed some pride in the growth and development of the mission work in Southern Rhodesia, but this can stem only from the admiration of the dedicated and committed missionaries at Mt. Silinda and Chikore, many of whom have given much of their lives to working with the African people.

A great many changes have taken place in these seventy years. From a handful of people and four preaching centers, there are now several African ordained ministers, about two hundred lay preachers, an active program of women's work, and the African church which is largely self-supporting. The schools have grown to include not only primary schools, but a Secondary school, many out-schools which are supervised by African principals and staffed largely by African teachers, themselves for the most part products of the mission education program. The most recent venture is an interracial kindergarten with missionary wives as teachers. New school buildings were dedicated at the anniversary celebration at Mt. Silinda. There are about fifteen men from Southern Rhodesia studying in universities in several countries.

The medical work, headed by Dr. Kirk Stetson and Dr. Frank Donaldson, has seen the progress of two hospitals, the larger one at Silinda presently in the process of adding a tuberculosis sanatorium. There is a nurse's training program, and in a few months the first fully-trained African doctor will be taking his place in this work, after years of hard work made possible through our scholarship program.

It is impossible to give full appreciation to all of these people who have been part of the growth of this work in Southern Rhodesia. But greater appreciation is due the African people who have felt and assumed the responsibility of their own growth in ways in which they can most serve their own people. Many more will follow in their footsteps.

This 70th Anniversary is a real milestone for The United Church of Christ and the Church in Southern Rhodesia.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Ghana

WORAWORA

Cocoa growing center; estimated population 20,000. Related institution: Evangelical Presbyterian Hospital and Worawora Nurses Training School.

December

22—**Dr. and Mrs. Michael Gass,** both children of missionaries, medical missionaries serving in Ghana since 1959, are now on study furlough at Gorgas Hospital, Panama Canal Zone.

23—**Miss Delores J. Harkins** is matron in charge of all wards at Worawora hospital. She has been interested in working with children, both in nursing and in a Sunday church school.

24—**Miss Judith Ann Hasselberger** is a nurse at Worawora Hospital where she has been serving as a special term missionary since 1961.

25—**Mr. and Mrs. Jack Seiberz Lesshafft, Sr.** were appointed in 1961. He serves as administrator at Worawora. Before entering missionary service, Mr. Lesshafft was engaged in the retail drug business and served as a representative in his state legislature.

26—**Dr. and Mrs. Edward N. Moser** are serving their second term in Ghana where Dr. Moser is medical superintendent of the hospital at Worawora. He is responsible for the hospital which serves a population of 100,000. He does most of the surgery, makes ward rounds and sees a number of out-patients daily. Mrs. Moser does occupational therapy and social service work with TB patients, is responsible for the operation of the babyfold and distribution of food and clothes from Church World Service to needy people.

27—**Mr. and Mrs. George W. Sturgen, Sr.** are stationed at the Worawora Hospital where he is administrator, including supervising laborers at the hospital, serving as bookkeeper, and handling much of the correspondence.

28—**Mrs. Helen Stark Tomkins** was appointed in 1961 as a special term missionary teacher of nursing students at Worawora Hospital. She was reappointed in 1963 as a career missionary and is at present preparing a much-needed grammar handbook of the Twi language for use in learning this language.

29—**Miss Ruth Wrightstone** is a laboratory technician at Worawora Hospital, where she has been stationed since arriving in Ghana in 1961.

YENDI

Located 350 miles inland in northern Ghana; population approximately 10,000.

30—**Rev. and Mrs. Alfred Krass** — Mr. Krass is chaplain and instructor in religion and French and Mrs. Krass serves as part time teacher of Latin and history.

31—**Rev. and Mrs. David Lennington** are trained to give special help in rural problems. He is the District Pastor of the area. She is working with the Women's Bible Class, the church school, and looking after distribution of Church World Service materials.

January

1—**Mr. and Mrs. Norman H. Rohlfing** are special term missionaries on furlough from Yendi, where they helped to develop a program of rural agricultural extension work and assisted in starting a farm school for young farmers and their wives.

Rhodesia

2—**Seventy years after the founding of the Rhodesia Mission (after the arrival of the first large group of European settlers) there is in Rhodesia a well-rooted church that is self-supporting on the local level; a Christian community that is growing; and a program of medical, agricultural and educational work.**

BAROTSELAND (Northern Rhodesia)

3—**Mr. and Mrs. Donald Gene Ward Schutte** were appointed career missionaries in 1961, assigned to the Sefula Secondard School, where they are on loan to the Paris Missionary Society.

CHIKORE

Mission station; Related institutions: Central Primary School, Secondary School, Primary Out-Schools, Cottage Hospital and Dispensary, Masters Memorial Clinic at Zamchiya.

4—**Rev. and Mrs. Donald K. Abbott** are presently on furlough. Mr. Abbott is teacher, chaplain, adviser in the extensive building program, and supervisor of the work scholarship program at the secondary school, and she is Station Treasurer.

Our Service Division Helps Overseas

RELIEF SUPPLIES GO AROUND THE WORLD

Dr. Reginald H. Helferrich, general secretary of the Division of Service of our Board for World Ministries, is pictured with W. O. Radway, associate director for Material Aid Resources and Services for Church World Service, making final arrangements for the first airlift of food and clothing to Skopje, Yugoslavia, following the earthquake disaster there last summer.

In like manner, wherever disaster strikes our Division of Service is ready to send material aid. Where does this come from? From YOU, the members of our churches. For example, United Church, Raleigh, sent $74.00 to be used for emergency relief through "Share Our Substance" offering and Warwick Church sent 50 lbs. of good used clothing for overseas relief in November. Many of our churches are using projects from "Material Aid Opportunities" (found in "Program Opportunities for Adults") to send extra gifts, such as school kits or layettes, for distribution through our Service Division and Church World Service.

Where School Children Become Christians

Rev. Alfred C. Krass, Ghana
(See Calendar of Prayer)

"You can in most cases tell a man's religion simply by whether he knows how to read!"

Paganism in Ghana is all but dead. Its outward forms will undoubtedly go on for some time yet, but the spirit behind it has long since vanished. Primary and middle education are compulsory now for all Ghanaian children, and everyone who attends school in Southern Ghana becomes a Christian. Even where their parents are pagan, the parents not only give their approval but expect their children to become Christian. To belong to the new culture, as one does when one is educated, is to take on the new religion, just as to belong to the old culture is to keep to the old religion. You can in most cases tell a man's religion simply by whether he knows how to read!

The great danger is therefore simply that one dead and meaningless religion is going to take the place of another. Against this development the pastors and leaders of our congregations are fighting. How to make Christianity less a matter of mere cultural change and more a question of deep personal decision and living faith in the lordship of Christ is our problem. We need your prayers and also your example. The problems of facing twentieth century Ghana are immense, and only a living, committed Christian community will be able to meet the challenge of the times. The most vigorous religion that the West has imparted to Africa in this generation is not, I am afraid, Christianity, but — sad to say — materialism. Can the churches of the West — by their life and example — show those in Africa who are a bit skeptical now, that Christianity is not the same as materialism?

Churches Help Haiti

An airlift of drugs, blankets and food for survivors in Haiti of Hurricane Flora, called the worst in Caribbean history, left New York on October 11 for Miami and Port-au-Prince. Following an emergency staff meeting of Church World Service staff, after contact was finally established with CWS representative in Haiti, John Barwick, the supplies were immediately dispatched.

In addition to one million water purification tablets were cartons of penicillin, sulfa drugs and 100,000 anti-typhoid shots. One thousand blankets and 1,297 cases of survival biscuits were also on the plane.

Mr. Barwick reported by phone that when the storm struck, he had released all food stocks on hand in the Haitian capital for relief distribution. These included 900 cases of powdered milk, 180 bags of flour and 176 cases of cheese and butter, which were allocated for the regular CWS feeding program in Haiti.

Before the anticipated peak need for food was reached in the following two weeks, CWS spokesmen said, the 1,205,643 pounds of foodstuffs en route to Haiti by ocean freight would have arrived. An additional 250,000 pounds of food were also diverted to Haiti from other CWS programs in Latin America.

With its primitive communications almost totally destroyed and roads flooded or eroded in the stricken southern peninsula, assessment of the hurricane damage was difficult at the time, Mr. Barwick reported. Initial figures put the death toll between 2,000 and 4,000 with an estimated 100,000 people homeless.

CUBANS RESETTLED BY OUR CHURCHES

During the first eight months of 1963, 313 Cuban refugees have been resettled under the sponsorship of 84 United Church of Christ congregations in 18 states. The strongest response to the Cuban challenge has come from the state of Massachusetts where 20 churches have sponsored the resettlement of 74 Cuban refugees. Connecticut has also made an excellent response where 18 churches have sponsored 66 Cuban refugees.

The major challenge of the Cuban refugee problem today is the 60,000 Cuban refugees who remain in Miami but need welfare support in order to live. Resettlement outside the Miami area offers these persons a chance to find work and decent housing so that they can once again know a dignified, self-supporting existence.

Four Elon Men Celebrate Fortieth Ordination Anniversary

William T. Scott

November 15th was perhaps the most memorable day in the lives of four ministerial students at Elon College forty years ago. On that day — November 15, 1923 — Archie H. Hook, Jesse H. Dollar, Sion M. Lynam, and William T. Scott were ordained to the Christian ministry by the North Carolina and Virginia Christian Conference at its 98th annual session held at Bethlehem Christian Church, Alamance County, North Carolina.

Separated by distances that made impossible "a reunion" in 1963 to observe this anniversary, these men "got together by mail" (Hook is in Seattle, Washington; Dollar is in Newport News, Virginia; Lynam is in Greenland, New Hampshire; Scott is in Elon College, North Carolina). Here are some of the musings that came to this writer who started the "mail reunion" idea:

"As I look at the names of the ministers who answered 'present' to the roll call at the Conference at which we were ordained, I find only one—except ourselves—could answer today. We are most blessed to be intact and functioning."

Another wrote:

"On this fifteenth of November, with the sun bright in the sky and a light fall of snow on the ground, I am remembering another fifteenth of November forty years ago. It was warm and the November sun shone in through the clear glass windows of Bethlehem Church and fell on four kneeling boys. Men came out of the pews from all parts of the church, some young and some ripe in years, and standing about the four, they laid their hands on our heads and in solemn ancient ceremony set us apart to the Christian ministry. Today, I am remembering, and as I think of you three who knelt there with me, I give thanks for one of God's miracles. It is one of His miracles that we are all still alive, still at work in the ministry, still in the same Church, still married to the same wives of our youth.

"The years have led us far from Bethlehem Church and that warm bright morning, but not from the dedication of that day nor from the trust imposed by our fathers in Christ.

"It would be wonderful if the **now** eight of us, Jesse and Fannie Mae, Archie and Cecilia, Sion and Mary, Bill and Della, could get together and recall the old days and bring each other up to date on our lives. Scattered as we are, however, it hardly seems possible. This exchange of letters will help a bit, and I hope that they may be the beginning of a closer fellowship among ourselves the rest of the way."

One of the "boys" wrote his benediction in these words: "May His blessings continue upon you, my pals in the ministry, and may the years grow richer with fruits from your labors."

Another mused:

"I feel honored to have been set apart to the gospel ministry in company with you three fellows. Lucy Eldredge once said that the biggest thrill she ever had was seeing the four of us kneel there at Bethlehem Church for the laying on of hands by the ordaining presbytery consisting of the Reverends P. H. Fleming, W. S. Long, N. G. Newman, J. O. Atkinson." (Drs. Atkinson, Newman, "Uncle" Wellons constituted the Conference Committee on the Ministry that examined us as candidates and recommended our ordination.)

Present for the 98th annual session at Bethlehem Church in 1923 were the following ministerial members: Reverends J. F. Apple, J. O. Atkinson (early a member of the faculty at Elon College), J. C. Carden, H. R. Clem, G. C. Crutchfield, P. H. Fleming, C. E. Gerringer, H. B. Hall, S. C. Harrell, A. H. Hook, A. F. Iseley, J. W. Knight, J. A. Ledbetter, W. S. Long (first president of Elon College), S. M. Lynam, J. E. McCauley, J. U. Newman (original faculty member who served the College for more than fifty years), N. G. Newman, C. H. Rowland, W. T. Scott, W. W. Skellette, J. W. Wellons (lived to be 101 years of age; was an original trustee and one of the committee to select the site of Elon College), and L. L. Wyrick.

Ministers from other conferences, officials, and lay leaders present included: Dr. W. A. Harper, a layman and President of Elon College; Mr. Charles D. Johnston, Superintendent of the Christian Orphanage; Professor P. J. Kernodle, Managing Editor of The Christian Sun (one of the original trustees of Elon College); Dr. G. O. Lankford (WNC Conference); Mr. Herman Eldredge, Dayton, Ohio, Board of Education of the Christian denomination; Miss Lucy M. Eldredge, Field Secretary for the Board of Religious Education of the Southern Convention; close relatives of those ordained, and others.

The readers of The Christian Sun may be interested in knowing the backgrounds, the whereabouts, and the work of these four men.

JESSE H. DOLLAR

Native of Alabama, son of the Reverend and Mrs. C. M. Dollar. Married Miss Fannie Mae Elder of Alabama in 1922; graduated B. A. Elon 1925; M. A. Vanderbilt 1926; Honorary D.D. Elon. Faculty member Bethlehem College (Southern Union), Wadley, Alabama, and Birmingham Southern College. Pastor: student charges in N. C.; 1928-31 First Christian Church, Reidsville, N. C.; 1931-36 First Congregational Christian LaGrange, Georgia; 1946-50 Elon College Community Church; 1950-55 Liberty Spring Christian Church, Suffolk, Virginia; 1936-46 and 1956 to the present First Congregational Christian Church, Newport News, Virginia (second pastorate); has served as Conference President, member of Executive Committee of General Council of Congregational Christian Churches, Executive Council of General Synod of United Church of Christ; able preacher and churchman. Address: 2308 Roanoke Ave., Newport News, Virginia.

ARCHIE HINE HOOK

Born Otego, N. Y., son of the Reverend and Mrs. Charles F. Hook. Married Miss Cecilia Higbie, Long Island, N. Y. 1923; three daughters and nine granddaughters. B. A. Elon 1924; B. D. Yale University Divinity School 1928; M. A. Columbia University 1931; Honorary D.D. Defiance College. Pastor: student charges in N. C.; First Christian Church, Goshen, Indiana 1928-34; First Congregational Christian Church, Troy, Ohio 1934-46; Superintendent of Washington State Conference, Seattle, Washington 1946 to the present. President Executive Committee General Convention of the Christian Church, Executive Committee General Council of Congregational Christian Churches, and Executive Council of United Church of Christ. Recognized leader. Address: 8440 Benotho Place, Mercer Island, Washington.

SION MILTON LYNAM

Born Durham County, N. C., son of George H. and Samantha Lynam. Handicapped from infancy by impaired vision and at the age of eight, he entered the N. C. School for the Blind, graduating there with high honors in 1918. He entered Elon College in 1920 as perhaps the College's first blind student. On June 18, 1924, he married Miss Mary Elizabeth Swanson, Wilkesboro, Elon College Class of 1923. Mr. Lynam graduated Elon B.A. 1924, M.A. 1925; graduate study University Toronto; Professor Bethlehem College (Southern Union), Wadley, Alabama. Pastor Bathurst St. Christian Church, Toronto, Ontario, Canada 1926-28; First Christian Church, Freehold, N. Y. 1928-49; Community Congregational Church, Greenland, N. H., 1949 to the present. He is a poet

Strong "Knots" Were Tied — In Horse And Buggy Days

By Katherine Israel

When one thinks of an "old time" wedding, one thinks usually of the conventional type. Although this was the rule, there were many exceptions — not intended to be sensational — but merely a matter of convenience. My late father, the Rev. Robert Henry Peel, as he sat reminiscing in later years, told me of several marriages he had performed which were not conventional.

One of the most colorful was one he performed in a barbershop in Windsor, Virginia. Because Mr. Royster, the owner and operator of the shop was to have been best man, the entire wedding party had met there to go to a near-by church, where a minister waited. Several hours before the ceremony was to have taken place, the heavens had opened up and sheets of rain pelted the city. Since Mr. Royster was my father's barber, my father was asked to fill in for the missing preacher. This he did. Although decorations were vastly different from those planned, the "knot" was tied just as tightly and the couple spent many happy years together.

Another marriage took place by the side of a dusty road. In horse and buggy days, ten miles was a considerable distance to travel. One afternoon as my father approached a crossroad, en route to an appointment, another horse and buggy neared the intersection from the side road. My father recognized them as a couple whose wedding date had been indefinite when last he talked with them. They were coming now to get married. To return to either home would have been time consuming so the ceremony was performed underneath a nearby shade tree. The bride and groom had their attendants with them and my mother was a witness. After the ceremony, everyone returned to their buggies to continue on their way.

All Aboard

The town of Windsor where we lived, lies between Ivor and Norfolk. All are on the Norfolk and Western Railroad. A couple from Ivor planned to be married and leave Norfolk by boat for a honeymoon. They left Ivor by train and my father boarded the train at Windsor. The ceremony was performed en route, at the end of the coach. The other passengers sat in rapt attention during the unexpected performance. My father returned to Windsor from Norfolk by the next train.

Circumstances not too unlike this were the reason for several marriages to take place in the lobby of the Monticello Hotel in Norfolk, and in a stateroom on the ship shortly before sailing time.

Another ceremony, although performed in the living room of a home, took on unusual aspects. The cook and the blacksmith of an estate had become enamored and had asked their mistress permission to marry. When my father arrived to carry out their wishes, both were engaged in their separate occupations. They were called in by their employer and removed their aprons for the brief rites. That over with, both replaced their aprons and returned to their respective occupations.

A Shaky Wedding

Marriages which took place at the several parsonages in which we lived also took on the unexpected highlights. At one of these, the bride was holding only the stems of her bouquet when the ceremony had finished. The floor in front of her was covered with the petals she had "shaken" from them. Another time, the bridegroom who was 6 foot 3 and weighed 250 pounds cried all through the ceremony.

Lest one think that my father ever received the marriage vows lightly, I hasten to correct that impression. To his knowledge, not one of the hundreds of marriages he performed in churches, homes, gardens and parsonages in the four states in which he lived, were divorced. He refused to marry either man or woman who had ever been divorced. Although he made a few enemies by his refusal, nearly everyone respected him for standing by his convictions.

My father said he always knew whether or not a couple who called on him had come to ask to be married, before they voiced their wishes. The spokesman in many cases was the female, rather than the male. Ways of asking varied from the "Will you marry us?" to "Mr. Peel, will you scare us almost to death?"

Although Dad was almost totally blind when he performed his last marriage ceremony, he repeated every word without a falter. How could he forget after serving 45 years in the active ministry?

Lockport Union Sun and Journal

I was the former Katherine Peel, born in Waverly Virginia, later moving to Windsor, then to Wakefield before coming with my parents to New York state. My father was the pastor of many Eastern Virginia and one church in the Valley of Virginia and one in North Carolina before moving north.

Mrs. Otto Israel
7830 W. Lake Road
Barker, N. Y.

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and writer of note, editor "Maroon and Gold," Elon, during his senior year; for years was a member of the editorial staffs of The Christian Sun and the Herald of Gospel Liberty. He is a past moderator of his Association, Conference leader, faithful churchman and pastor. Address: Post Rd., Greenland, N. H.

WILLIAM TATE SCOTT, SR.

Native of Ramseur, Randolph County, N. C., son of Benjamin S. and Cora Melton Scott. Orphaned in early childhood. Attended public schools of Randolph and Guilford Counties through aid of his brother —foster parent—S. D. Scott. Graduated Elon B.A. 1924; Yale University Divinity School B. D. 1928; Graduate study Union Theological Seminary and Columbia University; honorary degrees — D.D. Piedmont College, L.L.D. Elon College. Married Miss Della Lee Cotten, Elon Class of 1924, Greensboro, N. C., June 29, 1928; three children and seven grandchildren.

Pastorates: (Student charges) Mt. Bethel, Berea, Auburn, Belew Creek, Kallam Grove; Assistant Pastor Christian Temple, Norfolk, Va., 1924-25; Walnut Hills Christian Church, Dayton, Ohio, 1928-31; Salisbury and Winston-Salem, N. C. 1931-36; Congregational Christian Church, Franklin, Va., 1943-46; Oakland Christian Church, Chuckatuck, Va., 1960-63. Administrative work: Pastor-at-Large and Superintendent Southeast District, Board of Home Missions Congregational Christian Churches, Jacksonville, Florida 1936-43; Superintendent Southern Convention of Congregational Christian Churches 1946-60. Since Sept. 1, 1963, Director of Church Relations for Elon College. Has served as a member of the Board of Directors of Board of Home Missions and Executive Committee of General Council of Congregational Christian Churches, Chairman National Committee on Town and Country Churches of Congregational Christian Churches. Address: Elon College, N. C.

Few of us take the pains to study the origins of our cherished convictions.
—James Harvey Robinson

Don't say all you'd like to say lest you hear something you wouldn't like to hear.
—Seumas MacManus

A Page for Young People Edited by Sheila Hughes

Sheila Hughes

Youth Faces The Future

We, the youth of the United Church of Christ, affirm that God has made himself known to us in Jesus Christ and has called us into his Church. Believing that he seeks us in holy love, we would respond by joining together in covenant with him.

He gathers us into a loving fellowship in which we encounter one another as unique persons who are created in his image. We seek to express the spirit of this fellowship in all our relationships.

Our vocation is to witness the message and mission of the church among all people, serving the world in the name of Christ, and striving toward the establishment of brotherhood, justice and peace. Our hope is in God who in Jesus Christ offers redemption to all men and gives promise to his kingdom of love.

News From Youth Groups

GREENSBORO P. F.

The Senior High youth group of the First Congregational Church, United Church of Christ of Greensboro, North Carolina held a car wash in behalf of the Moonelon Lake Fund and earned $27.00 with that project. They hope to be able to send an additional sum during the coming months.

On December 8th their church will hold its annual Christmas Workshop, a Family Ngiht program. The Senior Highs have assumed responsibility for decorating Fellowship Hall for the event, and will go out the day before to cut greens and gather pine cones, etc. These young people will also help with serving the food for supper on the eighth.

The Sunday before Christmas the choirs present a program of Christmas music, followed by an Open House. That evening the Senior High group will go out carolling, visiting some of the shut-ins in the church.

On December 15th they are planning a program of Christmas films for all our church families—including "The Nativity," "Christmas Customs Far and Near," and "The Night Before Christmas."

* * * *

NEWPORT

We do not have a Pilgrim Fellowship organized but have a lot of young people. We would like to get a program underway soon.

The youth Sunday School class had charge of the worship service in Sunday School Sunday morning. November 24. The program was on Thanksgiving. Jimmy Sullivan was leader. Junior Kits read Psalm 100. A moment of silent prayer was observed in memory of our late president John Fitzgerald Kennedy. Richard Seekford lead in prayer. Peggy Shenk read a poem, on Thanksgiving. Ruth Ann Higgs read Thanksgiving, A Time To Be Remembered, taken from The Christian Sun.

Jimmy called attention to the Church Home envelopes to be brought today.

We had 124 present for Sunday school. It is good to see our youth at work.

Some of the parents and leaders gave the youngsters a Halloween party in the church social room. Games were played and refreshments were served to a large number. Each one seemed to enjoy himself. Rev. and Mrs. Sutton were present.

A Christmas program is getting under way directed by Mrs. Gene Turner.

—Daphne Douderback
Shenandoah, Virginia

* * * *

E. VA. JUNIOR HIGH OFFICERS

The Junior High Pilgrim Fellowship elected its first Conference officers at the Fall Rally. The officers are President, Cecelia McClannan, Christian Temple; Vice-President, Mike Stephenson, Lynnhaven Colony; Secretary and Treasurer, Betsy Rollings, Suffolk; Adult Advisors, Wilson Milteer, Mrs. Carroll Lewis and Bill Simmons.

The Junior High Rallies for 1964 will be held the first Sunday in May and November. Keep these dates in mind and lets support our young people.

Brother is a dangerous word
When planted in your heart,
'Twill flame and burn with terror
Until you dare your part.

Brother is a dangerous word
Where hate and envy rule,
'Twill make a peaceful Christian
Become God's fighting fool.

—Chauncey R. Piety

CORRECTED BUDGET
EASTERN VIRGINIA P. F.
YEAR 1963-64

Southern Conference Appor.	$1,000.00
Travel Txpenses	250.00
C. M. A.	100.00
Reserve Fund	100.00
Supplies	150.00
Miscellaneous	200.00
Total	$1,800.00

APPORTIONMENTS 1963-1964
EASTERN VIRGINIA P. F.

Antioch	$ 10.00
Barrett's	10.00
Burton's Grove	10.00
Mt. Carmel	10.00
Centerville	10.00
Cypress Chapel	60.00
Deer Park of Warwick	20.00
Dendron	10.00
Disputanta (Bethlehem)	10.00
Eure	55.00
Franklin	50.00
Franklin (Hunterdale)	30.00
Great Bridge	40.00
Holland	55.00
Holy Neck	50.00
Hopewell	10.00
Isle of Wight	10.00
Liberty Spring	60.00
Little Creek	10.00
Lynnhaven Colony	50.00
Mt. Zion	10.00
Nansemond:	
Berea	20.00
Bethlehem	100.00
New Lebanon	10.00
Newport News	50.00
Norfolk:	
Bayside	60.00
Bayview	20.00
Central	10.00
Christian Temple	20.00
First	15.00
Oak Grove	10.00
Oakland	65.00
Portsmouth:	
First	10.00
Shelton Memorial	10.00
United	10.00
Prince George	10.00
Richmond	10.00
South Norfolk	50.00
South Norfolk (Rosemont)	75.00
Springhill	10.00
Suffolk	125.00
Sunbury (Damascus)	40.00
Wakefield	25.00
Windsor	50.00
Waverly	20.00
Union (Surry)	10.00

Annual Meeting At Wake Chapel

Mrs. Glendon Johnson

The Wake Chapel Christian Church held its Annual Meeting Sunday evening, November 24, with the Chairman of the Board of Deacons presiding. The Pastor, Rev. Carl F. Dunker, led the opening worship service.

Following the reading of the minutes, church officers and chairmen of the various boards gave their reports. The Board of Trustees reported the completion of the redecoration of the parsonage and the sanctuary. The church approved the installation of additional lighting outside the building. The Board of Deacons announced plans for a Bible study for four consecutive nights in January, this to implement the churchwide School of Missions conducted by the Woman's Missionary Fellowship for the preceding three years.

The President of the Churchmen's Fellowship reported a successful year with good representation at local dinner meetings and at the quarterly meeting of the Eastern North Carolina Laymen's Fellowship. Youth leaders announced an interesting local program including plans for meeting with Rev. Richard S. Rinker in the hope that the youth program of the Eastern North Carolina Conference could be reactivated.

The Board of Finance and the Treasurer reported that church finances are in good condition with all outstanding bills and apportionments paid to date; that the annual Thanksgiving contribution to the Christian Home for Children was approximately $1,150; and that there would be additional mission funds to be divided between the World Ministry and Southern Convention Home Missions.

The Chairman of the Budget Committee presented the budget for 1964, copies of which had previously been mailed to members of the church, and it was adopted as presented. The financial goal for 1964 is $20,396 for local expenses and benevolences.

The Board of Christian Education reported that the board had conducted a successful Bible School and is in the process of securing teachers for the new Sunday School year. He especially commended the Superintendent of the Sunday School for the fine job he has done in 1963.

The Church Librarian emphasized that the Library had been meaningful to those who had used it and set as a goal better distribution of books in 1964 beginning with the coming Advent Season.

The Chairman of the Nominating Committee announced that the report had been mailed to each family during the preceding week, and the report was adopted with minor changes. Further implementing the Constitution, the committee attempted to nominate individuals for only one office. Consequently, the church has 58 people with definite responsibilities, not including workers in either the Sunday School or any of the auxiliary organizations of the church.

In line with the provisions of the constitution of the church, notice was given of a proposed amendment to the constitution, to be voted upon at the March meeting of the church, to the effect that the elected delegates to the Eastern North Carolina Conference and the Southern Convention act as a Board of Delegates to inform themselves on the issues to be presented to those bodies and to determine the sentiments of the church on these issues so that Wake Chapel would be represented by well informed delegates at future conferences and conventions.

The Pastor concluded the meeting with a statement to the effect that during 1964 he would place special emphasis on stewardship, evangelism, and visitation.

Richmond Women's Fellowship Has Good Year

1962-63

Mrs. R. A. Carlisle, Historian

Another year has ended for the Women's Fellowship of the First Congregational Christian Church of Richmond, Virginia, under the leadership of Mrs. George T. Parsons, Sr. Our regular monthly meetings began in September with officers being installed by Mrs. Joseph A. Talley, our minister's wife, in a very impressive ceremony. Each month we have had an inspiring devotional by our Spiritual Life Chairman, and a program by one of the Area Chairmen.

Some of the highlights of the year are as follows:

Our Stewardship Program in October was a movie "The Secret of the Gift." Our November program was a filmstrip "A Thanksgiving Prayer" presented by our chairman of Christian Education. The Christmas program "Christmas in Story and Song" featuring some of our better known Christmas Carols which were introduced, interpreted and sung as a solo, duet or group singing, bringing out the real beauty and significance of the carols. The Senior Handbell Choir from Grace Covenant Church was a special feature of the program.

Our Missionary Education program was interesting and informative and was related to our foreign mission study for the year. The Rev. Vernent Mills, coordinator for the Richmond Headquarters Office of the Christian Children's Fund, was our guest speaker. Our offering for the evening was given to that fund.

Our Social Action speaker was Mrs. Inez Woodward, a former member of our church, who spoke on her recent trip to Japan; and of her religious observations while there.

Our Bible Study "The Meaning of Suffering" which was given in April, was a meaningful and inspiring presentation by our Pastor Emeritus, Dr. Dwight M. Chalmers.

Our Home Mission Study "Persons of Special Need" was presented by our own minister, Rev. J. A. Talley, who told us of some of his experiences as a Chaplain with persons of Special Needs, stressing the need for a better understanding of these people and our obligation, as a church, to them.

Our own Emmie Truslow presented our June Program showing slides of her recent trip to the far east, tying it in beautifully with some of the places we have been discussing in our mission study books.

Our Church entertained the Waverly District Spring Rally in March. We sponsored the quarterly conference suppers, and served lunch to the Every Member Canvassers.

Our Friendly Service projects were completed and dedicated. Our Thank Offering Service was held at the regular Sunday Morning Service on November 4. $53.77 was the amount of our offering. Our apportionment was paid each quarter. We contributed to the Beds for Moonelon and to the Migrant Ministry Fund. We gave $100 to our Church treasury and $100 to the Church Repair Fund.

One of our members started a reception fund for our Fellowship with which two lovely table cloths were purchased. A lovely Silver Service has been presented to the Fellowship and a number of other donations have been promised for this fund.

Rev. and Mrs. Talley have been a real source of inspiration and help during the past year and it has been a real joy to have them at First Church to guide us in our thinking and in our work.

We are looking forward to the New Year under the capable leadership of our new president, Mrs. C. W. Sprenkle.

New Elam Celebrates Centennial

William T. Scott, Director of Church Relations, Elon College

"At the shelter on Haywood Road, Chatham County (near New Hill), North Carolina, September 10, 1863, a Christian Church (named New Elam) was this day organized by Elders John R. Holt and J. N. Farrell, upon the Five Cardinal Principles of the Christian Church," said the interesting historical sketch of this century-old church presented on the occasion of the Centennial Service held Sunday, October 20, 1963. A capacity congregation was present for the Centennial Service at 11:00 a.m., under the direction of the minister, Reverend J. Rex Thomas, the church secretary, Mrs. Alice Webster Beckwith, the church choir, and others. The writer delivered the sermon for the occasion.

Bountifully ladened tables on the spacious church grounds provided the center for a delicious dinner served to the hundreds in attendance. At the afternoon service, visiting church choirs and greetings from former pastors were featured.

The occasion of this Centennial Service for New Elam Christian Church was of especial significance to this writer for personal and for historical reasons: **Personally** — because Reverend John N. Farrell, brother of my grandmother, was the church's first pastor, a pioneer Christian Church minister coming from the Hanks Chapel Christian Church, Pittsboro, North Carolina; **Historically,** because of Reverend John R. Holt, pioneer Christian Church minister and educator, whose labors in schools in and near Graham, North Carolina, led to the founding of Graham High School, Graham Institute, Graham College, immediate forerunners of Elon College. Mr. Holt was President of the North Carolina and Virginia Conference when New Elam was organized, and he lent his help in the organization of this church.

Keep Church Records Safe!

"What a pity!" I thought, as I read the saddest words in the well-prepared historical sketch — "the first twenty years of New Elam is somewhat a mystery." "If records were kept, we were unable to locate them," wrote Mrs. Beckwith, church historian. What a pity we have not given more time and place to preserving the records of our churches. What a pity we don't take a greater advantage of the fireproof library of Elon College, where a safe place is provided for our valuable Church records, and where the Historical Society of the Southern Convention provides a competent librarian, whose sole job is the preservation of historical documents and making available historical information regarding our churches and our institutions. This is the service of our College and Historical Society offered freely.

Negro Among Charter Members

The New Elam Church records available do not reveal the exact number of charter members, but in 1885 — no doubt after many original members had died or moved away, the following charter members were included in the membership list: Female — Clara Crump, M. D. Gibson, E. C. Watson, Esperan Womble, Annah Hartsoe, Mildred Lasater, Eliza Lasater, Marion Drake, E. C. Goodwin, Affriah Windham, W. J. Bland, Harriet Mann, Martha G. Farrell, V. P. Lasater; Male — W. B. Lasater, J. H. Bland, Marian Womble, Frederick Hartsoe. One of the above charter members, Clara Crump, was **colored** and died in **1885.** At least two other early members were colored — Briget Jones who joined the church by experience in September, **1865**; and G. W. Macklin, who united with the church by letter June, **1871**, and remained a member of New Elam Church until January 24, **1890**, when he was granted a letter to transfer to the Methodist Church in Durham.

Early Churches Had "Inclusive" Memberships

Reference is made above to these colored members because this writer believes that most of our older Christian churches of the Southern Convention had no policy or practice of exclusion because of race — as in fact, the Christian Church of the South has never had a policy of exclusion because of race or national origin. This was because the early fathers of the Christian Church made Christian character the only test of membership and fellowship. James O'Kelly and his associates enunciated the basic principle, "Christian character or vital piety is the true Scriptural test of fellowship and of church membership." This principle together with the four others gave broad, Christian range of fellowship which excluded none because of color and national origin. (See "Principles" on front page.)

The above "editorial" as a part of a historical resume is here written for the sole purpose of saying that as Christians we are enjoined by the Christian gospel and by the Spirit of Christ to accept our Christian brethren — not because they are white, black, red, or yellow, but because Christ died for us all. In the family of God, there must be no "willful exclusions" — nor any "willful invasions" of the rights of other Christians. It was refreshing to walk upon holy ground around New Elam Church and to know that there, as well as most of our older churches of the Christian denomination in the earlier days, black and white, acknowledged the same Christ, and were received into the Christian fellowship at the same altar. This practice continued at New Elam Church and at many other of our churches as late as 1895 and later, and whatever the reasons may have been for changing that general practice, there is no justification for exclusion from fellowship in the Church of Christ nor denial of the ministry in Christ's name by a church at the head of which is Christ Jesus.

Several Buildings Erected

The first church building at New Elam was built in 1863 and stood a few yards south of the present church. The original building was renovated and added to one or more times, and on August 30, 1896, a new building was dedicated. This building was located at practically the same spot where the present building stands. In 1920-21, the south wing was added to the church, and in 1957 the attractive fellowship building was erected.

The pastors of New Elam Church include the following: Reverends J. N. Farrell, W. G. Clements, P. T. Klapp, J. A. Jones, J. W. Holt, John T. Ball, J. Presley Barrett, S. B. Klapp, J. D. Wicker, W. T. Herndon, C. C. Pearle, C. H. Rowland, A. P. Barbee, E. T. Iseley, M. W. Butler, G. J. Green, G. R. Underwood, J. R. Franks, B. J. Howard, J. Fuller Johnson, R. A. Whitten, E. M. Carter, G. M. Talley, J. L. Johnson, W. J. Andes, A. C. Todd, R. T. Grissom, Ellis N. Clerk, R. E. Talley, Ronald Nichols, and the present pastor, J. Rex Thomas. Incidentally, most of these pastors are either the products of Elon College or of schools of the Christian Church which were forerunners of Elon.

A Sacred Place

Many faithful deacons, church secretaries, Sunday school superintendents, teachers, choir members, and just "average" members have lived and served in such a Christian manner that New Elam Church has become one of the most sacred places on earth for many who have at this church felt the certain presence of Jesus Christ. This Centennial observance was a worthy testimony and memorial to those of other years who under the leading of Christ "at the shelter on Haywood Road" banded themselves together as Christ's church. May God cause His witness to be made many years from New Elam Christian Church.

Mary, The Mother Of Jesus

Background Scripture: Matthew 12:46-50; 13:53-58; Luke 2:19, 39-52; John 2:1-12; 19:25-27; Acts 1:14.

Devotional Reading: Luke 1:46-55.

Memory Selection: **My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.** Luke 1:46-47.

We begin today a series of Lessons on PERSONALITIES AROUND JESUS. They are concerned with the men and women who came in personal contact with him during his lifetime. Perhaps the most challenging one is this lesson because it deals with the impact of Jesus on his mother.

We may be sure that Mary had a great influence on Jesus, but that is not the emphasis in this lesson. It is rather his influence on his mother, Mary, and the incidents related in the Scriptures which form the background of today's lesson show his increasing impact upon her, and her growing understanding of him.

1. **At His birth.** At first she could not understand all that was involved. That she should be the mother of the promised Messiah, the Son of God, overwhelmed her and puzzled her. "She kept all these things and pondered them in her heart."

2. **At His First Visit To Jerusalem.** Here we see Mary as the typical mother, when her growing boy tugs at her apron strings. She was puzzled and disturbed that he should be in the Temple. He was "going on his own" in a way. "Son why hast thou dealt thus with us?" There must have been a plaintive tone in her voice. But even though Jesus had become "a son of the Law" at twelve, he returned to Nazareth and was subject unto them.

3. **At The Wedding Feast.** Eighteen years had passed since the first visit to Jerusalem, and Mary had noticed the growth in knowledge and grace that had taken place in her son's life. Thus it was that when the wine ran out at the wedding feast, she told the servants to "do whatever he commands you to do." Here is faith in her son asserting itself. Through all those "hidden years" she was making an impact upon his young life, but in turn, he was making an impact upon her life.

4. **At The Cross.** "There stood by the cross of Jesus his mother." Where else would you expect her to be in an hour like that? Here was faith and love and sacrifice finding expression in her presence there.

5. **In The Upper Room.** Mary was among those who waited in the Upper Room until the Spirit came. She knew by this time that he was the Son of God, the Christ, the Lord of Life. Here was the flowering of her faith.

SUNDAY SCHOOL LESSON
JANUARY 5, 1964
By Rev. H. S. Hardcastle, D.D.
A Retired Minister
United Church of Christ
Portsmouth, Virginia

LESSON II **JANUARY 12, 1964**

Philip And Andrew, Evangelists

Background Scripture: Mark 3:14-19; John 1:35-51; 6:5-14; 12:2-22; Acts 1:13.

Devotional Reading: John 14:1-11.

We have here an example of effective personal work, and as done by laymen. And if the world is to be won for Christ, it will be done, not by preaching and preachers, but by personal work done by laymen! That is really what the new evangelism is. And we see here three simple principles which are the secret of effective personal work.

A Personal Experience With Christ

Following Jesus, and accepting his invitation to "Come and see" they spent several hours with him. We do not know what they did or what they talked about, but they never forgot it — it was about the tenth hour — four o'clock in the afternoon. And when they left that house their hearts burned within them. The spell and grace of Jesus had laid hold on them. They had had an experience with Christ. AND THEY WANTED TO SHARE IT. It was too good to keep. Come to think of it, this is the natural or instinctive response when a man becomes a Christian. If Christ means anything to us we ought to tell others. If he has shared with us we ought to share with others. If our religion is false we ought to give it up; if it is true we ought to give it away. Perhaps the reason why so many of us do not do any personal work is because we do not have anything to share. Christ does not mean enough to us to constrain us to share him with others.

Begin Where You Are

"One of the two which heard Jesus speak was Andrew. He first found his own brother Simon Peter, and he brought him to Jesus." He began right where he was. In like manner one man found his fellow-townsman and brought him to Jesus. He began where he was. That is the place to begin. Parents should begin with their own children, and young people with their parents. The man in the shop should begin with the man who works next to him. The Sunday school teacher should begin with the members of the class. Members of a lodge, a civic club, a social club, a Sunday school class, any organization, should begin where they are. Try to win the "one next to you." Fields white unto harvest are around every one of us. **Begin where you are.**

Jesus Makes His Own Appeal

Jesus himself said to the men "Come and see." When Nathaniel began to argue "Can any good thing come out of Nazareth?" Philip said "Come and see." We are not responsible for results. We cannot argue men into religion. But Christ is able to make his own appeal.

ON A BIRTHDAY

A little lad,
Exactly three,
His father's grave
Stood by to see.

This little lad,
There so astute,
Lifted his hand
In brave salute.

And sister, too,
With saddened heart,
There humbly knelt
To do her part.

Brave mother stood,
As strength commands,
And held his children
By their hands.

A weeping world
Gathered around,
And stood there as
On holy ground.

And there reposed,
In earthly sod,
A servant of
Both man and God!

—John G. Truitt

November 25, 1963

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Some Leave And New Children Come

Dear Friends:

Yesterday at 3:00 p.m. we had our second wedding in Holt Chapel since I have been Superintendent. Miss Trudy Bolton, who had lived with us since August of 1962, was married to Mr. Malcolm Andrews of the United States Paratroopers. Malcolm is presently stationed at Fort Bragg, North Carolina.

Trudy had as her only attendant, Miss Linda Howard, her room-mate here at the Home. Malcolm had as his bestman, Mr. Perry Andrews, his brother. The wedding music was presented by Miss Anna Rose Marino, pianist, of Elon College, and Mr. V. Gary Millwood, vocalist.

Trudy was a junior at Western High School. We have encouraged her to continue her education even though she is married; this we hope she does until her high school requirements are completed.

We hope for Trudy and Malcolm the very best that life has to offer.

This past week-end we discharged another of our young ladies to the care of her mother. Miss Louise Ray left on Saturday to live with her mother in Elmira, New York.

These two young ladies along with Mary Lou, Mike, and Bobbie Ingram who were released to their mother's care last month account for the five which have been released from our care recently. During this period we have received two children. Two weeks ago we received from Suffolk, Virginia Phyllis Pruette who is age 12. This week we received Patsy Ann Tibbs who is six years old. Both of these children come from broken homes. Both situations were thoroughly investigated and we believed they should have the care of our Home. In both of these situations the Department of Public Welfare of the city of Suffolk had custody of the children. We worked with Mrs. Harriet J. Naylor in both cases. We found both Mrs. Naylor and the Department most co-operative in every way. While we have for a number of years worked with the Nansemond County Welfare Department, this is our first contact with the Suffolk Welfare Department.

Congratulations to Rev. and Mrs. Dolan Talbert upon the birth of a daughter, Marissa Lee, November 12. She joins Michael, 6, and Mark, 4, in this parsonage family which will soon be moving from Pleasant Grove, near Bennett to Bethlehem, Altamahaw.

REPORT FOR DECEMBER 2, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 40.50	
Eastern Virginia Conference	152.00	
Eastern North Carolina Conference	124.60	
Western North Carolina Conference	57.00	
North Carolina and Virginia Conference	206.20	
Total		$ 580.30

SPECIAL OFFERINGS

Laymen of Congregational Christian Church, Asheboro, N. C.	108.00
J. C. Matthews, Portsmouth, Virginia	200.00
Mrs. Harriet F. Heywood, Gloucester, Mass.	5.00
New Hope Christian Church, Roanoke, Alabama	10.00
N. Carl Monroe, Greensboro, N. C.	100.00
Memorial Gifts:	
In Memory of Mrs. Ruth Madren	
In Memory of Minnie P. Simpson	
In Memory of Mr. J. S. Hinsdale	
In Memory of Mr. G. W. Kinney	
In Memory of Mrs. T. A. Armstrong	
In Memory of Mrs. Bessie L. Jarrett	
Total Memorial Gifts	40.00
Thanksgiving Offering:	
Dewey Morningstar and George Morningstar, Burlington, N. C.	5.00
Mrs. J. L. Burford, Winston-Salem, N. C.	10.00
Rev. & Mrs. J. Frank Apple, Henderson, N. C.	25.00
Mr. & Mrs. G. M. Spivey, Sanford, N. C.	10.00
D J. Bowden, Bloomington, Indiana	10.00
Charity Circle, First Congregational Church, Russell, Kans.	10.00
Mr. & Mrs. Clyde Fields, Elon College, N. C.	5.00
Priscilla Group, Congregational Church, Glendive, Montana	5.00
Mrs. Hattie Brakefield, Chester, S. C.	10.00
Missionary Society, Central Christian Church, Norfolk, Va.	25.00
Martha's Chapel, Chapel Hill, N. C.	13.00
Bethlehem Christian Church, RFD 2, Elon College, N. C.	104.50
Joe Barbour, Burlington, N. C.	100.00
M. V. Coble, Burlington, N. C.	100.00
Miss Nellie May Holt, Burlington, N. C.	100.00
E. B. White, Burlington, N. C.	20.00
Doyle McFarland, Sanford, N. C.	100.00
Mrs. William MacKenzie, Kingston, Mass.	2.00
Miss Margaret Daniel, Chapel Hill, N. C.	10.00
Mt. Auburn Church, Manson, N. C.	275.00
W. H. Walker, Sr., Suffolk, Virginia	10.00
Elmer V. Griggs, Falls Village, Connecticut	5.00
Fuller's Chapel	60.00
Glidden Paint & Glass Co., Burlington, N. C.	5.00
Ramseur Christian Church, Ramseur, N. C.	73.15
Leo Hinson Bible Class, Cong. Christian Church, Albemarle, N. C.	10.00
Piney Plain Christian Church, RFD 4, Raleigh, N. C.	50.54
Pleasant Ridge Christian Church, Ramseur, N. C.	23.23
Mr. & Mrs. Charles Williams, Franklinville, N. C.	5.00
Pleasant Union Church, Asheboro, N. C.	33.44
Carlysle Isley, Burlington, N. C. (Rotary)	10.00
Dr. H. B. Kernodle, Burlington, N. C. (Rotary)	25.00
Dr. J. W. Lynn, Jr., Burlington, N. C. (Rotary)	25.00
L. D. Tucker, Burlington, N. C.	10.00
Mr. & Mrs. Merritt Wilson, Graham, N. C.	5.00
Mr. & Mrs. J. A. Russell, Suffolk, Virginia	25.00
Miss Frances A. Gorny, Adrian, Michigan	1.00

Mr. & Mrs. E. T. Saunders, Burlington, N. C.	50.00
Antioch Church, White Plains, Virginia	10.00
Mrs. J. O. Maddox, Sanford, N. C.	10.00
Mrs. C. V. Matthews & Mrs. Annie H. Burns, Sanford, N. C.	6.00
Hanks Chapel Christian Church, Pittsboro, N. C.	113.70
Union Grove Congregational Christian Church, Asheboro, N. C.	20.00
Mt. Bethel Church, Summerfield, N. C.	38.50
Mt. Gilead Christian Church, Louisburg, N. C.	11.10
L. L. Woodall, Sr., Raleigh, N. C.	10.00
Damascus Congregational Christian Church, Sunbury, N. C.	72.51
Kallam Grove Church, Madison, N. C.	56.67
Spoons Chapel Church, Asheboro, N. C.	11.60
Mr. & Mrs. J. H. Pell, Ramseur, N. C.	10.00
Grace's Chapel Church, RFD 1, Sanford, N. C.	20.00
Huey's Sea Food, Inc., Burlington, N. C.	10.00
Union Christian Church, Dendron, Virginia	111.30
Eure Christian Church, Eure, N. C.	100.00
New Lebanon Sunday School, Elberon, Virginia	25.00
Union Christian Church, Virgilina, Virginia	36.41
C. R. Jeffreys, RFD 1, Elon College, N. C.	5.00
Grace's Chapel Church, Sanford, N. C.	97.46
A Friend	2.00
Youngsville Christian Church, Youngsville, N. C.	40.23
Biscoe Christian Church, Biscoe, N. C.	11.00
Seagrove Christian Church, Seagrove, N. C.	44.00
C. Avery Thomas, Jr., Burlington, N. C.	2.00
Lenoir Furniture Co., Lenoir, N. C.	100.00
Mike Hensley, Elkton, Virginia	1.00
Mr. & Mrs. W. A. Hensley, Elkton, Virginia	2.00
Dr. Charles H. Rawls, Suffolk, Virginia	100.00
Oak Grove Christian Church, Sunbury, N. C.	20.00
Union Surry Cong. Christian Church Sunday School, Dendron, Va.	36.00
Wentworth Christian Church, RFD, Raleigh, N. C.	70.42
George W. Fox, Burlington, N. C.	5.00
First United Church of Christ, Randleman, N. C.	72.00
Mr. & Mrs. Clenon W. Russell, Graham, N. C.	20.00
Pope's Chapel Christian Church, Franklinton, N. C.	32.05
Special Gifts	118.62

Total	$3,280.43
Total For The Week	$3,860.73

In Memoriam

GREEN

Ernest Eugene Green, 58, retired orchardist and farmer and active churchman, died recently in the Medical College of Virginia Hospital.

In the Valley Central United Church of Christ, he had served as deacon, trustee, assistant Sunday School superintendent and adult class teacher.

Surviving are his wife, Mrs. Helen Mauck Green; five sisters, Miss Nellie Green, Falls Church; Mrs. Gladys Litten and Mrs. Nina Will, Quicksburg; Mrs. Patricia Weaver, Broadway, and Miss Ruby Green, Mt. Jackson; and three brothers, Melvin, of Idaho; Ralph and Abner Jr., at Mt. Jackson.

Funeral services were held by the Rev. Bland Leebrick and the Rev. Allan R. Reeves Sr.

Rev. John S. Schofield, pastor of United, Portsmouth, was the preacher for the community thanksgiving service at Pinecrest Baptist Church on Thanksgiving Evening.

THANK OFFERING AT NEWPORT

Daphne Lauderback

The Women's Fellowship of Newport church, Virginia Valley Conference, held their Thank Offering program Friday evening, October 15. Mrs. Lorene Jenkins led the worship service.

Rev. Bland Leebrick from New Market showed a film, "The Hidden Heart." Each one present enjoyed it very much. How important it is to be a part of anything before we can see the need!

An offering was taken and the gift boxes were received and dedicated by our minister, Rev. Thomas Sutton. The program closed with the singing of "Come, All Ye Faithful" and the benediction.

The women served the local Ruritan Club with a supper in September. The food was given by the ladies and a profit of $30 was made, which went into the Fellowship treasury. Christmas cards are now being sold.

An Official Letter

906 Chestnut Drive
High Point, North Carolina
November 29, 1963

Mr. Clay Farrell
Route 5
Sanford, North Carolina

Dear Mr. Farrell:

At the annual session of the Western North Carolina Conference of Congregational Christian Churches, an acting Association of the United Church of Christ, meeting in our Hanks Chapel church November 6, 1963, the following resolutions were presented by the Committee on the Ministry:

> "At the last session of Conference the Rev. Clay Farrell turned in his credentials as an ordained minister, and requested that his name be removed from our roll. The request was referred to this committee with the hope of reconciliation. The committee, our Pastor-at-Large, and the Convention Superintendent have failed to get any change of mind. We are convinced that this was, and is, the desire of Mr. Farrell. We therefore recommend that his request be granted and that his name be removed from our roll of ministers. We further recommend that he and the churches be notified that he no longer has standing as a minister, and is therefore not eligible to be a pastor in our churches."

The foregoing resolutions were adopted without dissenting vote, and therefore become a ruling of the Conference.

With great regret it is my duty as secretary to notify you and the churches of the above action, and to say that you can no longer claim any right to be pastor of Congregational Christian churches, or pastor in the United Church of Christ.

As you know, in the Christian Church, which you and I joined, a local church never had authority to ordain a minister. That has always been the business of Conference only.

I join with a great many other friends of yours in regretting that you have elected to become a layman. We had hoped that you would finish your life's work as a minister. However, the choice is yours. There are many opportunities for laymen to be effective witnesses for Christ, and we earnestly hope for you good success in this field of Christian service.

Sincerely yours,
F. C. Lester, Secretary
Western North Carolina Conference
Congregational Christian Churches

(Copy of letter authorized by Conference)

250th Anniversary Hymn

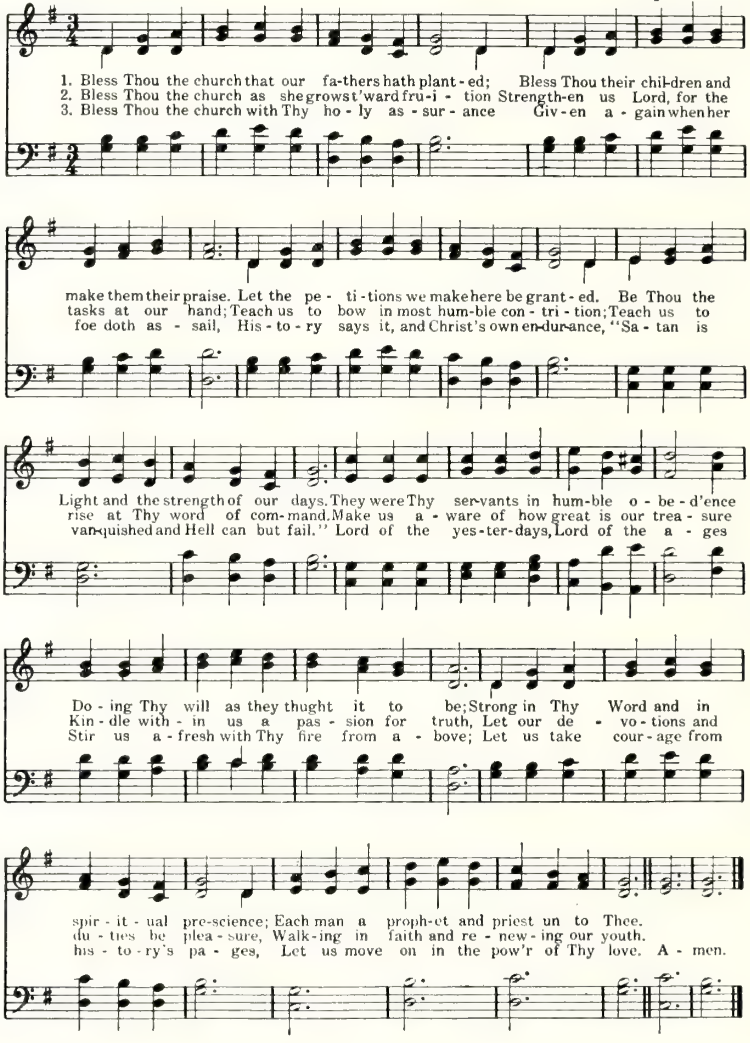
1706 - 1956

COMMUNITY CONGREGATIONAL CHURCH

Greenland, New Hampshire

Words by
Rev. Sion M. Lynam

Music by
Philip B. Davis


1. Bless Thou the church that our fa-thers hath plant-ed; Bless Thou their chil-dren and
2. Bless Thou the church as she grows t'ward fru-i - tion Strength-en us Lord, for the
3. Bless Thou the church with Thy ho - ly as - sur - ance Giv - en a - gain when her
make them their praise. Let the pe - ti - tions we make here be grant - ed. Be Thou the
tasks at our hand; Teach us to bow in most hum-ble con - tri - tion; Teach us to
foe doth as - sail, His - to - ry says it, and Christ's own en-dur-ance, "Sa - tan is
Light and the strength of our days. They were Thy ser-vants in hum-ble o - be - d'ence
rise at Thy word of com-mand. Make us a - ware of how great is our trea - sure
van-quished and Hell can but fail." Lord of the yes-ter-days, Lord of the a - ges
Do - ing Thy will as they thought it to be; Strong in Thy Word and in
Kin - dle with - in us a pas - sion for truth, Let our de - vo - tions and
Stir us a - fresh with Thy fire from a - bove; Let us take cour - age from
spir - it - ual pre-science; Each man a proph-et and priest un to Thee.
du - ties be plea - sure, Walk-ing in faith and re - new - ing our youth.
his - to - ry's pa - ges, Let us move on in the pow'r of Thy love. A - men.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

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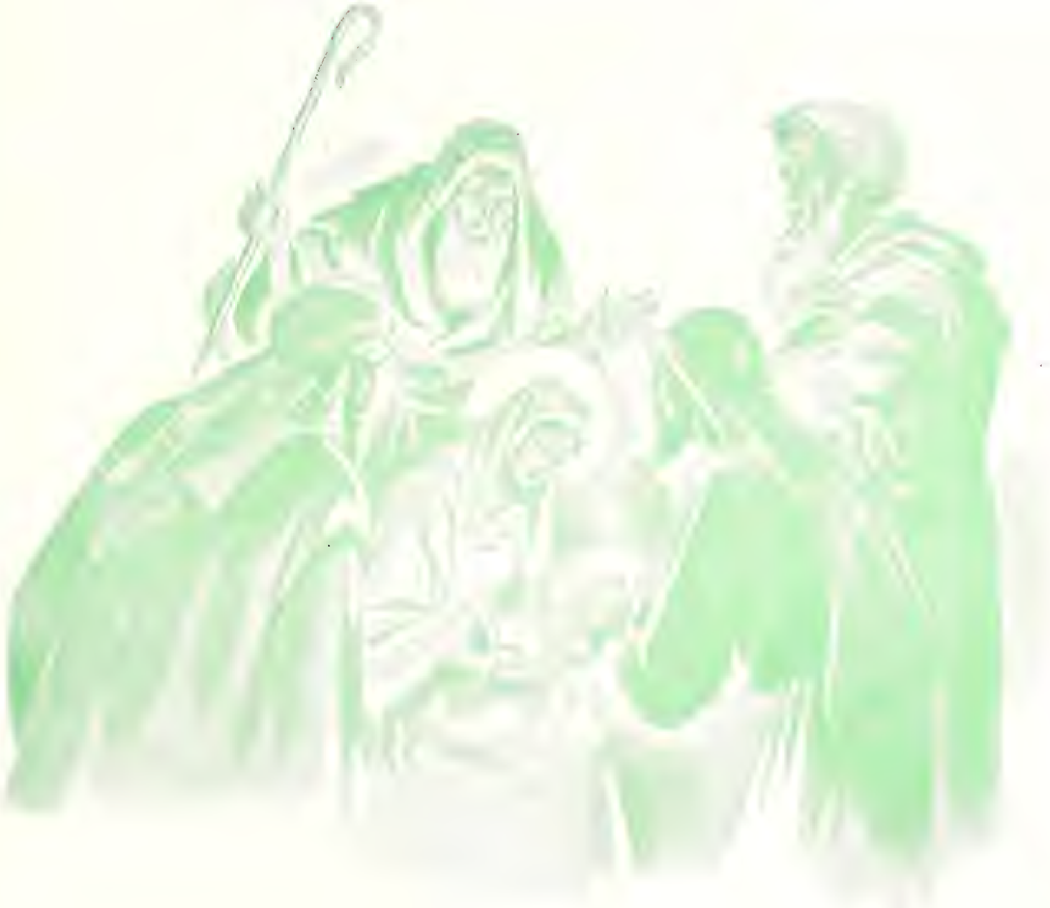
Vol. 115 December 17, 1963 No. 50

Church History Room
Box 232 X

Beginning Of A New Age



THE STORY TOLD BY DR. LUKE

There were shepherds in that region, where they were staying, and they were watching their flocks at night. And behold, the angel of God came to them, and the glory of the Lord shone on them; and they were seized with a great fear.

And the angel said to them, "Do not be afraid; for behold, I bring you glad tidings of a great joy, which will be to all the world. For today is born to you in the city of David, a Saviour, who is the Lord Christ. And this is a sign for you; you will find a babe wrapped in swaddling clothes, and laid in a manger."

And suddenly there appeared with the angel, many hosts of heaven, praising God, and saying, "Glory to God in the highest, and on earth peace and good hope for men."

And it happened, when the angels departed from them and went to heaven, the shepherds spoke to one another, saying, "Let us go to Bethlehem, and see this thing that has happened, as the Lord has shown to us."

And they came very hurriedly, and found Mary, and Joseph, and the babe laid in the manger.

—Luke 2:8-16 translated from original Aramaic sources by George [illegible]

EDITORIALS

"Where Is He...?"

Wise men from the faraway East asked of Herod the king in Jerusalem: "Where is he who is born king of the Jews?" Herod did not know; and he was not even in favor of the idea. He was king, and he wanted to continue that way. But he was curious; curious enough to ask the right people. The religious leaders could tell him that long centuries before Bethlehem had been pointed out as the place of the birth of the one who would be called "Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace."

We know the birthplace; we know the hometown; we know some of the places he loved and frequented; we know many of his ideas and his friends. But do we know where He is? Where is he that by Divine Right is King of kings and Lord of lords? Try an answer to that.

Disciples said they saw him go up into the sky and a cloud surrounded him. They expected him to return from the place in the sky and take a throne on earth, but in this they were disappointed. But they were not disappointed in Jesus. They knew him. They loved him. They did his work, and they gave their lives for him. And he was not far from any one of them.

A leader of a great part of the human family, a man who was brought up in the church, tells the world that there is no one with a Birthday worthy of Christmas faith; there is no God whose Son was born on this earth. The Jewish prophets, according to him, were badly mistaken, and the disciples were deceived. His emissary flying many miles above the earth said that he looked around in outer space, but he did not see God. He would therefore have us believe that there is no God. Such a philosophy just does not seem to be right at Christmas time — if ever. Surely there is somewhere a place for the Babe of Bethlehem, the good man of Galilee, The Christ of Calvary.

Mr. Khruschev doesn't know where. Neither do the Chinese communists, or any of the other atheists of the earth. But they are in a minority. Most people know that there is room for goodness, truth, beauty, sincerity, devotion, love, and even worship in the minds and souls of individuals, that no one is his best until he bows before something that he believes is Infinite.

Last Sunday he was with a first-grader who lit the Advent candles and later stood at the communion table and reverently took bread and wine in grateful remembrance. He was with the great-grandmother who could walk only with much difficulty but went to church, and also made her way to the altar for communion. He was in prison recently with people who believe in human rights and are willing to make sacrifice to see that all have a square deal. He was with the judge who seriously sought to render justice to those brought before his tribunal. He was with the widow who followed the casket of her beloved, and eagerly hoped that the flame of love would be eternal. He is with students who search for knowledge and who count honesty of more value than grades. The jolly voice of Santa may be His voice; the carols, anthems and oratorios may be the melody of his spirit born anew in our earth; surely Christmas sermons and sacrificial gifts indicate where the Divine Spirit is. The laughter of little children, the fidelity of adults, and the glowing faith of the aged all speak loudly of the presence of him who was born king of the Jews, and who now dwells within the hearts of all who love and adore him.

Let no one be disappointed at this Christmas season concerning the location of the Christ Child. He will not be in the manger cradle so often used as a reminder of that stable scene in Bethlehem which was anxiously sought by the Magi. He will not be found on a throne far out in space or on some other planet. His place is in the heart of Sunday school teachers, mothers, fathers, ministers, laborers, manufacturers, lawyers, doctors — all people who willingly yield their love to the All-Loving, who gladly give of their best to him who counted not life dear unto himself.

Where is he . . . ? He is where you are — if you want him to be. He is where love is.

And Now For Christmas

Fifty times this year The Christian Sun has travelled across America and into a few places beyond the seas. Now it is time for Christmas and the family fireside. Readers may miss us during the next two weeks (and secretly we hope that you will), but please remember that writers and printers have done their duty for the year, and are, we hope, entitled to the rest, joy, and renewal of the Christmas Season.

With the help of the family and a multitude of friends your editor has sent out fifty papers and assisted a church to erect a new building that is almost ready for the Christmas morning service (10:00 A. M.) this year. The writer of notes on the Sunday school lessons for more than forty years deserves the privilege of being a grand-father at Christmas. The high school girl who furnishes good material for the Youth Page should be free and happy for a few days at Christmas. So with all who have sought diligently to give the readers challenging and useful ideas for a year. We need the rest. And this includes all the fellows who work with the Durham Printing Company.

From all of us to all of you go good wishes for a very happy Christmas and a New Year filled with excitingly new ideas and a multitude of joys.

Save us a place in your thinking for 1964. January 7 is the date to which we look forward hopefully.

In our released time we celebrate with great joy and gladness the Birthday of Him Who was born King, and in our hearts we worship Him.

The Miracle

There were three kings of raiment bright—
O holy night, O holy eve. . .
Who onward through the darkness sped
To find the promise of a night
Illumined by a shining star
And by it to a stable led.

The shepherds, humble, driven on—
O holy night, O holy eve. . .
To find a mother, babe new-born
All wrapped against a cooling dawn,
Soft-cradled in a bed of hay
And sheltered from a sun-bright morn.

A babe there was, a sign of joy—
O holy night, O holy eve. . .
From God, dismaying those who came,
Glad carols angel choirs employed;
While watching they saw wondrous love,
And we still find the same.

Now men create new Christmas scenes—
O holy night, O holy eve. . .
With boisterous cries and wild acclaim,
Remaining blind to what it means;
But while they raise their saviours bold
The miracle remains.

Richard N. Rinker

A CHRISTMAS WISH

Down the ages hoary
Peals the Song of Glory,
Peace, and God's good-will.
Other echoes die away;
But the Song of Christmas Day
Echoes from the Judean hill,
Ever clear and louder still.
Oh, may its holy, heavenly chime
Make all thy life a Christmas Time!
—Author Unknown

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Rev. F. C. Lester, *Editor*
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O Come, All Ye Faithful!

Christmas Services

At United, Raleigh

December
24—11:15 p.m. — Candlelight Christmas Eve service.

At Durham

24—7:00 p.m. — Family Christmas Eve Service.

At Warwick

24—10:00 p.m. — Christmas Eve caroling; 11:00 p.m. — "hot chocolate"; 11:30 p.m. — Candlelight Communion.

At Bethlehem, Tenth Legion

22—9:45 a.m. — Christmas service.
24—7:00 p.m. — Children's program followed by candlelight service.

At Congregational, Greensboro

22—5:00 p.m. — Candlelight Carol Service with all three choirs participating. Cantata "The Christmas Story" sung by senior choir. "Open House" following service.

At First, High Point

22—9:30-11:30 a.m. — Christmas Sunday services to be first in new church building.
7:00 p.m. — Christmas program by church school.
25—10:00—Christmas Day service in new church.

At Wake Chapel

22—Children's Christmas program during church school, followed by Christmas communion service at morning worship.

At First, Burlington

22—Reception of members at the Christmas Sunday morning worship service.
7:00 p.m. — Pageant sponsored by Board of Christian Education. "Our greatest Gift."

At Elon College Community

22—11:00 a.m. — Christmas Choralogue by senior choir and sermon on "Messiah—Son of Man."
5:00 p.m. — Christmas Family Night program in parish house.
25—Christmas communion services at 9:00, 10:00, and 11:00 a.m.

At Christian Temple

22—5:00 p.m. — Choral Service and Christmas Pageant.
6:00 p.m. — Carol sing and distribution of gifts to church school children.

At First, Newport News

22—9:45 a.m. — Playlet, "The Children Find Jesus," presented by junior choir and young people. "White Gifts" of food dedicated.

At Congregational, Tryon

22—4:00 p.m. — Service of Christmas music by the choirs.

At Apple's Chapel

22—7:00 p.m. — Christmas Candlelight Service.
23—Sunday School Christmas program.

At Mt. Zion, Mebane

22—Evening Christmas program culminating in a "White Gift" pageant, with presents for the Home for Children at Elon College.

At Haw River

22—4:00 p.m. — Cantata "The Manger King" to be presented by choir under direction of Miss Ruth Williams.

Mary's Musings

by Mary H. Booth, Warwick Church

As I entered the dark bedroom a tiny gleam of light coming from under the bed caught my eye. That little light was only the signal on the control for my half of the electric blanket — but it was ENOUGH to guide me to the bed.

Lying there, my glance fell upon my walker' and I noticed that there were two additional rays of light being reflected. Reaching over and adjusting the walker, I found that at least six reflections could be produced by getting it in proper focus with the signal light.

I began musing on how important it was for each person to let his light shine at all times. I recalled an old proverb: "All the darkness in the world cannot put out the light of one small candle."

A poem I had written — "Reflectors of the Christmas Light" — came to mind:

Light was the gift God sent through His Son
To a dark and troubled world.
"Peace on earth, good-will toward men"
Was the news of the angel herald.

Why then do we find so much darkness still?
Why then the lack of peace and good-will?
The answer is simple when we understand God's plan—
The LIGHT which CHRIST brought must be reflected by MAN!

Just as the planets give forth reflected light
To make our world seem lovely and bright—
Just so, "Reflectors of the Christmas Light"
Could banish the darkness if their FOCUS was right!

God grant, then, that we on this glad Christmas Day
Shall know the real joy of Christ's birth.
May we be Reflectors to beam forth God's Love
Till the earth be all bright like the heave [illegible]

* * *

The important thing is that we get in proper Focus with the Light which came to earth when Christ was born. Here are some helpful guides:

Isaiah 9:2, 6.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the LIGHT shined. . . For unto us a child is born; unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!

John 8:12.

I am the LIGHT of the world. He that followeth Me shall not walk in darkness, but shall have the Light of life.

I John 2:5-11.

Obedience is the test of whether we really live "in God" or not. The life of a man who professes to be living in God must bear the stamp of Christ. I am not really writing to tell you of any new command, brothers of mine. It is just the old original command. You may think the original message is old, and yet as I give it to you again I know that it is always new and always true — in your life as it was in His. For the darkness is beginning to lift, and the true LIGHT is now shining in the world. . . The man who loves his brother lives and moves in the LIGHT. He has no reason to stumble. The man who hates his brother is shut off from the LIGHT. Groping in darkness, he moves blindfold! (Phillips Tr.)

CHRISTMAS 1963

Peace on Earth

HOPE comes to the world again
When Christmas comes
And how the world needs HOPE!

Each Christmas Season
LOVE is born anew
And how the world needs LOVE!

PEACE on earth seems near
When we sing the Angels' Song
And how for PEACE we long!

GOOD WILL towards men
Seems real again at Christmastide
And how for GOOD WILL we bide!

Christmas will not be as merry and gay
As it comes in '63
Because of our Nation's tragedy.

But CHRISTMAS is still that Wonderful Day
When THE LIGHT OF THE WORLD came
To drive the darkness away!

How we need more LIGHT for our troubled world
To guide us on our way

GLAD TIDINGS!

The GIFT is ours
THIS GLAD CHRISTMAS DAY!

THE CHRISTMAS SYMBOL

Only a manger, cold and bare,
Only a maiden mild,
Only some shepherds kneeling there,
Watching a little child,
And yet that maiden's arms enfold
The King of Heaven above;
And in the Christ-Child we behold
The Lord of Life and Love.

Only an altar high and fair,
Only a white-robed priest,
Only Christ's children kneeling there
Keeping the Christmas feast;
And yet beneath the outward sign
The inward presence is given—
His presence, who is Lord Divine
And King of Earth and Heaven.

—Author Unknown

The Christmas Spirit

Frank R. Hamilton, The Christian Temple, Norfolk

In the press, on the television screen, and over the radio, we hear much these days about the "Christmas Spirit." Everyone talks about it, and few seem able to tell you just what they mean by it. For some, it seems to be an attitude toward life that is seasonal, brought out of storage early in December each year, and stowed away securely as soon as Christmas day has passed. For others it is mercurial — "off and on."

Surely, the Christmas spirit is the Christian spirit, and that can never be seasonal or periodic, never be off and on. It has to be a consistent spirit and a continual spirit, one that is ever activated. The question naturally follows, "What do we mean by the Christmas spirit?"

Our Lord had the answer, in a "hard saying." "Love your enemies, and pray for those who persecute you." He knew what he was saying, and he meant it! Realizing that it was a difficult task to accomplish, he added, "Pray for those who persecute you — who despitefully use you." The Master was aware, even more than we are, that we cannot in our own strength love those who do us harm. It is mighty hard to do. But, even the weakest of us can **pray** for those who do us harm. When in sincerity, we pray for them, God can take the prayer, and turn it into a spirit of forgiveness, in our own hearts. Whenever you find it hard to forgive another, and you will find it hard, **try praying for him!** Our Heavenly Father can use that prayer, to make the impossible possible.

Perhaps the most difficult prayer to offer is "Forgive us our trespasses, as we forgive those who trespass against us." C. S. Lewis once said, "That is right in the middle of Christianity!" The old Jewish law taught that one is free of further obligation, if he has forgiven another seven times. Jesus raised it to seventy times seven, by which He meant **indefinitely.** We are forgiven, only as we forgive. Forgiveness is offered by Jesus on just those terms. Here are his words: "If you do not forgive men their trespasses, neither will your Father forgive yours."

Admittedly, this is a gigantic task, to love our enemies, to do good to those who despitefully use us, to forgive those who do us harm. They **are** hard sayings, and require that we look out upon life, out upon people, through the vision of our Lord, and go on to see things from the other person's point of viewing. What is required, yes, even demanded, by our Lord is that our differences be governed by love.

This is the lesson our world needs to learn, the lesson our nation has been learning in recent days, the lesson we of his Church must believe and practice. It's the real spirit of Christmas, the spirit of Christ, that God's nature in man, made in His likeness, is really LOVE, and that love can be triumphant, will be triumphant, in our world. To believe that truly, and to live it faithfully, is Christmas!

Life Must Go On . . .

(Christmas Message of Ed and Edna Bresko, Petersburg, Virginia)

When asked, while working in his garden, what he would do if he suddenly learned he was to die at sunset, St. Francis of Assisi said, "I would finish hoeing my garden."

In a shrunken world that holds no security, this seems a logical answer to the perplexed young people of today.

Why should they go to college when atomic warfare is close to annihilating them? Why write a song, paint a picture, begin a novel, or build a house?

St. Francis had the answer; go on hoeing the garden. The tasks are still here. However dark the clouds seem today, there have been many days of equal darkness in centuries gone by. Giving up in despair is only the coward's answer.

The world will continue to spin and crucial problems still remain to be solved. It is our obligation to live each day to the fullest and to do our very best. So, why not light our candles and do our work, for life must go on . .

Will Something Happen To Us?

William E. Wisseman

**Congregational United Church of Christ
Greensboro, North Carolina**

The Advent season surrounds us with a feeling of expectancy. That expectant feeling ranges from the most mundane hopes for material gifts to the highest and most sublime of all gifts — Jesus in our hearts and thus real life.

When we anticipate Christmas we expect something to happen — The hush of Christmas Eve with all of its wonderment about what we may find under the Christmas tree.

Peace
in 1964

When the stockings have been hung by the chimney and the children are all tucked in their beds, there should be some quiet moments when father and mother think about the real meaning of Christmas.

It would help us to discover the true meaning of Christmas if a time were set aside each day during Advent for meditation and prayer.

Many things will happen at Christmas. Is anything going to happen to me? What will it be? That depends on what preparations I am willing to make prior to that great day.

Let us remember that the deepest joys come to those who seek to live up to the spirit of Christmas by sharing with others. John 3:16 expresses the spirit of Christmas: "For God so loved the world that he gave his only begotten Son. . ." This same, unselfish, beautiful spirit of self-giving must underlie our lives — not merely at one season of the year but at all times.

Will something happen to me at Christmas? Something happened to the shepherds, and to the wise men that first Christmas. Because of what happened they were different men from that moment on.

Let us come to Christmas on our knees. My prayer is for something to happen to each one of us that will make us more Christlike in all our relationships for 1964.

Rev. Richard Rinker was the leader for the Valley UCC Ministerial Association when it met at the home of Rev. and Mrs. Kenneth Bishop, Woodstock, December 9. His subject was "Communication."

Varied Christmas Services

A Christmas Tea for all the women of the church was held December 13 at the Manse at TRYON. **A Family Night supper** December 20 will be followed by carol singing and a visit from Santa Claus. **The inter-church fellowship groups** will go caroling December 22, meeting at the Congregational church and finishing with refreshments at the Episcopal church.

Adult Christmas Party for five adult classes at NEWPORT NEWS was held December 12 in Fellowship Hall with supper at 6:30, cantata presented by junior choir, and exchange of gifts. Mr. G. G. Givens was "master of ceremonies."

Handel's **Messiah, presented by combined choirs** of the three churches, was sung at FIRST, NEWPORT NEWS December 8, at FOX HILL METHODIST December 12, and will be sung at WARWICK December 22 at 3:00 p.m.

Verse reading of Stephen Vincent Benet's modern drama of the nativity **A Child is Born** was presented by college students and faculty at ELON COLLEGE COMMUNITY CHURCH December 9. This was also the general meeting for the Women's Fellowship, and culminated in the bringing of "White Gifts" to the altar-communion table.

Burlington Rotary Boys Choir presented favorite carols and Christmas anthems at FIRST, BURLINGTON morning worship December 8, accompanied by an instrumental ensemble. **The Birth of Christ,** a Christmas cantata, was presented at the morning worship December 15 with Wynn Riley as organist-choirmaster.

The Night of Miracles, a Christmas cantata, was presented by the senior choir of WAKE CHAPEL Sunday evening, December 15, under the direction of Bill Stephenson.

A Christmas Family Workshop was held Sunday afternoon, December 8, at CONGREGATIONAL, GREENSBORO. **Price of admission** was used clothing or warm blanket for overseas. Following a sandwich supper, for which senior high youth group decorated the tables and served, a Christmas story was told and gifts were dedicated. A program of **Christmas films** was shown Sunday evening, December 15 for all church families. **Christmas parties** will be held Saturday, December 21, for each class through sixth grade, when **gifts for shut-ins and hospitals will be made. Supper for Junior Highs** December 21 will be followed by caroling, while **Senior Highs and College Students** will go caroling December 22 and will be entertained for supper by Mr. and Mrs. Hollis Rogers.

A trip to **Morehead Planetarium** for the Christmas presentation "A Star is Born" was made by junior and high school departments of FIRST, HIGH POINT, while children through the third grade will have a party at the parsonage December 21.

Senior High Pilgrim Fellowship at THE CHRISTIAN TEMPLE invited **their parents and members of Rosemont Pilgrim Fellowship** to meet Sunday evening, December 8. Following the showing of "The Gift," refreshments were enjoyed.

The Perfect Gift, a Christmas play, was given by the young people for WARWICK church Sunday evening, December 15. Christmas parties will be held December 21 for all classes through 8th grade. **A Christmas Project Committee,** with Jim Spielberger as chairman, asked each family to prepare "**remembrance gifts**" for elderly members of congregation, and **educational toys for mentally retarded children** in Walter Copeland School, Hampton.

Tea honoring brides of 1963 was part of the Christmas program of the Women's Fellowship December 3 at UNITED, RALEIGH. Christmas family night, **with Chinese pot-luck supper,** was held December 6, with tree decorated with "Lucky Money" and "sweater wall" dedicated for Hong Kong refugees. Youth Fellowship, in cooperation with youth group of Davie Street Church, gave a **party for children from Joe Louis Park area** December 14, following which the hosts enjoyed a hamburger supper. **A cantata, "A God On Earth Is Born," by Peggy Hoffmann,** organist, to be published next year, was **premiered** at 11:00 a.m. worship service December 15. Following the service the choir and new members received into the church that morning were honored at reception. That afternoon there was a **Manger Service** for church families who brought gifts for needy Raleigh families. **Youth fellowship caroling** will be followed by party at parsonage December 22, while **supper for college students** home for the holidays will be held at the parsonage December 23.

"**A partridge in a pear tree**" and **advent candles** on the communion table at PARKWAY, WINSTON-SALEM marked the beginning of the Advent season. An **Advent Workshop** was held December 10, when families made wreaths and other decorations for their homes.

DAN JONES TO BE ORDAINED

The service of ordination for Daniel Webster Jones, Jr., a minister of the Haw River United Church of Christ, is to be held on Sunday, December 29, 1963, at 3:00 p.m. at the Haw River church. Members of the church and friends of Mr. Jones are invited, according to announcement by Mrs. Nina Williams, church reporter.

Mrs. Jones wishes to express her thanks to friends for prayers, cards and other expressions of sympathy during her recent illness.

WESTERN NORTH CAROLINA PILGRIM FELLOWSHIP RALLY

The regular quarterly Rally of the Western North Carolina Pilgrim Fellowship is to be held at Spoon's Chapel, near Asheboro, Sunday, January 7, 1964, according to the report which Michael Morgan, president, made to the recent session of Conference.

The matter of date for the next meeting was discussed at the last Rally and it was voted to hold this session the first Sunday in January.

SECOND SEMESTER CURRICULUM MEETINGS

Churches now using the new curriculum, or those who wish to begin using it the second semester, will wish to have their teachers attend the Curriculum Workshops for second semester materials, which are announced by Rev. Richard N. Rinker as follows:

January 4 — First, Sanford — 2:30-5:00.

January 5 — Union Ridge, Burlington — 2:30-5:00.

January 12 — Great Bridge, Chesapeake —7:00-9:00.

January 13 — Liberty Spring, Suffolk—7:00-9:00.

The theme for the second semester, which begins in February, is **Exploring Our Christian Heritage.** It is not too late to decide to use these meaningful materials — and thereby teach what our denomination believes and practices.

The report of the North Carolina Advisory Committee to the U. S. Commission on Civil Rights will be reviewed by Mrs. Allen Pettee for the January meeting of the Women's Fellowship at Tryon.

Rev. Max Vestal will preach at Asheboro, his home church, December 29. This morning worship service will be broadcast over WGWR. There will be no worship service at the church where he is pastor, Shallow Well, on that day.

"Whole Gospel" Better Than Pills

It would be easy enough, the missionary knew, to set up a popular clinic in the village areas surrounding the mission hospital in Southern Rhodesia. The chiefs and the people would be delighted with the idea. The sick would flock to the clinic and ask for pills, magic pills, that they could take at once and so dispel with ease and swiftness the diseases that troubled them.

But the missionary had something else in mind for those clinics. She had seen too many scrawny babies in the village, with swollen abdomens, match-stick legs, and drawn faces. She knew that about half the babies died during the first year of their lives, not because their parents did not love them but because those parents did not know how to give them the care they needed.

If the mothers could early receive some teaching in sound methods of health care, many baby lives could be saved. The missionary and her helping nurse thought of a way by which this might be done. A clinic was opened in a village with great fanfare, the chiefs, sub-chiefs and councilmen from the surrounding villages being present in force. The pill users were on hand to get their magic cures.

The missionary and the nurse decided to offer the village women something they were interested in and wanted to learn. A club was suggested for teaching sewing, knitting, crocheting, cooking — and the care for feeding of babies.

When the women came together for their meeting, it was opened by a Bible reading and prayer. Then they went to the classes of their choice. At some time during the meeting, a health talk was given. From this large group, other clubs sprouted, with other purposes — a well-baby clinic, a pre-school club (to get the little ones in better physical condition before they started school) and later a literacy class whose star pupil turned out to be a woman of 45, who had previously had no schooling whatsoever. The last venture was a class for widows, in which the women were taught to become teachers and so earn a bit of money to support their families.

Other clinics, following the same pattern, were opened in nearby villages. The nurses at all the clinics were trained nurse-midwives. Most of them were good teachers, also. The missionary sums up her philosophy regarding clinics by saying, "The pill users will come back again and again, but the taught person will learn how to stay healthy."

Indian Visitor In Sanford District

Sarah B. Norwood, Secretary
Sanford District, Women's Fellowship

Ten churches of the Sanford area were represented on Monday November 18 at 8:00 p.m. at the Sanford church to hear Miss Ariam Paramasamy from Ceylon.

Mrs. Vera Parker, district chairman presided. A welcome was extended by Mrs. George Griffin, president of the Sanford Women's Fellowship. The devotion was led by the women of the Southern Pines church. Mrs. Parker introduced Mrs. Pearlie Cline, president, North Carolina Women's Fellowship, who presented Mrs. Mary Kimball, president of the Southern Convention of Women's Fellowship. She spoke briefly of Miss Paramasamy's work in Ceylon, which is supported by our Conference.

Mrs. Kimball presented Miss Paramasamy, who was attired in her native dress. She told of the schools, climate, and trades of the people of Ceylon. After her address she was assisted by the Rev. Lowell Smoot, pastor of the host church, in presenting slides of her work with the schools, and the people of Ceylon.

After the slides were shown the Shallow Well Women's Fellowship served refreshments. Informal conversation was enjoyed while Miss Paramasamy visited and answered questions.

Before the meeting a supper was given in honor of Miss Paramasamy at a local restaurant. Officers from the local churches in the Sanford District, the ministers and their wives were in attendance.

Please Join In Daily Prayer for Our Missionaries

The Calendar Of Prayer

Rhodesia

CHIKORE

Mission station; Related institutions: Central Primary School, Secondary School, Primary Out Schools, Cottage Hospital and Dispensary, [illegible] Memorial Clinic at Zamchiya.

January

5—**Miss Theresa (Teddy) Buck** is in charge of a growing hospital where the average number of patients today is 80 compared with 10 in 1952. Unlike American hospitals, most of the patients have relatives staying with them to wait on them and cook their food on little fires out of doors. Also sick mothers bring their healthy youngsters along.

6—**Mr. and Mrs. Arthur L. Harper, Jr.** began a five year term in educational work at Chikore Secondary School in July 1962. Mr. Harper is History master as well as chaplain of the school. Mrs. Harper does secretarial work for the school.

7—**Rev. and Mrs. John Heinrich** (also Rev.) serve at Chikore where Mr. Heinrich is pastor of the local church, language teacher for new missionaries, Conference chairman and editorial secretary for the inter-denominational committee translating the 15 volume Africa Sunday School Curriculum teachers' notes into Shona. Mrs. Heinrich is teaching in Chikore non-racial primary school.

8—**Mr. and Mrs. Charles R. Lord** are in their second term of missionary service. He is one of two managers of fifty primary outschools which are scattered over a large area are linked by rough and rocky roads. The schools have 10,500 children in grades 1-8 with 240 African teachers.

9—**Mr. and Mrs. John Robert Lowe,** presently stationed at Chikore, were appointed career missionaries in 1959. Mr. Lowe manages an 18,000 acre farm with 410 tenant families living on it. A 1962 law made it possible for the farm to be sold to the families and it is Mr. Lowe's task to arrange for this. Mrs. Lowe teaches young children and helps with women's work.

10—**Miss Florence Malcolm** began her sixth term in 1962 in a part of Africa new to her—Southern Rhodesia. She has shared in the responsibilities of the Religious Education Department, helped in Sunday School work, teaching an inquirers' class and by beginning a program of visitation.

11—**Rev. and Mrs. Herbert Barnum Perry, Jr.** were appointed in May, 1962, as missionaries to the Southern Rhodesia Mission for work in evangelism and teaching. Mr. Perry served churches in the United States and Mrs. Perry was a librarian.

THE AGELESS STORY

Adelaide A. Proctor (1825-64)

The moon that now is shining
In skies so blue and bright,
Shone ages since on shepherds
Who watched their flocks by night.

There was no sound upon the earth;
The azure air was still.
The sheep in quiet clusters lay
Upon the grassy hill.

When lo! a white-winged angel
The watchers stood before,
And told how Christ was born on earth
For mortals to adore.

He bade the trembling shepherds
Listen, nor be afraid,
And told how in a manger
The glorious Child was laid.

When suddenly in the heavens
Appeared an angel band. . .
(The while in reverent wonder
The Syrian shepherds stand.)

And all the bright host chanted
Words that shall never cease. . .
Glory to God in the highest,
On earth good will and peace!

The vision in the heavens
Faded, and all was still,
And the wondering shepherds left their
flocks
To feed upon the hill.

Toward the blessed city
Quickly their course they held,
And in a lowly stable
Virgin and Child beheld.

The Eastern kings before Him knelt
And rarest offerings brought;
The shepherds worshipped and adored
The wonders God had wrought.

They saw the crown for Israel's King,
The future's glorious part;
But all these things the mother kept
And pondered in her heart.

Now we, that maiden mother
The Queen of Heaven call;
And the Child we call our Jesus,
Saviour and Judge of all.

But the star that shone in Bethlehem
Shines still, and shall not cease.
And we listen still to the tidings
Of glory and of peace.

Holy Neck Christian Church, Holland, Virginia, consecrated a new educational building on Sunday, December 8. Dr. William T. Scott was the guest preacher for the occasion. Rev. Raymond T. Grissom is the pastor at Holy Neck.

BURLINGTON CHRISTIAN REPORTS

Junior High Pilgrim Fellowship

The Junior High Fellowship has had two months of mission study on Nepal. They have collected and mounted pictures of Nepal, India and Ceylon on a bulletin board and have drawn maps of these countries. They have read and reviewed the mission study book, "Come to Shanta Bhawan," and have seen a film strip, "A New Day in Nepal."

On Hallowe'en they collected $25.00 for UNICEF. For Thanksgiving they brought food for a needy family. During November the 7th and 8th graders had a contest to see which group would have better attendance at Sunday School, church services, choir and fellowship. The 8th grade won, and will celebrate with a bowling party.

Senior High Pilgrim Fellowship

The Senior High Pilgrim Fellowship has many interesting plans for the Christmas season.

Most of the group will be participating in the Christmas Pageant to be presented at the Church on Sunday evening, December 22, at 7:00 p.m. After the pageant, the group plans to go caroling.

In keeping with a long established tradition the P. F. will pack individual Christmas Cheer Bags to take to all the men at the Alamance County Prison Farm. We have been informed that very little is done for these prisoners and the small gifts from the P. F. are very much appreciated.

The group also plans to make some little remembrances for the shut-in members of our Church.

PRIZE-WINNING SPORTS WRITER

Irwin Smallwood, chairman of the Board of Publications of the Southern Convention and thus "boss" of the editor of this paper, won the news writing contest conducted by the Golf Writers Association of America for the second year.

Smallwood, associate sports editor of the **Greensboro Daily News,** took the top prize for 1963 with a story of defending champion Jack Nicklaus' failure to qualify for the last 36 holes of the National Open.

An active member of Congregational United Church of Christ, Greensboro, Irwin Smallwood finds time to edit his church's regular news letter and to sing in the choir. He is a graduate of Greensboro High School and the University of North Carolina.

They Care . . . Take Care

The children, eagerly awaiting the magic that is Christmas.

The wives and husbands, the sweethearts and friends and neighbors, finding in the Christmas season an affirmation of faith and a community of fellowship and good will.

All of them care . . . care for someone . . . care that the glowing spirit of Christmas shall not be darkened by an accident.

THEY CARE . . .

. . . SO TAKE CARE

Last year 1,290 persons died in traffic accidents during the Christmas - New Year's holiday.

Accident reports blamed drinking and excessive speed for most of them.

Take care that you . . .

1. Start early so you won't have to hurry, and adjust your speed to traffic and weather conditions.
2. Never drive after drinking.
3. Watch out for pedestrians, and stay alert in your own walking.
4. Use seat belts.

THEY CARE . . . TAKE CARE

Our most meaningful holiday is the deadliest time of the year on the highway. Keep Christmas in your driving.

—**N. C. Traffic Safety Council**

"A CHILD SHALL LEAD THEM"

A special Christmas program titled "A Child Shall Lead Them" will be presented on "Dorothy Gordon's Youth Forum" Sunday, December 22 over the NBC radio network (WNBC, 10:35-11:00 a.m.; all other stations, 2:05-2:35 p.m.).

The program will emanate from the UN International School in New York, with children of foreign countries heard singing songs from their nations. The children will also discuss what the UN means to them.

Sympathy is expressed to the family of Mrs. George M. Tally, who passed away in Sanford Sunday, December 8. Funeral service was held Wednesday. We understand that Rev. George Tally is hospitalized with a heart condition, and is in the Sanford Hospital.

CHRISTMAS GREETINGS

Fra Giovanni, A.D. 1513

I salute you. There is nothing I can give you which you have not; but there is much that, while I cannot give you, you can take.

No heaven can come to us unless our hearts find rest in it today.

Take Heaven . . .

No peace lies in the future which is not hidden in the present.

Take Peace . . .

The gloom of the world is but a shadow; behind it, yet within our reach is joy.

Take Joy . . .

And so at this Christmas time I greet you, with the prayer that for you, now and forever, the day breaks and the shadows flee away.

ARE YOU READY?

William T. Joyner

Shelton Memorial, Portsmouth, Va.

The "coming" implied in the word, Advent, could be applied both to the belief in a coming of Christ long ago in Bethlehem and to the belief in a second coming of Christ sometime in the future. The advent or the coming which I hope we will look for most earnestly, however, is neither in the distant past or the distant future. It is in the present. The Christ of God has come and he will come again, but He is coming to us now desiring to be born anew in our hearts. Are we ready for His coming—today?

The prophet, Malachi, asked the same question in different words: ". . . who can endure the day of his coming, and who can stand when he appears?" (3:1-2) There is something terrible about the coming of the Lord. To be ready for his coming means that we would be prepared for painful adjustments in our ways of living. Confronted with the necessity for such adjustments, St. Augustine is reported to have said, "Lord, make me pure — but not yet." Surely none of us are completely ready for the coming of our Lord, just as we are never completely ready for the coming of a dental appointment or an operation. Still He comes in spite of our unreadiness. Therefore we prepare for His coming as best we can and even long for His coming, knowing that His purpose is to heal us and make us whole.

ELON HISTORY PROFESSORS HONORED

Three members of the Elon College history faculty are listed in the new 1963 edition of the "Directory of American Scholars." The new book is Volume I of a new series of the publication, with this first volume devoted to the field of history.

The Elon professors listed include Dr. H. H. Cunningham, chairman of the college's history department, along with Dr. Konstantinas Avizonis and Prof. Luther N. Byrd. All three members of the Elon faculty for many years.

Dr. Cunningham, who has been chairman of the history department since coming to Elon in 1952, is widely known for his research and writings in the field of Civil War medicine and won high praise for his book entitled "Doctors in Gray." He is also listed in Who's Who in America.

Dr. Avizonis, who joined the Elon faculty in 1949, is a native of Lithuania and was on the faculties of several European institutions before coming to Elon. He is known in both Europe and America for his work in the history of Slavic nations of Eastern Europe. He has also been listed in Who's Who in America and Who's Who in American Education.

Professor Byrd, a member of the Elon faculty since 1949, serves as director of publicity for the college in addition to teaching duties in history and journalism. He has done extensive research in North Carolina local and county history. He is also listed in Who's Who in American Education and Who's Who in the South and Southwest.

CHRISTMAS AT CHAPEL HILL

The Christmas portion of Handel's **Messiah** was given by choir and congregation at United, Chapel Hill, for the morning worship December 15. The people read responsively the portions not sung.

A Christmas party for the children was held December 17. The Junior High Fellowship decorated the tree for that party and will have their own party December 22. That evening, also, the choir and young adult group will go caroling.

Christmas Eve at 11:00 there will be a service of communion and carols.

Rev. and Mrs. Louis Wilkins are sharing Christmas customs in Turkey with the Junior High Fellowship, as are friends from Italy sharing experiences there. During the church hour first through fourth graders are visiting lands of the Bible, with the Wilkins telling about Turkey and the Basnights having stories, games and crafts from Arab lands. December 15 they shared in the church service, but December 22 will have their own program of carols.

CHRISTMAS GREETINGS FROM JAPAN

Department stores have put up Yuletide decorations, the Junior High English classes at Kobe College are learning Christmas stories and songs, and our girls sang in Handel's **Messiah**. Christmas is coming to Japan! As I look forward to my first Christmas here, I also think of friends at home. May the joy and peace that this season should bring enter your hearts, your homes, and your lives.

Elizabeth M. Lester
Kobe College
Nishinomiya, Japan

GET 1964 DAILY BIBLE READINGS

A list of suggested daily Bible readings for every day in 1964 is now available from the American Bible Society.

The Society reports that more churches than ever before have been ordering its Bible reading lists in recent months. Many are making special efforts to distribute them to school children, who, as a result of a ruling by the U. S. Supreme Court, can no longer hear the Bible read each day in their classrooms. The Society encourages the use of its year-round "Daily Bible Reading Schedule" as a guide for daily reading of the Scriptures in every Christian home.

The schedule is printed attractively in two colors. Its size and shape make it a convenient Bible bookmark. The readings for 1964 have been chosen "to highlight the personalities of the Bible, their personal encounter with God and the ultimate Word of Truth as revealed in Jesus Christ."

Many churches have been ordering large quantities of these schedules each year and distributing them to members and others in the community, the Bible Society says. Also, many individuals order extra schedules to give to their neighbors and friends, and to enclose in letters.

The Society will send a single copy free to anyone on request. Quantities can be obtained for 2¢ each or $1.00 per hundred. Orders and requests for the "1964 Daily Bible Reading Schedule" may be sent to the American Bible Society, 450 Park Avenue, New York, N. Y., 10022.

John Kernodle of Burlington has been elected president of the United Campus Christian Fellowship in Durham. The group eats lunch together each Thursday in the Gilbert-Addoms Dining Hall on the East Campus at Duke, as well as having Sunday evening supper meetings. John Carey is the campus minister-advisor.

AT OUR CHURCH HOME FOR CHILDREN

Walstein W. Snyder, Superintendent

Visiting Relatives & Friends For Christmas

Dear Friends:

These have been busy days here at our Home for Children. We are now in the midst of making preparation for all our boys and girls to either visit relatives or friends during the Christmas holidays. At the time of this letter to The Sun all but several have places to go. There are a number of requests for those that are left. So we are really happy again this year that all our boys and girls will have the opportunity to spend Christmas with some member of their family or a family that wishes to "adopt" them for the holiday season. School will be out for the holidays on the 20th. Most of the children will be leaving that afternoon, or Saturday, and will return the first day of January.

These are also busy days for N. C. Monroe Construction Company on our campus. They are making every effort to have the Wisseman Cottage enclosed by Christmas. Right now they are ready for the roof, with exception of the back side of first floor. If weather conditions continue to be favorable, they should be able to start on the roof in another week. We are anxiously looking forward to the completion of this building, which will be sometime around the first of February. The older girls who are going to occupy the building are particularly anxious to see the work progress and the building completed as soon as possible. Words can never express our appreciation to our First Congregational Church in Greensboro for making this cottage possible.

You will note that our report this week is one of the finest we have ever been able to make. We are so grateful to everyone for their continued support. If we are to do the acceptable job that we ought to do with those entrusted to our care it is necessary that we receive adequate support. In order to meet many of our bills that are in arrears, we need to continue to receive this kind of support during this season of the year.

Many thanks to everyone for their continued support to all of our programs.

Rev. Carl F. Dunker, pastor of Wake Chapel, Fuquay-Varina, North Carolina, is to conduct devotions over WFVG December 30-January 3.

Have we drifted into the mistake of saying so many "shopping days" until Christmas rather than "Advent days"?

—Wake Chapel Newsletter

REPORT FOR DECEMBER 9, 1963

Southern Convention Churches and Sunday Schools

Virginia Valley Conference	$ 43.00	
Eastern Virginia Conference	184.51	
Eastern North Carolina Conference	15.00	
Western North Carolina Conference	94.74	
North Carolina and Virginia Conference	578.16	
Total		$ 915.41

SPECIAL OFFERINGS

Mary Sue Brittle Sunday School Class, Bethlehem Christian Church, Suffolk, Virginia	5.00
In HONOR of Mr. Theodore Lam	
In Memory of Elijah J. Felton	
In Memory of Mr. Pearlie R. Hall	
In Memory of Reverend C. T. Plybon	
In Memory of Mrs. William Holt Anderson	
In Memory of Mr. Clarence Welch	
In Memory of Mr. L. A. Welch	
Total Memorial Gifts	89.00
Thanksgiving Offerings:	
Waverly Christian Church, Waverly, Virginia	32.40
Joe S. Bage, Waverly, Virginia	5.00
Frances B. Humphrey, Waverly, Virginia	5.00
Shallow Well Congregational Christian Church, Sanford, N. C.	73.67
Monticello Christian Church, Brown Summit, N. C.	100.00
Good Hope Church, Youngsville, N. C.	24.00
Apples' Chapel Congregational Christian Church, Gibsonville, N. C.	76.50
Mrs. Margaret H. Pritchett, Elon College, N. C.	25.00
J. H. Webster, Pittsboro, N. C.	10.00
Mr. & Mrs. Clifford Bowers, Asheboro, N. C.	10.00
Mr. & Mrs. Cyrus S. Shoffner, Liberty, N. C.	20.00
Mt. Pleasant Church, Vass, N. C.	45.10
Lynch Oil Company, Burlington, N. C.	100.00
Junior Missionary Group, Franklin Congregational Christian Church, Franklin, Va.	30.00
Shallowford Christian Church, RFD 1, Elon College, N. C.	100.00
New Elam Christian Church, New Hill, N. C.	15.00
Christian Chapel Church, Moncure, N. C.	15.00
Sophia Congregational Christian Church, Sophia, N. C.	44.40
Miss Violet J. Holt, Burlington, N. C.	200.00
J. W. Drake, Pittsboro, N. C.	50.00
Mt. Zion Christian Church and Women's Fellowship Society, Eclipse, Va.	81.61
South Norfolk Christian Church, Chesapeake, Va.	241.90
Circle 4, Woman's Fellowship, Liberty Spring Church, Suffolk, Va.	5.00
Miss Celeste Penny, Raleigh, N. C.	50.00
Mr. & Mrs. Joseph J. Bird, Burlington, N. C.	25.00
Liberty (Vance) Christian Church, Henderson, N. C.	130.00
The United Congregational Christian Church, Portsmouth, Va.	68.00
Women's Federation, First Church of Christ Congregational, Lynn, Mass.	20.00
Oak Level Christian Church, Youngsville, N. C.	29.55
Ether Christian Church, Ether, N. C.	35.00
Palm Street Christian Church, Greensboro, N. C.	91.77
Thursday Evening Group, Torringford Congregational Church, Torringford, Conn.	25.00
Mary Martha Circle, Chaffin's Congregational Church, Worcester, Mass.	5.00
Mrs. Alice Wall Kenimer, Landrum, South Carolina	5.00

The Congregational Christian Church, Albemarle, N. C.	74.25
The Women's Association, Bethlehem Federated Church, Bethlehem, Conn.	7.00
Parkway United Church of Christ, Winston-Salem, N. C.	24.35
Holy Neck Church, Holland, Virginia	71.28
Mr. & Mrs. Robert C. Baxter, Jr., Elon College, N. C.	5.00
Frank M. Rich, Burlington, N. C.	10.00
Women's Fellowship, Staffordsville Congregational Church, Staffordsville, Conn.	2.00
Miss Wilma C. Holt, Burlington, N. C.	40.00
Miss Mary L. Beard, Shelton, Conn.	10.00
The Congregational Church of Christ, Tryon, N. C.	78.46
Horace C. Powell and family, Fuquay Springs, N. C.	500.00
Providence United Church of Christ, Graham, N. C.	30.00
Newman Guild, Newman Congregational Church, Rumford, R. I.	50.00
First Christian Church, Reidsville, N. C.	265.47
Pleasant Ridge Congregational Christian Church, Greensboro, N. C.	75.00
A. W. McAlister, Jr., Greensboro, N. C. (Pleasant Ridge)	25.00
David T. Fuller, Henderson, N. C.	10.00
Mrs. Dorothy H. Keser, Pinehurst, N. C.	25.00
Smithfield Avenue Congregational Church, Pawtucket, R. I.	25.00
Lakeview Community United Church of Christ, Burlington, N. C.	21.70
Mary Griffin, Liberty, N. C.	20.00
New Elam Christian Church, New Hill, N. C.	56.00
Damascus Church Sunday School, RFD, Chapel Hill, N. C.	51.00
Congregational Christian Church, Hope Mills, N. C.	25.00
North Clayton Christian Church, Clayton, N. C.	68.77
Mrs. O. G. Fleming, Norfolk, Va.	100.00
Mr. & Mrs. H. R. Byrd, Newport News, Va.	25.00
Children at Parkway United Church of Christ, Winston-Salem, N. C.	6.25
Central Congregational Christian Church, Norfolk, Va.	43.85
Antioch, Beulah, New Hope & Linville Churches, Harrisonburg, Va.	93.46
Mrs. Patricia H. Leete, Portsmouth, Va.	25.00
Martha A. Talus, Naselle, Washington	5.00
Mr. & Mrs. A. J. Harris, Greensboro, N. C.	30.00
Mrs. Esther L. Truitt, Greensboro, N. C.	5.00
Mr. & Mrs. F. S. Faucette, Brown Summit, N. C., (Monticello Church)	10.00
Earnest Workers Class, Monticello Church, Brown Summit, N. C.	20.00
Pleasant Hill Church, Liberty, N. C.	123.00
Mr. & Mrs. John W. Long, RFD 7, Burlington, N. C.	25.00
Amelia United Church of Christ, Clayton, N. C.	15.00
Rosalyn Bloxom, Elkton, Va.	25.00
Richard Bloxom, Elkton, Va.	5.00
Ralph Foushee, RFD 1, Sanford, N. C.	10.00
Northview Community Church P. F., Sanford, N. C.	10.00
Carey E. Haigler, Charlotte, N. C. (Parkway United Church of Christ, Winston-Salem, N. C.)	10.00
Christian Chapel Church, RFD 1, Moncure, N. C.	10.50
Special Gifts	1,051.00
Total	$5,106.24
Total For The Week	$6,021.65

(In Memory of Mrs. James L. Foster, Sr.,
For the Doll Fund — $10.00.)

(Note: Memorial listed recently for "Mrs. Everett Bryant" should have read "Mr. Everett Bryant." The Sun regrets this typographical error.)

A Very Merry Christmas
And A Happy New Year
To All!

1963 Apportionment Paid In Full

The following churches have paid their Apportionment (OCWM) goal for 1963. Churches paying their Apportionment in full are added to the list each week, but since this is the final issue of The Christian Sun for 1963, other churches paying in full will be listed in January, 1964. The need for Stewardship support of Our Christian World Mission is our obligation and opportunity. Let us hope that all our churches will pay in full.

Eastern North Carolina Conference

[illegible]
Antioch
Bethlehem
Damascus
Fuller's Chapel
Lee's Chapel
Liberty Vance
Martha's Chapel
Morrisville
Mt. Auburn
Piney Plain
Raleigh
Sanford
Southern Pines
Youngsville

Eastern Virginia Conference

[illegible]
Bethlehem (Nans.)
Centerville
Christian Temple
Franklin
Oak Grove
Rosemont
Spring Hill
Union (Surry)
[illegible]

Virginia Valley Conference

Antioch
Bethlehem
Beulah
Concord
Leaksville
Palmyra
New Hope

Western North Carolina Conference

Needham's Grove
Pleasant Cross
Pleasant Hill
Pleasant Ridge
Ramseur
Seagrove
Sophia
Union Grove

North Carolina and Virginia Conference

Concord
G'boro, Palm Street
Hines' Chapel
Kallam Grove
Long's Chapel
Mebane
Mt. Zion
Pleasant Ridge
Tryon
Union (Va.)

TOTALS: VVA—7; EVA—10; [illegible] WNC—8; NCVA—10.

MISSIONARY EDUCATION MATERIALS

The Stewardship Council has made available packets of missionary education materials for various age groups, which Rev. Richard N. Rinker recommends for our church schools.

Order **Mission Resource Packet for Children or for Young People or for Adults** for 95¢ each from Stewardship Council, 1505 Race Street, Philadelphia 2, Pennsylvania.

THE CHRISTMAS GIFT

DeWitt L. Myers, Jr., Chapel Hill, North Carolina

Christmas comes again! What are you giving?
You wish you knew? Let me suggest.

Give Comfort.
You have friends who will face this Christmas
cramped by aching memories of Christmases past.
To them, give comfort,
not morbid sympathy, but give them your solid confidence
in the strength that comes from our Lord Jesus Christ,
the strength that refuses to dwell in the past,
the strength that resolutely lives to the fullest
in the "eternal now"!

Give courage.
Everyone has fears,
and some focus their fears on Christmases to come,
and their fears for the future paralyze their joy
for the Christmas that is now.
To them, give courage,
not idiot optimism, but give them your own courage,
and you will,
if your own courage is strong enough to be contagious.
And when it is caught by your friends
they will be convinced, as Browning was, that
"Our times are in his hands who saith, 'A whole I planned.
'Youth shows but half: trust God, see all, nor be afraid!"

Give faith.
Every modern supposes his own generation is unique
in being a generation of doubt, rather than of faith.
Of course, we moderns are mistaken:
our generation is more darkened with doubt
than any other has been.
The Christ was born in the dark night of the world's unfaith.
And in the midst of our time's own dark night of doubt,
the Christ still lives!
Rejoice! "In him was life,
and the life was the light of the world!
The light shines in the darkness,
and the darkness has not overcome it!"

I pray for each of you comfort, courage, faith.

Elon College Pioneered In Co-education

An interesting note appeared in The Christian Sun issue of March 12, 1891, as follows:

"No religious sect, with the exception of the Friends and Christians, have made the same provisions for education of both sexes — and Guilford and Elon Colleges are today monuments of the wisdom of their founders."

—from an editorial in The Wake Forest Student

We take co-education for granted in our day, but until comparatively recent years, the lot of women was hard, and the opportunity for education limited. The Christian Church, which founded Elon College, had pioneered in co-education in America. Though Oberlin College, in Ohio, founded by Congregationalists in 1838, had a "Female Department," it was in the Christian Church's founding of Antioch College, at Yellow Springs, Ohio, in 1853, and headed by the eminent educator, Horace Mann, that men and women were admitted as candidates for graduation without distinction as to sex. All of the Christian Church's education institutions on the college level have been throughout their history co-educational.

GOOD WISHES FROM SUNDAY SCHOOL WRITER

I take this means of thanking those who during the year, and across the years, have spoken or written a word of appreciation and gratitude for the NOTES ON THE SUNDAY SCHOOL LESSON. Such expressions often came when I was tired of writing the NOTES, and I have thanked God and taken courage when they came. Thank you all for your encouragement and commendation.

And ALL GOOD WISHES FOR A MERRY CHRISTMAS AND A HAPPY NEW YEAR. "May the peace of which the angels sang, and the joy which the shepherds knew, bring blessings wonderful to share on Christmas Day to you."

H. S. Hardcastle

415 Holloway Drive
"Holly Bluff"
Portsmouth, Virginia

DUTCH LULLABY

Sleep, my Jesus, sleep,
In the quiet night.
Shepherds have heard angels singing,
Tidings of joy to them bringing;
Now they haste to seek thee here,
Savior of the world so dear.

Sleep, my Jesus, sleep.
O'er the desert far
Kings of the East, swiftly riding,
Follow the star's radiant guiding,
Come to seek thy stable bare,
Bringing gifts and tribute rare.

Sleep, my Jesus, sleep,
Babe of Bethlehem!
Humbly we too kneel before thee;
Light of the World, we adore thee;
Own thee Lord of earth and heaven,
Son of God to mortals given.
Sleep, my Jesus, sleep.

—Author Unknown

Dr. Frank R. Hamilton, minister of the Christian Temple, Norfolk, has informed us that Herman Nichols, Jr., will graduate from Frederick College, Nansemond County, Virginia, in June, 1964, and has been admitted to Bangor Theological Seminary, Bangor, Maine, to prepare for the Christian ministry. Herman is the grandson of Mr. Joseph Nichols, a charter member and life deacon of the Christian Temple.

Attendance at Rosemont, South Norfolk, in November averaged 272 at church school, 388 at morning worship (two services), and 98 at the evening gospel hour, while offerings averaged $880.57 per Sunday.

Christmas Is For Christ

Jesse H. Dollar
First United Church of Christ, Newport News, Virginia

From the point of Christ's Coming, Ch[illegible]as is for us, and for all the [illegible] in our observance of it, Christmas should [illegible]r Christ. I often remember t[illegible] the family around the Christmas tree ope[illegible] their gifts on Christmas mor[illegible] all the presents were opened and everyone [illegible] beaming with joy at what [illegible] a little girl grew serious as she looked around and said, "It looks like everybody got a present but Jesus." Could that happen at your house this Christmas?

If, at this Christmas, Christ is left out, it will be no more than a big splurge. First, we should seek to wrap our lives, our talents, our time and influence, in a neat package, wrapped in penitence, and have it ready for him on Christmas Day. Then the gifts we give to others will take on new meaning — they will be gifts of usefulness to fill a need. We should give gifts at Christmas, for they symbolize God's greatest gift to us, and they should be of use and service. I know this sounds old-fashioned, and it is, but so is Christmas in its truest sense. The modern version has lost its soul.

Our nation has been shocked, saddened and made ashamed that our president could have been brutally murdered. Perhaps the fact that we have been thrust into this tragedy and have been forced to our knees in prayer will be a redemptive experience. I cannot believe that so much prayer will go without a great reward. Let us hope it will.

May Christ come anew into every heart and YOUR Christmas will be [illegible].

What H[illegible]
To Guide [illegible]

[illegible]

The Shepherds had an Angel,
  The Wise Men had a star,
But what have I a little child
  To guide me home from far,
[illegible]
  [illegible]

Lord Jesus is my Guardian,
  [illegible]
[illegible]
  [illegible]
[illegible] stray
  [illegible]

[illegible]
  [illegible]
[illegible]
  [illegible]
He, true light, leads me to that [illegible]
  Whose day shall be as seven.

Those Shepherds through the lo[illegible]
  Sat watching by their sheep,
Until they saw the heavenly hos[illegible]
  Who neither tire nor sleep,
All singing "Glory, glory,"
  In festival they keep.

Christ watches me, His little la[illegible]
  Cares for me day and night,
That I may be His own [illegible] heaven
  [illegible]
[illegible]
  [illegible]

[illegible]
  [illegible]
[illegible]
  [illegible]
[illegible]
  [illegible]

[illegible]
  Their star is like God's book:
I must be like those good Wise Me[illegible]
  With heavenward heart and lool[illegible]
But shall I give no gifts to God?
  What precious gifts they took!

Lord, I will give my love to Thee,
  Than gold much costlier,
Sweeter to Thee than frankincens[illegible]
  More prized than choicest myrr[illegible]
Lord, make me dearer day by d[illegible]
  Day by day holier:

Nearer and dearer day by day
  Till I my voice unite,
And sing my "Glory, glory,"
  With angels clad in white;
All "Glory, glory" given to Thee
  [illegible]

CHRISTMAS GREETINGS

From The Convention Staff

Christmas is a time to remember the wonder of Christmas. We should not come to take for granted the birth of Christ in the same manner we take for granted the rising or the setting of the sun. The wonder of Christmas, the story of the incarnation must not be taken for granted because Christmas is a sheer gift to us from God. Christmas is the story of God breaking into history, God condescending to enter our planet in the person of the child of Nazareth. Christmas is the story of compulsion, compassion, and love. Christmas is the beautiful story of love incarnate in the person of Jesus of Nazareth.

Christmas is a time to remember church, children, music, worship, and family. Christmas is a time when members and visitors should throng the churches of the Southern Convention to offer their gratitude to the God and Father of our Lord Jesus Christ, who entered our human existence, became flesh, and dwelt among us. It is a time to remember that the same God who came and dwelt among us as the babe of Bethlehem is now living among us in the person of the Holy Spirit. Our faith is based on the living presence and not on mere sentiment.

Christmas is a time to read the prophets of the Old Testament. It is a time to read Amos speaking of a plumb line of God measuring His people. It is a time to read the prophet Micah crying out in his day, "What doth the Lord require, but to do justice and love mercy, and walk uprightly before God?" It is a time to remember Isaiah crying out, "Learn to do right; cease to do wrong; make justice your aim; put a check on violence and let the widow have rights." It is a time to hear Malachi saying, "Will a man rob God?" Christmas is a time to remember soberness, justice, righteousness, equality, and human rights.

Christmas is a time for each of us individually and for our nation collectively to remember the importance of decency, honor, purity, truth, and responsibility. It is a time to do away with the idea that the world owes us a living and that the government has designed to take it from Jim and give it to Bill. It is a time to remember that the greatness of the people or a nation is determined by the moral fiber more so than a vast listing of material resources of power.

Your Southern Convention Staff send warm and friendly greetings to the churches, the readers of The Christian Sun, and friends near and far, wishing a most blessed and happy Christmas for 1963.

Rev. Lewis Bill Simmons
Rev. Richard N. Rinker
Rev. Clyde L. Fields
Miss Edna Fitch
Miss Ruth Dunn
Mrs. W. J. Andes

United Church of Christ

New York 10, N. Y.
December 5, 1963

"IMMANUEL" – GOD WITH US.

How else could we have come to the joy of this Christmas Season! Certainly not in our own strength! In these last months, how many times has it seemed that the problems and burdens of life were about to overwhelm us! Even when we looked within our own lives, we saw that the world was too much with us– and in us.

But always, like a bulwark against every storm and a fortress against every temptation, is our God. He is with us! When He is with us and we are with Him we are strong enough. It is this kind of victory which we celebrate on Christmas! Who would have thought on that first Christmas "that the hopes and fears of all the years" were gathered in that babe of Bethlehem? Yet it was so. "God with us."

The Statement of Faith records "In Jesus Christ, the man of Nazareth, our crucified and risen Lord, he (God) has come to us and shared our common lot, conquering sin and death and reconciling the world unto himself." "God with us."

Because our faith brings us this record and this promise – and because with Him you have stood steadfast – your Church salutes you and sends to you and your family sincere Christmas Greetings. Bound together as we are in a labor of love, let us encourage each other, support each other, pray for each other and rejoice together in the faith that found fulfillment in that manger bed.

"Immanuel–God with us"–What greater gift could the Father have given us?

Sincerely yours,

Ben M. Herbster

Ben M. Herbster, President

A POETIC STORY FOR CHILDREN

Mrs. J. L. Foster (reprinted from Christmas Issue 1956)

THE LITTLE GRAY LAMB

I had a request from my pastor,
"Will you a poem find
Conveying the thought of Christmas?"
I puzzled o'er this in my mind,
For poems are for poets only
And not for such as I,
Whose thoughts run in prose lines—
But I had a mind to try.
As I thought of the many stories
I'd told in days gone by,
A favorite was "The Little Gray Lamb,"
Asked for when Christmas was nigh.
And so, I'll make you a poem,
Recalled from the days long ago.
To the Little Gray Lamb you must listen,
For the legend says, "Truly, 'tis so."

This lamb was born to its mother,
Who loved it as all mothers do;
She nourished it there on the hillside,
And the little lamb grew and grew,
'Til one day a strange thing happened—
He found his coat was not right!
The other lambs in the sheep fold
Had coats of glistening white.
His was so different from them,
So colorless and gray.
While they would gambol daily,
Close to his mother he'd stay.
Altho' they tried to be friendly,
With the lambs he would not play;
He grew sad and sorrowful,
Because his coat was gray.
How he wished the sun would help him,
As it sent its golden rays
O'er the calm Judean hillside,
Where the sheep were wont to graze.
At night he'd beg the starshine
To change his coat of gray;
And in the morning, flowers,
That grew along the way.

One night when all was peaceful,
The little lamb could not sleep.
He heard some strange sweet music
That awakened not the sheep.
But the shepherds on the hillside
Heard the angels, sweet and clear
As their voices rang in chorus:
"Christ is born!" It filled the air.
The music was so lovely
The lamb grew calm and still,
As he listened to the message
Of Great Peace and Goodwill.
"Let us go," the shepherds whispered,
"It isn't very far,
In Bethlehem town we'll find him,
If we're guided by the star."
So rising very quickly
In the gray and coming dawn,
They noticed not the gray lamb
Following them that morn.
They reached the holy manger,
Where the Christ Child lay,
The lamb in wonder gazing
At the baby on the hay.
Now his gray coat seemed no matter,
As humbly he knelt
Beside the Baby Christ Child—
Only humility he felt.
In peace and blissful quiet
The Baby stretched out his arm,
And rested on the lamb's head,
As if to keep it from harm.
And now the little gray lamb,
All rested from the touch,
Found it did not matter
About his coat — not very much.

Worshipful, the Shepherds,
Hastened on their way;
Left the little gray lamb,
Joyful to stay.
When finally the Baby
Removed his tiny hold,
The lamb crept out quietly
Back to the fold.
And as the sun was rising,
Bringing morning light,
He gazed in wonder at his coat.
Behold! Yes! You guessed it!
It was dazzling white! !

Are you waiting for His touch
That has the power and will
To calm the mind and fill your heart
Beyond all human skill?
Then, "It isn't far to Bethlehem town,
It's anywhere that God comes down,
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right throug
The homes of folks like me and you."

TOYS OF VIOLENCE FOR OUR CHILDREN . . .

VIOLENCE is abroad in our land. . .
Dogs are turned on humans. . .
Murder is with us in the headlines and T.V. . .
Homes are bombed in the North. . .
Children in church are killed in the South. . .
We rely on the weapons of annihilation
to secure our "way of life" . . .
Violence is so commonplace in our lives
that we hardly notice it. . .
Until finally, our young and vital President
is killed by an assassin's bullet
Setting off a chain of even more violence.
And we are ashamed.
Let us begin to question the violence of our lives. . .
Let us bring love and understanding
to our families. . .
Let us begin with our children. . .
Ought we supply them with the toys
that make violence
so commonplace. . .
so accepted. . .
The gun, the tank, the rocket,
rather than tools, paints,
or the books of other lands?
If we buy only creative toys this Christmas,
it can be a beginning. . .
a symbol
of our rejection of violence. . .
In memorium to our late President. . .
In keeping with Christmas
as a time of peace and of love. . .
Let us begin by this small act. . .
If each of us does not do this — who will?
If not now — when?
(From American Friends Service Committee

A Christmas Litany

Mrs. Frederick A. Meyer, Central Congregational Church, Atlanta, Georgia

To behold the Babe of Bethlehem and see the beauty
And simplicity and holiness of the manger scene—
—May the true spirit of Christmas GLOW in my heart.

To erase the rush and clamor and dispute
Of today's busy inns and market places—
—May the true spirit of Christmas DWELL in my heart.

To have no room for pettiness or idle gossip
Or envy or greed or injustice—
—May the true spirit of Christmas FILL my heart.

To have no time for the Herods of old,
For guile or hatred or their bitter fruits—
—May the true spirit of Christmas GROW in my heart.

To remember when disquietude and uncertainties and upheavals arise
That the angels sang, "Peace on earth to men of good will."—
—May the true spirit of Christmas CALM my heart.

To [illegible] of comfort and tenderness and abiding love
To [illegible] when doubts and fears and disappointments assail—
—May the true spirit of Christmas GUIDE my heart.

To labor for my church in my own special way,
Earnestly, devotedly, quietly, joyously,
To remember always that it is God's House
Sacred, honored, the Temple of the Most High—
—May the true spirit of Christmas ENRAPTURE my heart.

To make my home whether a stable or palace
A hallowed place with the highest example I can offer
Even tho' I myself have not the wisdom of the Wise Men of old—
—May the true spirit of Christmas ABOUND in my heart.

To remember that Christmas began with the birth of a holy babe
And that Christmas is meant for all children everywhere
In every clime and every race—
—May the true spirit of Christmas OVERFLOW in my heart.

To follow the Star when the way seems dark and difficult
When one man and one gun and the trigger of hate
Cast a deep shadow o'er all our globe—
—May the true spirit of Christmas PREVAIL in my heart.

To realize as the holy day dawns again
That one woman and one babe and one manger
And God's great gift of love
Have enlightened our world for all time.—
—May the true spirit of Christmas BE ENSHRINED in our hearts.